

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

HOW THE LORD BRINGS THE BLIND.

“I WILL make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.”—Isaiah xlii. 15, 16.

These mountains and hills represent the exaltations of human merit and excellence, the fancied heights of self-righteousness, where the natural man is confidently feeding, glorying in his wisdom and strength and gratifying his vanity and pride. When the Lord will call one of his redeemed people we are here told how he begins, by making these mountains waste and drying up these herbs, so that the one who is hungering for true righteousness can find nothing to eat. Yesterday we were satisfied with what grew out of the wisdom and power of the world, as the animals are satisfied with the grass that grows on the mountain side, and could feed greedily upon the herbs of creature merit; to-day we find nothing to give our souls any comfort in all that the wisdom and knowledge of the world can present. All this high feeding-place is now a desolate waste, and all these rich herbs are dried up. We cannot feed any more upon our own works; they do not satisfy the hunger for right-

eousness which we now feel. The preaching of man's goodness and power no longer pleases, but distresses our souls. The Lord has called for a famine upon all this goodly land, and has broken the whole staff of bread. (Psalms cv. 16.) From these mountain heights of creature power and merit and good works we had seen, as we thought, rivers of salvation flow abundantly. We were sure that by our good works not only ourselves but many others would be saved, and we were proud of that power, believing that salvation was flowing from it like rivers, and proud of the pools of human wisdom, of which we drank with such vain delight. Now we look for those rivers, and lo, no water is there, but only islands, only land, and that not even in the form of rivers. What a mistake was ours. We turn to the pools of human wisdom, trying to quench the great thirst which is now afflicting our souls, but they are all dry; nothing there to satisfy our thirst for righteousness; nothing there to give hope of salvation to a sinner. No works of a sinner can be good. The wisest man that ever lived cannot tell how a corrupt fountain can send forth pure water. No righteousness can come from a vile source,

and the sinner cannot see any other way of salvation than by some good works of his own, and those good works he cannot perform. He cries, "God be merciful to me a sinner," because he cannot help the cry. But can mercy, even if it could reach him, make a guilty man innocent? Can mercy make a sinner righteous? Not a drop of the water of life in all these waste heights of our nature, much less a flowing stream. It is from another and a far different source that we shall find the flowing streams and well filled pools which fill the thirsty sinner's heart with joy and "make glad the city of God."

There is a way of holiness for even the vilest sinner, but he cannot see it yet. Then he must be blind. When one cannot see what is just before him it is an evidence that he is blind. It is only the convicted sinner who is blind in this sense; the Pharisee is not thus blind. They said to Jesus, "Are we blind also?" He said to them, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."—John ix. 41. Their assurance that they could see holiness coming to the creature through the works of the law was an evidence that they were yet dead in sin, not blind. The Lord's people are born blind, being alive to know themselves sinners, but unable to see the way of holiness for such sinners. "Bring forth the blind people that have eyes." "Who is blind, but my servant?" "Who is blind as he that is perfect, and blind as the Lord's servant." Jesus came to open the blind eyes.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." These two sentences are often read as though they referred to the same thing, in this form: And I will bring the blind by a

way that they knew not, and in paths that they have not known. This does not seem to express their full meaning. They refer to different points in the life and experience of a christian. The first refers to the bringing of the Lord's people from darkness to light; from a state of condemnation to a hope of righteousness. This bringing of poor sinners to rest in Jesus is always by a way that they knew not. By no possibility can one ever know this way before the Lord brings him by it to himself. The wisest man in the world, the best christian, even an apostle or an angel, could never communicate to any one the knowledge of that way. The Lord alone can give that knowledge, and he gives it by bringing them into that way and saying to them by the power of eternal life felt in their souls, "I am the way." The experience of this blessed way is always amazing to poor souls, unexpected, surprising. They are so surprised to find the load of sin gone, when they have done nothing to deserve it. This is a new and living way, through the flesh of Jesus. It is not by a gradual approach unto Jesus, as one would draw near to a man, knowing where he is going, but in a moment Jesus appears and the burden of sin is gone, and a wonderful hope is felt, and that righteousness which is by faith in Jesus Christ manifests itself, and is, and will be through all this mortal state, a wonder of wonders. "They shall come with weeping, and with supplications will I lead them." When the sorrows of death are upon them, and they are broken down with weeping, how little they think that this is God's way of bringing them; that they are learning in some measure the fellowship of Jesus' sufferings.

There is a sense in which they are still blind, unable to see the paths that lie be-

fore them, unable to walk alone, but must be led. So the second part of this sentence is now brought to our consideration: "I will lead them in paths that they have not known." As they were brought from darkness to light, and from the power of Satan to the kingdom of God's dear Son, "by a way that they knew not," so now, from this time on to the end of their mortal pilgrimage, they cannot know from one day to another the paths in which he will lead them. They are still blind in this sense, and his paths they cannot trace; but they are "the blind people that have eyes," and as he brings them forth from time to time, he opens their eyes to see spiritual and heavenly truths, and often they can exclaim with wonder, love and praise, "One thing I know, that, whereas I was blind, now I see." But they still need his leading hand, and rejoice with a solemn joy when they can say, "He leadeth me in the paths of righteousness for his name's sake." They cannot know to-day what path of tribulation or joy they will be in to-morrow, but must and do trust in him who leadeth them.

"I will make darkness light before them." This is another of the wonderful works of God experienced by his people, in which they are distinguished from all other people in the world. We know in nature how to remove darkness by putting light in its place, but to make darkness light is beyond human power or wisdom. But this is what the Lord does for his people, as he leads "them in paths which they have not known." He does not take away the darkness and put light in its place, but he makes the darkness itself light. He makes the darkness a lamp which sends clear rays of light before us along the path in which we are being led. Afflictions, disappointments,

self-aborrence, griefs, what terrible darkness these are to us as we struggle wearily onward. How they seem often to shut away from our sight the way in which we desire to travel. But while "we grope for the wall like the blind," and the dark shadow of some terrible affliction seems to hide the way from us, all at once the affliction shines as a clear light before us, and by that light we see the way of the Lord in his mercy and grace as clearly as natural things are seen in the light of the noonday sun. In the clear radiance of that affliction, which is thus made light before us, we see the trial of our faith brought to view, which is more precious than of gold that perisheth. In the light of this experience of tribulation working patience, so that we can even glory in it, we can understand how Abraham and Job and David and Daniel, and all the holy men of old, could rejoice in tribulation, even though it came as "an horror of great darkness," and laid them "in the lowest pit, in darkness, in the deeps," because of the wonderful things of God that were revealed to them when the darkness was made light before them. How often we have felt to praise the Lord and thank him for sore afflictions sent upon us, because of the mercy and grace and wonderful love which have thus been made to appear so sweetly in our view when the dark afflictions were made light before us.

"And crooked things straight." Things that are crooked in nature, and remain crooked, and yet are made straight before the people of God by the God of grace, defeating the purposes of wicked men and working for the fulfillment of the Lord's purposes of love and mercy. How often the crookedness of natural things and the wicked wrath of men appear terrible to the child of God, and yet

he is assured that the wrath of man shall praise God, and the remainder of wrath he will restrain. (Psalms lxxvi. 10.) How crooked appeared to Jacob all the sad and trying circumstances of his family when he said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But in the end of all the trouble, when he saw the purpose of God in it all, he could see that all was made straight in this sense. How crooked were the ways and works of Joseph's brethren, and how great their wickedness. That could never be less terrible and abominable, and they could never cease to reproach themselves for it. But they and all others are to be made to know that wickedness is not to rule and be victorious, but that God's wise and holy purposes are all going to be fulfilled; and therefore Joseph said to them when they had been broken down and humbled, "So now it was not you that sent me hither, but God." "But as for you, ye thought evil against me; but God meant it unto good." "He sent a man before them, even Joseph."—Psalms cv. 17.

How terribly crooked and wicked were the works and ways of those who crucified the dear Savior, our spiritual Joseph; but God meant it unto good, to effect and show forth the salvation of all his brethren. The apostle Peter told those who crucified Jesus that "those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts iii. 18. "'Twas all for the lifting of Jesus on high." In nature the crooked things are still crooked, wicked things are still wicked, but grace shows them made straight to the view of faith when the purpose of God is fulfilled.

Peter said confidently that he would never leave Jesus, even though all others should. So said they all. In a short

time he was denying with oaths that he even knew Jesus. Then at a look from the dear Savior the poor man went out and wept bitterly. What an awfully crooked way to travel in so short a time. Yet it seems to have been a very direct and straight way from Peter's self-confidence to his proper knowledge of himself and his deep and suitable sorrow and humility. His dreadful sin never ceased to be a sin, but through that awful sin he learned more fully than he had ever known before what a sinful man he was, and how helpless in himself; then he abhorred himself.

We must remember that the fear of the Lord is in the heart of the child of God, and therefore he must hate sin forever, even though he may feel assured that sinful things are so overruled that they work for good to those who love God, as did the crucifying of Jesus by wicked hands. Also we must remember that it is only before these blind people who hate sin and love holiness that darkness is made light and crooked things straight.

"These things will I do unto them, and not forsake them." How infinitely tender is this gracious assurance; how well suited to the timid and fearing condition of mind which these blind people are often in. So unable are they to see any worthiness in themselves, so conscious of their inability to do any good thing, that they cannot understand how the high and holy God can be favorable to them. His love to them appears so wonderful that even when assured of it they often wonder if it can continue. How carefully and jealously they hold to the hand of him who is leading them. If that hand seems to loosen its grasp of them for a moment how anxiously they reach for it again. If for a moment their Leader

seems to be separating from them how they cry out, The Lord hath forsaken me, my God hath forgotten me. So again and again, to quiet their fears, as he again makes them feel the holding power of his hand, with loving-kindness he says: "I will never leave thee, nor forsake thee." "These things will I do unto them, and not forsake them."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 20, 1908.

SMITHSHIRE, Ill., Nov. 8, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—In response to your request I will now try to write you an account of those experiences which have led me to have a hope in Christ and a place among the Old School Baptists.

When I was yet a child it was very forcibly impressed upon my mind that my soul would surely be lost, because I was so very wicked. I think this thought preyed upon my mind until it affected my health. I thought I was much worse than the other members of my father's family, and now, looking back over my life and into the recesses of my heart, I still believe I was born with greater tendencies to evil than my sisters or my one brother; but the Lord has mercifully chastened me, and permitted me to live a life of morality and integrity, for which I praise his holy name.

When I was still a very young girl, one afternoon I was outdoors with my mother while a terrific storm was approaching; some work detained us out in the open, and I was intently watching the storm, not frightened by it, but thinking in despair of the terrible fate awaiting me, when these words came into my mind as if some one had spoken them: Grace, you are brooding on these things so that your usefulness is threatened.

Life and duty lie before you; do what your hand finds to do the best you can. If God condemns you forever he still is good, and cannot err; leave it with him. This brought me great relief, but not entire peace of mind, for I had no evidence that I would not be lost, but I had from that time full assurance that I could safely leave the matter in the hands of the infinitely wise and good Creator. I loved books and music, and began teaching in my seventeenth year, not because I was qualified, but because slack laws at that time allowed children to assume the grave responsibilities of the schoolroom, and by this time I had learned enough of music to play the organ in Sunday School, where I went whenever I desired. We seldom had an opportunity to attend Baptist meeting, and there was a Methodist meetinghouse in easy walking distance of our home. My parents were Baptists, and very seldom attended other preaching, but I think they were wise to let us children go if we wished. I am sure with such a wilful girl as I it was best. I had the profoundest respect for the religion of my parents, just because it was their religion, and because I had profound reverence for them. But if they had been arbitrary with me in the matter I would have felt at once that there was something very weak in their faith or it would bear comparison with others and competition for my advocacy. Our dearest friends were members of the Methodist denomination, and they and their pastors were often entertained at our home, and I believe I would have been led to unite with them but for my mother's firm and tender guidance. We always had the SIGNS to read, and our mother read the Bible with us and showed us the best she could the right and the wrong ways, and so I came gradually to

believe that the Arminian system had very grave errors in it at least.

When the Chautauqua Literary and Scientific Circle was organized my mother feared the religious ideas it sought to instil, but it appealed strongly to me, because it offered a long desired opportunity for wider, better directed and more systematic reading, and so, after some discussion, I was enrolled with the class of 1883. I completed the course, and think it was a great benefit to me intellectually, and I will always feel grateful to Bishop (then Dr.) Vincent and his collaborators for giving this outlook upon the world of letters to many struggling ones like myself. Doubtless you know that the religious teaching was directed mainly toward meeting scientific infidelity on its own ground and defeating it. The best talent of the nation occupied the platform at Chautauqua, you know, and we home readers got it all. But to my mind, then and now, all such efforts are futile. All their verbiage only proves what an old book teaches so succinctly: God is not known by the wisdom of this world. By this time I was mostly occupied with teaching and study, and had become somewhat indifferent on the subject of religion, but the faith was still in me that God was good, and that I would be satisfied with his disposition of me. I had become familiar with the poems of John G. Whittier, and was saturated with his doctrines and much of the time forgot how very unworthy I was to feel the deep, sweet peace that pervades his writings. Then came the W. C. T. U., under the leadership of Frances E. Willard. There was everything in this movement to tempt an ambitious young teacher—social and educational advancement, a field in which to display leadership, to gratify oratorical and literary pride, and

subtlest of all that appeal to the noblest impulse of a good woman: to lend a helping hand to poor, frail humanity. I think each of all of these touched me. But my mother said, No. She thought it a movement to do things "in His name" that the great Master had never commanded. I considered this matter a long time, and finally determined to make one more investigation and then join the society, even against mother's wishes, if it seemed right to me. As I drove along to the meeting I prayed, or tried to pray, to be guided aright in the matter. At that convention I think I was shown fully that my place was not in that organization.

I had decided to spend the winter of 1890 and 1891 at home, but by a series of events that have always seemed more markedly providential to me than ordinary events, I was led to take a school among the Old School Baptists. I boarded in the family of one and went often to their meetings. But most eventful to me was meeting Elder Samuel Dark. His keen intellect, ready wit and gentle courtesy made him most companionable and lovable as a man. His great knowledge of the letter of the Bible and his interpretation and application of it seemed almost marvelous to me. His fervent piety, fearless devotion to the cause of the Master and his sacrifices for his brethren placed him near the level of the apostles, in my mind, and I listened to him gladly, but not without fear, and as I looked into my experience the old condemnation seemed fastened upon me, and I grieved again with the old grief for the great wickedness of my heart. While in deepest sorrow one day at school the old thought also returned: If God condemns you it must be right, but this time it was followed by a beautiful vision of the Re-

deemer, and he seemed to say, "Lo, I am with you alway, even unto the end of the world." Great peace flooded my soul, and everything looked unusually bright and beautiful. The mountains broke forth into singing, and the trees of the field clapped their hands for joy. That old schoolhouse, now in sight of my window, is one of my "consecrated spots."

Soon after this I was led to feel it my duty to become a member of the visible church. I had often felt before that it would be a great privilege if I were only fit. I did not feel any more fit now than before, but felt that the great Lover of sinners stood to receive me, and I could plead his fitness instead of mine. I was baptized in the fellowship of the church at Greenbush, Ill., in October, 1894, by dear Elder Vanmeter, who was soon after called to his reward, I being the last person he baptized. I never thought of uniting with any but the Baptist Church.

As I am closing this story it seems very good to me that you asked me to write it, though I shrank at first from the idea. It is indeed profitable and sweet to review the way we have come and to praise the Lord for all the steps that have led us home. Skeptics might say the things most precious to me were only tricks of the imagination; others would say a good mother's influence had saved my soul, but I must say that God spoke the word of condemnation and also the word of forgiveness; that God gave me the good mother, and to him be the praise. In deepest sorrow I must add that he has taken her to himself. On the night of the 16th of September she fell asleep, and we confidently believe she will awake with the likeness of the risen Lord, whom she had served so many years. I told you I am a widow, I am

also childless. My mother was the center of all my worldly hopes; she was the joy of my two homes (her home and mine), where I lived with her all my life until she was called to the home eternal. I am indeed bereaved, but sometimes find consolation in the thought of her great gain; then again everything seems changed and saddened by my loss; even inanimate things outdoors seem to say, She is gone; there is no home on earth, we have no continuing city here. During her illness my prayer was that when the end came she might go peacefully and without fear, and this was graciously granted. I never thought to ask for sustaining grace for myself, but God's unasked, unmerited favors are ever repeated to me, and I feel that through all the heartache of this sore trial he has not left me utterly alone, and I am sometimes made to feel:

"So long thy power has led me on, it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is done."

I am sorry I have made this so long; I have omitted many things of deep interest to myself, among others an account of meeting a dear invalid sister named Rittenhouse, in Millville, N. J., in August, 1876, and promising her to write her if I should ever be given a hope, which I never did. I have tried to write briefly, and hope I have not wearied you, and that you can find time to write us before long.

Nov. 17th.—I have delayed finishing and mailing this to you on account of the illness of my poor dear father, now a little past ninety. Again I am keeping lone watch with the sick, with no hope of the recovery of the patient, and again I ask an interest in your prayers.

Very sorrowfully,
GRACE VEECH SMITH.

PINSONFORK, Ky., Nov. 28, 1908.

DEAR EDITORS AND BRETHERN:— Often I find myself with some impression of mind to write something for the columns of the highly prized medium of correspondence, the SIGNS OF THE TIMES, but a deep, heartfelt sense of my weakness and unworthiness to write anything that would edify or comfort the household of faith has been so much in my way that I have but seldom written; but since I have received and read the SIGNS for December 1st my desire to write has increased to such an extent that I am now writing, and what I shall write will be at your disposal. I am well pleased to see the scriptural sentiments, or Articles of Faith, reprinted in this number of the SIGNS. I do most assuredly believe that it was highly necessary for them to be published now, for at this present time there are some among us who, when they started out to preach and write, started out champions for "the absolute predestination of all things," who are now suggesting that the brethren leave off the phrase, "the absolute predestination of all things." Now I am not sure that I know the cause of these things, but the Lord does. There is a cause why some precious brethren have come to this conclusion in these perilous times, and there is a cause also why the editors and contributors of the SIGNS OF THE TIMES have had no occasion whatever to come to any such conclusion, although it has been seventy-six years to-day since the publication of the first number of the SIGNS. I did not know, neither was I thinking of the date of the first number of the SIGNS until I had written down to this point, and my mind became interested about the date of the first number, and I turned to the book of Editorials and saw that it was Nov. 28th, 1832, just

seventy-six years ago, and I again thought, "Is there not a cause" how it is or why it is that my mind was weighted more than usual to-day, and I had not thought of this when I began writing? Notwithstanding so many years of sore trials and persecution the SIGNS OF THE TIMES has invariably contended for the truth of God as taught in the Scriptures, and has never swerved from the faith once delivered to the saints and the principles laid down in the prospectus for the SIGNS seventy-six years ago. I am aware of the fact that none of us believe that the word "absolute" attached to predestination makes it any more forcible, for if it is not absolute it is not predestination at all. But there is one thing that I do believe, and that is, in these trying times it is highly necessary for the Lord's called servants to distinctly use the phrase, "absolute predestination of all things," so as to be plainly understood. "And make straight paths for your feet, lest that which is lame [in understanding] be turned out of the way; but let it rather be healed."—Heb. xii. 13. One reason why I thus believe these things is, there are many Baptists in these days who profess to believe the predestination of all things, or unlimited predestination, who try to explain it away by saying that a part of God's predestination is only permissive. Therefore, in order that the candid and earnest inquirer for the truth as it is in Jesus may understand us, we must on many occasions add the term "absolute" to the phrase, "the predestination of all things," which means the purpose of God from eternity respecting all events. If I am not mistaken, the terms "predestination" and "permissive" are conflicting terms. The word "permit," or "permissive," means to license, authorize, justify, &c. So if God

did not purpose and predestinate that sin should be in the world, with all its dire effects and horrid consequences, but only permitted it, we must at once see that He licensed or authorized some other power to thrust this dreadful evil into his dominion, either against his will or according to his will, one or the other. How can these things be?

While I am at this point I want to say that I must believe that there are some, yea, many, able and God-called brethren who have this view of the matter; I cannot tell why, but there is a cause, and the Lord knows why it is so, and while I cannot see things that way, I have love and sweet fellowship in the Spirit for those brethren whose views differ from mine in this particular, and shall not speak or write so much as one word to hurt their feelings; no, never, but I only lack a few days over one month of being seventy-three years old, and I want to be understood; I want to know the truth, I want to ascribe greatness unto our God, the Sovereign of all worlds, beings, things and events, and I do not feel that I can ascribe greatness unto the God of the universe by using the terms, "permissive predestination," or "permissive decrees," &c. I have thought for many years, when thinking along the line of permissive predestination, that it is the darkest reflection that was ever thrown on the stainless and thrice holy character of the all-wise and all-powerful Creator of all things, for it was either his will and purpose for all things to be just as they have always been, are now, and shall forever be, or it was not his will; one or the other. I cannot see how anything could have been different, even for one moment, unless the divine mind could have changed. Sometimes unthinkingly we say things could have

been otherwise, but when we come to consider this is only saying that the Lord could have changed. How careful I feel I should be to let my words be few, lest I should charge God foolishly or say, "He is John the Baptist," or one of the old prophets. There are new gods that come newly up; they do not come down; they are of an earthly origin. But to us there is but one God, by whom all things consist, and who is not only Head over all things to the church, but is far above all principality and power.

I have written this with fear and trembling, but this and a similar line of thought is on my mind almost continually, and has been for many years. I hope the Lord's people will bear with me and pray for me.

Yours in sore conflicts,

W. J. MAY.

[THE first number of the SIGNS OF THE TIMES was published August 8th, 1832, instead of Nov. 28th, as stated by brother May in the above letter. It is true that the first volume of editorials begins with Nov. 28th, 1832. There was no issue of the paper between August and November of its first year. An apology, by the editor, for the long delay will be found on page 9 of the first book of editorials.—ED.]

UPPERCO, Md., Nov. 15, 1908.

ELDER F. A. CHICK—DEAR BROTHER AND ONCE PASTOR:—I feel to-day, not in body, but my mind inclines me that way, to write you a few lines, acknowledging the receipt of your very good and comforting birthday letter. With yours I also received some twenty-five or thirty other letters and postals. Looking into my past life I can but wonder that the dear household of faith, or my neighbors and friends, can see in me that which

should cause me to be the recipient of such tokens of regard and esteem as I have received at their hands; but if indeed I have been enabled to live in such a way as to obtain and retain the respect and good will of my friends, both in and out of the church, it is not of any goodness or worth in me, but of Him, who, as I trust, has held and upheld me all of these eighty-three years of my life, and if any of those who have kindly remembered me can see anything in my past life to hold in loving remembrance I ask them to give God all the praise, who has, as I trust, hitherto led me, and who, I trust, will lead me to the end; for at this late day in my life if left to myself I shall fall by the way.

In looking back over my past life, even to my childhood, it seems to me I can see the hand of the Lord directing my steps; and the furthest back I can remember is the love, care, counsel and guidance of a godly mother. How careful she was, as I grew up, to watch over my steps, and to train me up in the way I should go. I remember how careful she was to guard us (brother and I) against contact with the wicked and evil around us, and to choose for us associates only of those who were brought up and trained by parental guidance in the ways of strict morality and uprightness.

I will here mention a circumstance that had its beginning away back there, almost eighty years ago. There were some in the neighborhood with whom we were allowed to mingle, and others not. I kept trace of each class until nearly all have disappeared from the stage of action, but I have my mind especially on one of each class. The one of the first class is living yet, two months older than myself, and has always been a highly respected man all his long life, and is a member of

the church of which my father and mother were members in the days of my childhood. But the one of the other class, sad to say, was vulgar and repulsive as a youth, and grew up a drunkard, and continued as such even to old age. Now I am glad to have this one thing to look back to in remembrance of my mother, and her care of my associates. I do not say that had I been allowed to associate with the one of the class last alluded to I would have grown up a drunkard, but I believe that it was right, as much as in them was, to bring up their children with as little immoral filth adhering to their skirts as possible. All this cannot change the heart, or, in other words, give spiritual life; but when that life is given, it is good to look back, even over the journey of this earthly life, and have some pleasant remembrance of the days of our sojourn here. I remember, too, later in life, when I became, as I fondly trust, concerned about things pertaining to the life beyond, that mother was the first to discover it, although I tried hard to keep it all secret, and I would evade all her questioning concerning the matter; and now at this late day in my life's journey it seems to me that it would be my greatest pleasure if I could remember that if I had been given strength to have come to the church a year sooner, or that my parents could have lived a year longer and could have stood upon the banks of the flowing creek near Black Rock meeting-house and been eye-witnesses to your leading their unworthy son down into the baptismal waters, and we could have had a home together in the church, even had it been but a few days.

Although I have referred especially to my remembrance of mother, yet I would not forget to name that my father was equally careful and mindful of our wel-

fare; but it seems to me that there is something in a mother's love almost beyond all other earthly loves, for the Lord by the pen of the prophet Isaiah asks, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, [a bare possibility, as it seems to me,] yet will I not forget thee." Dear brother, I sometimes look over the pages of the diary of my past life, not written with pen upon paper or parchment, but upon the tablets of memory, and there are many pages that I would gladly blot out; but there they are, and they stare me in the face many times. I try to turn over the leaves as quickly as possible, and look upon the brighter ones, and among the brighter ones, written during the past thirty-five or forty years, since our acquaintance began, of which you speak in your letter, are the scenes and incidents which you name.

But I must close for the present, for I am but a poor scribe at best. If you can make anything out of this you may hand it over to sister Chick, or to any others that you might think would be interested in hearing from us. She, too, was reared by God-fearing parents as well as yourself. All of us can call to mind the godly counsels and admonitions of father and mother. My family unites in sending best wishes to yourself and to those of your household. We would be glad to meet with you all again, if it be the will of God.

Yours, with unabated love and fellowship,

JOHN P. KELLEY.

[BROTHER Kelley's name has been from time to time recorded in the columns of the SIGNS. His name has been written in the hearts of his brethren and friends these many years past. His has been a

life of unswerving devotion to the cause of his Master, and of faithful service to the household of faith. It is loud preaching when one preaches more with his feet than with his tongue; a steadfast life is better than words. We feel persuaded that there is not an old man or woman, or one who is middle-aged, who will not read the above letter with tender emotions, and this whether they have known our aged brother personally or not. What a blessing to be able to remember such a father and such a mother. We knew them both for a few years, and know they were all that our brother has testified of them. May the dear Lord bless our aged brother as his days require.—C.]

LOVELAND, Colorado, Nov. 3, 1908.

DEAR EDITORS:—In my wakeful hours last night I felt a desire to write to all the saints in Christ Jesus our Lord. The question came into my mind, But what shall I write? I have no excuse to offer for remaining silent so long, only it seems to me the Lord has hedged me about so that I cannot get out, when I cry unto him he shutteth my mouth. If I approach unto him in prayer, my words seem to be but a noise, as of the chattering of some strange bird. I feel he has led me into darkness, and not into light. How truly have I learned that the Lord can open and none can shut, and shut and none can open. I am in such darkness of mind that I greatly fear I never knew the Savior's love shed abroad in this sinful and deceitful heart of mine. O where is the blessedness I knew in years past and gone? Is it clean gone forever? I know that it is of the Lord's mercy that I still live. My whole life seems to me to have been an utter failure; I cannot comprehend why I should live longer. Our God is a God of pur-

pose. The wise man said every purpose of God is established by his counsel. The prophet Isaiah declared that every purpose of the Lord shall be fulfilled. Then if God had a purpose in casting my lot in this part of his earth will not his purpose be accomplished in me? I believe it will. I love to sing with the poet,

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

Ah how bitter it has been to me to be deprived of the company of the dear saints of God: deprived of church privileges; no one near me with whom I can converse upon the things pertaining to the Master's kingdom. I would that I could be more reconciled to the Lord's will with me here in this world of sin and sorrow. I so often find myself murmuring and complaining with blessings in my hand. I have no great bodily afflictions for one of my age as many have, and I desire to be thankful that it is as well with me as it is. It is my leanness or darkness of mind, as to spiritual things, that causes me to mourn most. Earnestly have I begged the Lord that it might be otherwise, but it seems that the older I get the more dull and lifeless I am, spiritually. Peter admonished his brethren to steadfastness; to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It seems to me that if ever I had any grace, or knowledge of spiritual things given me, instead of growing in them I have gone backward, for my spiritual understanding of the Scriptures seems to grow less and less. This worries and troubles me; I wonder if there is any one like me. Will you, my brethren, pray the Lord of light and glory, that if it is his will, he may lead me out of this darkness? If I am a child of grace, the least of all,

J. H. YEOMAN.

[BROTHER Yeoman in the above letter is speaking the language of Canaan. They that mourn are blessed. They that walk in darkness are blessed. They that tremble at his word are blessed. He has no doubt learned that "We walk by faith, not by sight." We wonder how the prescription of the "conditional time salvationist" would work in his case. If he has tried it we venture to say he has found that "None can keep alive his own soul." Many and severe are the lessons we must have to rid us of legality. We hope that the captivity of our brother may be turned as the streams of the south; that his mouth be filled with laughter and his tongue with singing.—K.]

LOVELAND, Colorado, Nov. 11, 1908.

DEAR BROTHER CHICK:—I have in mind to write a little for your perusal, and for the dear old SIGNS, if you think it worth space and worthy of the perusal of its readers. I say "dear old SIGNS," because the paper was first published two years before I was born.

In my meditations of late my mind has been on the subject of prayer. I asked myself this question, What is prayer? Hannah, when praying before the Lord, spoke in her heart. Only her lips moved, but her voice was not heard; Eli, the high priest, thought that she was drunken, yet the Lord heard and answered her prayer. May we not say then that prayer does not consist in the utterance of a form of words, but is the sincere desire of the heart? Paul said, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us." I conclude that this is the same Spirit by which we cry, Abba, Father. The disciples asked of Jesus that he would teach them to pray as John also taught his disciples. In response he bade them not use

vain repetitions, as the heathen did, for their Father knew what they had need of before they asked him. Then he said, "After this manner therefore pray ye: Our Father which art in heaven," &c. This is what is called the Lord's prayer, and is used among most all religious orders of the day, and is often repeated in unison in their worship, but invariably they leave out the word "in" and use the words "on earth." Is it prayer if we learn a form of words and repeat them over and over again and yet have no feeling of them in heart or spirit? We read of Jesus going up into the mountain to pray, and that he continued all night in prayer. He told the disciples that he would pray the Father and he would send them another Comforter. But the prayer recorded in the seventeenth chapter of the gospel by John should be called the Lord's prayer, I think, above all others recorded in the New Testament. No other chapter in the book gives me the same comfort this does. At the tomb of Lazarus "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." In his prayer, as recorded by John, he said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The angel said unto Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." The apostle Paul said, "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." The blessed Savior declared the Son of man came to save that which was lost. He said, I must work the works of him that sent me. Now if the salvation of his people, the redemption of those who were under the law, and saving that which was lost, was not the work God

gave him to do, I do not know how to apply these plain Scriptures. If I am correct in my application then all the work in the plan of salvation for the saints is finished and complete, for so said Jesus in his prayer to his Father. Dear brother, there is nothing left for you and me to do to make our salvation more secure, if indeed we be of the number whose names are written in the Lamb's book of life; it is all finished. The last words of the blessed Redeemer on the cross were, "It is finished," then he bowed his head and gave up the ghost.

There is much in this prayer of the blessed Son of God that I would like to notice, but I know my insufficiency; I am but a poor, ignorant creature. I often wonder why I try to write anything concerning the goodness and mercy of our God or the Scriptures of divine truth, I am so ignorant, so unworthy and so undeserving of the least of the blessings of God which he has bestowed upon me all the days of my life. The blessed Master, speaking of his disciples, said, "I pray for them: I pray not for the world, but for them which thou hast given me." "Neither pray I for these alone, but for them also which shall believe on me through their word." O if I only knew I were a true believer in Jesus, then I would know that Jesus had prayed for me. I can say that I hope I am a true believer on the Son of God, but I do not know it. I have had this question asked me, and that, too, by professors of religion: "Don't you know you are a christian?" If I were to ask you, brother Chick, the same question, I think your answer would be the same as my own. No, I do not, but sometimes I hope I am. This has been my answer. No one can hope for anything they already possess. Hope that is seen is not hope, the beloved apostle

testifies, for what a man sees or possesses why doth he yet hope for it? I am a believer in hope. I feel sometimes that I hope against hope. I have earnestly desired the past few years to be so situated that I could be among the brethren, and hear some true servant of Christ preach the truth as it is in Jesus, as was my privilege in days past; but I know not that it will ever be mine to enjoy these privileges again.

I remain yours in hope of eternal life through the full and complete Savior,
J. H. YEOMAN.

LOCKHART, Texas, Nov. 4, 1908.

DEAR EDITORS AND KINDRED IN CHRIST:—I want to pen a part of my experience. When I was a child I would often cry and weep after going to bed at night, while my parents would sing good hymns. After I was grown I thought I could not try to get religion until I had had all the pleasure I wanted, then I could get good and remain so. But before I got ready I had a dream: My time to expire had come, and I was before the great Judge pleading my cause when I awoke. I was so glad it was a dream.

I thought I would try right then to get forgiveness, but I could not pray; the words I uttered would not go above my head. I was awfully cast down for awhile, then my burden grew lighter, until at length I had another dream, almost like the first one. By this time I could scarcely think of anything but how to work my way to heaven. I would try one thing and then another, until I tried all of my plans. I only grew worse. While I was in this condition I lost my dear mother. When I was at her bedside she told me that all she dreaded was her suffering here. I would often think of those sweet words in her last hours,

and wished I, too, could say that. But I had to learn that I could do nothing but look to Jesus and beg for mercy. One night before I went to sleep the last thing I remembered was trying to give myself to God; next I dreamed I was in heaven hearing the sweetest music I ever heard. If all the bands I ever heard were put together they would not be half so sweet as that music. Before I got entirely away from it I said, Maybe I am deceived. Then I heard it again. When I would think of uniting with the church and had so little to tell, I would think how the good Lord had called me twice.

I united with the Old Baptist Church fourteen years ago. The two years I spent out of the church after I received a hope were full of thorns. Now I am not able to attend my meetings often, but it does me good to know I have been buried with Christ in baptism. If I am anything I owe it all to the Lord.

I want to tell you of one more instance where the Lord showed his power so plainly to us. We had been to meeting; on our way home my husband and myself got out of the carriage to get some water, and left a big team of mules hitched to the carriage with five little children in it. The team got frightened and ran away; the lines were on the ground, I tried to catch them, but in vain. I then began screaming to my husband, but they were out of his reach, so I began to call for help. It seemed I could not get a word above my head. I knew the Lord had all power in heaven and on earth, and I could do nothing but trust all with him. One trace came off, a singletree broke and the carriage came uncoupled just before crossing a deep ditch. This let the children fall to the ground, and none was injured so much as a broken limb. So we had none to thank but

the good Lord; they were saved by him, and him alone. We never have been able to thank him enough.

You can do with this as you think best; I wrote it to relieve my mind. I hope the Lord has been with me and helped me to think what to write. The SIGNS is a great comfort to me in my afflictions; I feel that it is kept up by the great I AM to feed the poor, hungry children.

Your very unworthy sister,

M. S. HAWK.

ROCKY FORK, W. Va., Sept. 1, 1908.

DEAR BRETHREN AND SISTERS IN CHRIST:—I have felt impressed for some time to write what I hope the Lord has done for me. In the beginning of the year 1901 I got in deep study about my condition, and would wonder what would become of me if I should die. I thought I would be lost if there was not a change in me, and I will tell you how I thought the change would be: I would go to work to do good and be good, and the Lord would bless me for doing so. So I tried for nearly three years to do good, and the more I tried the worse I got. O the trouble that came upon me; to think how hard I was trying to do good, and could see so plainly I was growing worse all the time. I would try sometimes to pray, but these were all the words I could utter: Lord, prepare and fit me, so when the time comes for me to die I will be a fit subject to enter thy kingdom. At last, in December, 1903, I seemed lost, and hid from the pleasures of this world, and there seemed to be a burden on me pressing me into the earth; the burden would be so heavy at times I could hardly walk. I was in this awful condition three weeks, and I lay down one night, not knowing if there would be rest for

me or not, as I had had no rest day or night. I had about given up in despair. I had no more than laid down when these words rang in my mind as if they had been spoken in my ear: You have to die. O how it frightened me, for this was the thought that came to me: I have tried nearly three years to do good, and have gotten no better, and now the time has come for me to die, and I am sure to be lost, for there is nothing I can do. I lay all night in this awful condition, and these are some of the words that rang in my mind: "The Lord is my shepherd; I shall not want;" I can be raised up at the last hour; and my soul began to beg for a resting-place, if it did not last but a moment of time, but not one word could I utter, my tongue was dried up and parched, my strength was all gone and I lay helpless as an infant, and these words I heard: Now do not be frightened, for this old body is going to be taken away; it does not amount to anything anyhow, and you will be given a new life, and that is everlasting life, it will never perish. Then I began to soar upward, and these were the words I began to say: I am going home; "Jesus, lover of my soul," &c. Then all my burden was gone, and I thought I never would see any more trouble, but my troubles had just begun. I then became troubled about joining the church. I wanted to be with the Primitive Baptists, for they could tell my feelings when I could not tell them myself, and this gave me such love for them that I can never describe it, but I felt so unworthy I never asked for a home with them until February of this year, when I went forward and told them some of what I have written; they received me, and I was baptized the fourth Sunday in April by Elder J. W. McClanahan, my dear uncle.

Dear brethren, (if you will allow such as I am to address you thus) let us all lift up our voices together in praise to our heavenly Master; if we feel we are commanded to do these things may we do them, for it is recorded in that holy Book in Rev. xxii. 14: "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."

From an unworthy sister, if one at all,
ERNIE S. NULL.

PIEDMONT, Ala., Dec. 1, 1908.

DEAR BRETHREN EDITORS:—I received the copy of the SIGNS OF THE TIMES you sent me, and will now send you a remittance, as I do not think I can get along without the paper.

I want to tell you some of the dealings of the Lord with me, and I do not know why, but it may be because I have been reading so many good experiences in the SIGNS, and my mind is so stirred up that I cannot go to sleep, and I thought if it were the Lord's will I would try to tell you some of what I hope are his dealings with me. This seems to me to be a very serious thing to think about, and much more so to talk about. It was about twenty-five or twenty-six years ago that I began to be in great distress and trouble about myself, and did not know what was the matter. I thought the first day it came upon me that perhaps by the morrow it would all wear away and I would be all right, but the next day I was rather worse, and I kept on getting worse. It seemed to me that I was going to die; that some strange disease was preying upon me, and I would soon leave this world. I could take no pleasure in anything, and did not want to be in company; even my own little family was no comfort to me, and I wanted to be alone, away off in the wood, for it seemed to me

that everybody would know that I was in great distress, and I did not want them to think there was anything wrong with me; I would avoid company all I could at home, but would go to town sometimes and go into the barroom where there was music and dancing, to see if I could not get rid of my troubles, or forget them; but my distress was with me everywhere. It was on my mind the last thing at night, and the first thing I thought of when I awoke in the morning. Well, the spring of the year was coming on, and I had to try to make a crop, but thought there was no use trying, for I never would live to finish it. Time passed on, and I did go to work, not expecting to live to profit by my labor, for my distress was so great. In the fall of the year I remember well how sure I was that the time I had been looking for had come, and that I could not live longer. I told one of my little children to go into the other room and tell its grandmother to come to me, for I did not want to die alone. I see I am getting along in my journey and not telling what I want to. It seemed to me that I was in more distress and trouble than any one had ever been before, and that every one in the world was surer of salvation than I could be, and my cry was, Lord, have mercy on me. Everything in nature looked dark, and gloom seemed to cover all.

I cannot begin to tell in a single letter all my experience; it takes so much space to tell a little, so if you, brethren editors, see fit to put this poor mite in print, I shall have to finish some other time. When I began this letter I felt I wanted to cast in my little mite, and maybe it would be a comfort to some poor little child of God, as theirs have been to me. When reading so many good letters in the SIGNS my heart goes out in love to the writers.

A. P. HICKS.

MEDITATIONS.

It has been some time that I have been sitting with my pen in hand, my mind meditating, as I hope, on the deep things of God. "How unsearchable are his judgments, and his ways past finding out!" For who hath been his counsellor? God be thanked that "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." My mind is led to that Counsellor to thank him, and humbly feel that he this morning is leading my poor soul in the green pastures of his love, that I see his banner unfurled over me. I know it is over his dear people, but is it over me? "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." May he continue to draw me and all his dear children by the cords of his love, and bind them so closely around me that I may never be left alone to depart from the God whom I trust I love, and trust it with him that the reason of that is, that he first loved me.

I feel this morning that I cannot describe my feelings to any one, but I hope that I can adore, by the power of Israel's God, the God of the whole earth, and say with David, "The Lord preserveth the simple: I was brought low, and he helped me." I hope I have been brought so low as to know that "in me, (that is, in my flesh,) dwelleth no good thing," but I put all my confidence in God that "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I think I know that the two I spoke of above are the Shulamite, the company of two armies, the flesh and the

Spirit. I know that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. This is what makes me cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Do I know anything of this death? I hope so. I thank God through Jesus Christ our Lord that he is my deliverer, that sometimes I think as our dear little sister in Christ, Mary, (our child in the flesh, but God's after the Spirit,) said, "I think sometimes that he will take me to dwell with him;" that I experience that rest. I think I see a perfect work, the complete work, in the eternal mind of God before the foundation of the world; that 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: but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The only way it can be made known to any of the dear children of our heavenly King is by the appearing of our Savior Jesus Christ. When Christ, who is our life, appears, then do we also appear with him in glory; then are we prepared by him to bring forth the royal diadem and crown him Lord of all; not unto us, not unto our worthless names, but unto him whose name is above every name, which is called by his bride, the children, the heirs of glory which are his: "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," and unto his name be all the glory, now and forever.

May God, by the love of his Son, shed, and continue to shed abroad his love in us, that we may be able to comfort one

another, being built together for an habitation of God through the Spirit.

J. C. FENTON.

PHILADELPHIA, Pennsylvania.

DEAR BRETHREN:—The above was written by my father, John C. Fenton, about the year 1888, when at Danville, Pa., and was found among some precious letters he and mother received from the members at Southampton, Pa., on the twenty-fifth anniversary of their wedding. My father departed this life December 28th, 1907.

J. M. FENTON.

POUGHKEEPSIE, N. Y., June 21, 1908.

ELDER H. C. KER—DEAR BROTHER:—Allow me to write you a few lines this beautiful Sunday p. m. I have often felt a disposition to write you, but always desisted, for the fact that I knew I was not capable of writing anything of profit or interest to you. I never read your writings without feeling that I want to write, telling you how much I enjoy them, how they cheer, encourage and strengthen me; they appeal to my understanding and arouse in me such interest that I am made to feel glad. I see frequently that the writers through the SIGNS refer to this fact, reminding you that they enjoy your writings, and while you have many reminders in this way, I feel that there are many others you never hear from who enjoy them and are benefited just as much as those who have the ability to write you. There is something peculiarly interesting to the readers of the SIGNS in your writings. You are blessed with an ability to deal with subjects in a way that many are not much accustomed to; in a way that appeals to their understanding. I am so ignorant of spiritual things that I cannot either write or talk of them, but do hope I am

blessed with an understanding of such things, and that I can rejoice in them when they are dwelt upon by others. Brother Ker, you are, and long have been, a subject of great interest to me, knowing you personally as I do, and have for a goodly number of years, prior to the time, perhaps, you knew anything of the things which are now so dear and sacred to you, or had any interest in them, and from the time that you became interested to the present your advancement has been rapid and your attainments great; it makes me feel my own littleness, unworthiness, ignorance and nothingness keenly. But I hope and feel that I fully realize the source of it all; it is in no wise to be accounted to you; it is nothing that you could do, have done or ever will be able to do, but solely and entirely of the Lord that you are filling and performing in every way the special vocation and work for and to which you were appointed. You were appointed to a high position in the church and among the brethren, to feed the flock, while I, a poor, worthless worm of the dust, am allowed, if anything, to follow along and pick up a crumb here and there. But I am not complaining, I do not mean to complain; I often say, If any are permitted, or in other words, blessed with an understanding of spiritual things, that they may hear and understand, if they cannot even so much as open their mouth, as is the case with many, they are of all God's creatures most blessed. The blessing exists, first, in being given an understanding of spiritual things, being born again, being brought into that newness of life whereby we know the truth as it is in Jesus.

Well, dear brother, I purposed to write you a short business note, and a few lines in addition to try to tell you how much I

appreciate your writings and enjoy reading them. I know I have failed in this last; I do not think I can convey that to you, but I want you to know that such is the case. I know and understand the laws of language fairly well, can detect grammatical errors as I hear or read, and if I know anything of things in nature I can write of them, describe them, but when it comes to spiritual things I am utterly inadequate for the task. I will not further burden you.

I am working in Poughkeepsie now; have been here three weeks, and may stay a few weeks longer; if I do I want to go over to see you some Saturday or Sunday. I have it in my mind to go next Saturday p. m. or Sunday a. m., as I can best do, if I can get off. My family is in Brooklyn; I was home last Sunday; all are well. I send two dollars to pay my subscription to the SIGNS. The SIGNS is profitable and interesting to me; and my wife, I am glad to tell you, is deeply and sincerely interested in the things it contains.

I hope this may find you and family well. May the Lord be with you and bless you in your labors, and may you long be spared to the church and people you so faithfully serve, is the prayer of your unworthy brother, if one at all,

C. J. MORRIS.

[WE appreciate very much the kind expressions of brother Morris regarding our position, and labors in the gospel. We have always appreciated the commendation of our brethren, and have been much helped thereby, though we have seldom spoken of it. Brother Morris having known us personally for the past twenty-five years, and as he says, long before we knew or cared anything about the secret and mysteries of God, looks upon our conversion, and position in the kingdom

with greater wonder than those who have known us, or known of us, since uniting with the Old Baptists. Saul of Tarsus was not a greater hater of the doctrine and saints of Jesus Christ than we were at one time, but what we are to-day is by the grace of God. We are fully convinced that He can cause the vilest rebel against him to love and adore his great name. He can also make a preacher of his everlasting truth of the most ignorant and unlearned of men as well as of the most intelligent and dignified. His wonderful and mighty dealings with us have fully proven his unlimited power and loving-kindness.—K.]

PORTLAND, Ind., Sept. 17, 1908.

BRETHREN EDITORS:—At the request of some of the brethren I will give a brief account of a yearly meeting, held with the old Pleasant Hill Church, near Delaware, Ohio, on Saturday and Sunday, September 12th and 13th. Brethren came, some of them from quite a distance; I counted eight ministers present, and heard most of the preaching, and felt it was good to be there. The preaching was all of one piece, and joy and gladness were plainly depicted on the countenances of the brethren. On Sunday morning brother C. E. Jackson, of Galion, Ohio, was ordained to the full work of the ministry after a council of ministers had become satisfied with the brother's call. This solemn ordinance was to have been attended to on Saturday, but owing to the serious sickness of brother Jackson's father he did not arrive until Sunday, and had to leave for home soon after the ordination was attended to. The doctrine of salvation by grace for all our salvation was the theme insisted upon by all I heard preach, and the presence of God's Spirit seemed among us, filling our

hearts with gladness, causing songs of praise to flow from the lips of the brethren. It seemed to be a time when the Beloved spoken of in the Song of Solomon went down into his garden among the beds of spices, causing the fragrance to flow out; that he came down to see how the vine and the pomegranate flourish. We felt we tasted some of the fragrance of the spice beds that the presence of the Lord caused to flow. These beds of spices I understand to be the bands of brethren bound together; "For where two or three are gathered together in my name, there am I in the midst." The fragrance from the spice beds I understand to be the love that flows from the heart among brethren when their Lord is in their presence, causing the love or fragrance to flow. I felt when I saw the harmony in doctrine and fellowship, that strong are the bulwarks of the Zion of our God, a tabernacle that shall not be taken down; not one of the stakes shall ever be removed or one of the cords broken, for the glorious Lord will ever be unto her a place of broad rivers and streams, wherein goeth no galley with oars, neither gallant ships pass by. The solemnity in the ordination of brother Jackson made us feel we should take off our shoes, because the place we trod was holy ground; we felt to walk in the fear of our Lord, feeling that the ordinances of his house are sacred, and should be regarded as such. I had felt at times perhaps we would not see any more undershepherds sent out to feed the flock of God, because the flock seems to be diminishing, and there seems to be a lukewarmness in many places, but at this meeting I beheld two young ministers, and many hungry lambs to feed. I felt somehow it was a time of reviving, at least for the present, and that it was one

of the set times to favor Zion. I felt that at least some were inquiring where the Lord is making his flock to rest at noon, and felt to say, If thou knowest not, my fair one, go thy way by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I understand this admonition to be to all God's inquiring children who are mourning his love to know, and, like the apostle Paul, "Lord, what wilt thou have me to do?" I feel this answer to the daughter of Zion is enough for all inquiring souls: "Go thy way by the footsteps of the flock," follow them, for "there remaineth a rest to the people of God."

NEWTON PETERS.

OKLAHOMA CITY, Okla., Nov. 15, 1908.

DEAR EDITORS:—I wish my address for the SIGNS changed from Muncie, Ind., to 500 W. Eighth St., Oklahoma City, Okla. I should like to know if there are any readers of the SIGNS in or near this city, or any of like faith and order. If so, I sincerely hope that they will write or call to see me. I think I shall remain here for some time, but I have been such a pilgrim or wanderer for the past few years I scarcely know when I am permanently located. In the past year I have visited the church at Helena, Okla., (Elder J. F. Beeman is the pastor) several times. Last winter I attended the South Fort Worth (Texas) Church three regular monthly meetings, and at Keller, Texas, one time, where I heard what seemed to me sound doctrine preached, which I greatly enjoyed, beside meeting many pleasant members, who made me feel much at home among them. I took copies of the SIGNS with me always, and met one firm believer (who, however, is not a member, but the husband of a member) who had never before seen a copy, but

had often heard of it. He seemed to greatly enjoy reading it. I also met a brother Staggs, of Weatherford, Texas, who is a nephew of the late Elder Wilson Thompson. I spent the winter and spring at Ft. Worth and Brady, Texas. My second daughter lives at the latter place. I spent the most of the summer with my only son, in east St. Louis, where I heard of no Old School Baptists, but found a church in St. Louis composed principally of Illinois Baptists. I met there in their midst a brother Dudley, wife and family, who certainly entertained me well, and who talked of the same precious truth I had found in my Bible and felt in my experience. He is a nephew of the late Elder Thos. P. Dudley, who was such a good friend of my grandfather years ago in Kentucky; in fact my uncle, Dudley G. Johnson, was named for him. I spent nearly two months in Brady, Texas, before coming here, where I expect to remain with my eldest daughter for some time. I would be glad to hear of a church nearer here than Helena, or of any members or believers in the gospel as set forth in the SIGNS, a paper that I feel I cannot do without if I can manage to get it. I much enjoy reading it, and wish I were sufficiently gifted to write for it as I would like and sometimes dream of doing, but I hope that those who can, will continue to do so. May the Lord guide and direct them, as well as the faithful editors and publishers, and when they are gone I feel sure that others will be raised up as in days of old, that the word of God may stand firm, as it always has from the beginning of time, and will to eternity. How good to think that we have a God who is all-powerful. I often feel that his everlasting arms must uphold me or I would certainly sink.

Yours, I hope, in christian love,
EFFIE JOHNSON BOLTON.

BLUM, Texas, Dec. 8, 1908.

ELDER H. C. KER—DEAR BROTHER IN HOPE:—I wish to have the death of our dear aged sister Strong announced in the SIGNS. She passed away last Saturday, the 5th. She has resided the last few years away from her old home, but was brought back and buried at Cressons, Texas, near her old home. I hope to prepare an obituary soon to be published in the SIGNS OF THE TIMES.

Yours in hope,

W. L. ROGERS.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Fairview Church, Fulton County, Pa., sendeth greeting to the churches and associations with whom we correspond.

DEARLY BELOVED:—By the love and mercy of God we have been gathered together, we trust, to speak and hear from one another of the things of our Lord and Savior Jesus Christ. We have been blessed in hearing and believing in his salvation which he finished, even our salvation in time and eternity. We are few in number, but we humbly pray for the upbuilding of Zion, whereby we may edify one another. May the Lord guide us in all things. We greatly desire the continuance of your christian correspondence. May the God of all grace keep you and us and all the church of the saints from every evil way, is our holy desire and prayer to God.

We hope to meet with you all again at our next association, to be held with the Providence Church, Friday before the second Sunday in October, 1909.

A. MELLOTT, Moderator.

J. C. MELLOTT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1909.

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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GREETING.

AT the beginning of another year, (as we divide the years) when kindly greetings are upon the tongue of every one, it is only natural that we, the editors and publishers of the SIGNS, should also feel the stirrings of a desire within to in like manner greet our readers and express our desire and humble prayer for them, that the blessings and good will of Him who dwelt in the bush may be with them during the coming year. In this greeting and prayer we all heartily join, praying the dear Lord that grace, mercy and peace from God the Father and our Lord Jesus Christ, may be with you all; and, together with you all, we desire to confess the goodness of the Lord during the past year, and from that goodness to take courage that it shall continue the coming year as it has in the past. We all, both our readers and ourselves, ought to make mention of the thousands of temporal mercies which have been vouchsafed to us: life, a measure of health and strength, temporal supplies of daily bread for our continually returning wants, friends, homes, labor, social enjoyments, the privilege of dwelling in safety and peace, the sunshine and the cloudy weather and rain, each in its turn, the fruits of the earth, a

much better government than we in anywise deserve, and above all these temporal blessings, the hope of everlasting life beyond the grave, together with some seasons of daily communion through the Spirit with the Father and the Son, have been given us. It is true that when we speak of temporal mercies we also remember that they are only earthly and temporal, and are mixed with much that is evil and which we ought to deplore, and, like Jonah's gourd, they may perish in a night. But the chief thing that we all must deplore in them is our own base ingratitude when they are multiplied upon us, and our fretfulness and peevishness and rebellion when in some measure they are withholden. What father would be so patient with his children as our heavenly Father has been with us, his wilful and impatient children? Not only for these blessings, but also for the patience and forbearance of the Father of all mercy, do we owe continued praise and thanksgiving. He bestows the blessings for which we are so unthankful and forgives the unthankfulness. Like as a father pities his children, so does the Lord pity us, for he remembers that we are dust, and he knows our feeble frame. All this is true of his temporal blessings, and it is also, in great measure, true of the spiritual blessings of the new and everlasting covenant. In all our spiritual travel sin is mixed with all we do. If for a time we are conscious of the spirit of prayer, or of praise, or of receiving some blessed word from the mouth of our God, soon again we come to realize that we are yet in the flesh, and that not only do we owe praise for that salvation which was finished on Calvary, even our justification through the death and resurrection of the Lord Jesus, but also we owe unceasing praise for unceasing supplies of grace, for

unceasing forbearance, for unceasing forgiveness, for the unceasing watchfulness of our covenant-keeping God and for un-failing support against every inward and outward foe. Remembering all this, and more than we can speak of, or even remember, we must be humbled and exalted; humbled in and because of self, and exalted in and because of Jesus Christ. All this experience of sin on the one hand, sin manifested in rebellion, irreconciliation to God, and alienation from him, and of grace on the other hand, grace made manifest in the patience and forbearance of the blessed Lord toward us all, but proves our oneness with those who in the word are spoken of as the subjects of a warfare within as well as without. In this very warfare is the proof of two lives within. The Scriptures declare that in all who believe there is a warfare; it is the flesh lusting against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that he in whom these two opposing forces dwell cannot do the things that he would. It is the old man warring against the new man; it is the law in the members contending against the law of the mind, and the child of God is the battle-ground where these two forces contend. He then, who complains of such a warfare, confesses that not only does sin dwell within, but also that within is righteousness; not only does he possess the flesh, but also the Spirit. If he complains of the law in his members he also makes known that the law of the mind dwells within him. In this very warfare then, which brings sorrow, there is that which brings rejoicing. It is sure from Bible testimony that no unregenerate man ever confesses to the indwelling of that which is evil, or ever is troubled by it. If then, one has this trouble, he is not any longer in the flesh,

but in the Spirit, as Paul declares in Romans, and all this double experience is described when Paul said, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." It is a solemn consideration that many, as it is to be feared, profess godliness who never feel this warfare, who, at least, realize no distress regarding it, who lose no rest because they cannot do the good that they would, who never are driven to their wits' end by the unequal strife, who never realize the power of the Savior's commandment to his dear disciples to watch and pray, or as one evangelist records his language, Watch unto prayer. It seems to us sure that where the Spirit of the blessed Redeemer dwells, there will be such a cutting off from the pleasures and vanities of the world, such a desire to escape from all that is godless, that the soul will be driven to prayer and confession, confession of his great weakness, and prayer for divine help, and there will be in this prayer and confession that which cannot be put into words, unless they be the words of inspiration itself; there will be in that heart groanings which cannot be uttered. He who feels this warfare within will turn with abhorrence from all these enjoyments of which the world is enamored. In such hearts this commandment among others will be found written, "Love not the world, neither the things that are in the world." True godliness is at a low ebb indeed in that heart that can find its pleasure away from the blessed Jesus, and His presence is not in places which the world loves. One cannot dance, attend theatres, play games of chance with the ungodly and at the same time commune with the dear Savior, or be filled with longing for his blessed presence. A form of godliness

without the power is perfectly at home with these things, but true godliness will suffocate in such an atmosphere. We know whereof we affirm when we say this. Not only is this the testimony of the word of God, but it is the testimony of all who have walked with God on earth, and it is the observation, as well, of us all. The spiritually-minded do not frequent these and other places of amusement, and they who do frequent these places, if indeed children of God, know for themselves that they have never felt the presence of the dear Savior while mingling in such worldly pleasures.

It is a sad consideration indeed that in this age vital godliness is held in but light esteem. Christian experience of the Bible sort is laughed at or scorned, as being but the fancy of a half-crazed mind. Conviction of sin, and a feeling of condemnation under the broken law of God, are barely touched upon, if indeed noticed at all, and the soul's deliverance through a heartfelt assurance of pardon into peace and rest is regarded as the vision of a dream. These things are true of the great body of the religious world, and the people of God are not exempt from the temptations of the world. It is to be feared that there are many "stony ground" hearers, without depth of earth; the ground has not been broken up deep in their soul's travel. But he who has bestowed upon him a good conscience will be very tender regarding all these things indeed. He will fear for himself greatly, lest he be not a "good ground" hearer; he will feel like avoiding even the appearance of evil. He will desire to hold his feet as far from the way of ungodliness as possible. He will not question, What can I engage in that belongs to the world, without danger to my spiritual life? but, rather, will pray God

to keep his feet as far as possible from that which is evil. Because it is the state of a believer here on earth, and will continue to be while he remains here below, to be engaged in this warfare, such an one as we have been speaking of will not say, There will be a warfare, and the flesh will always remain with me until I die, and I might therefore just as well be at ease regarding it. No, such an one will look upon the matter as did Paul, who, knowing that the warfare must continue in his soul while he lived, yet cried, "O wretched man that I am! who shall deliver me from the body of this death?" As well expect a criminal who, to expiate his crimes, has been chained hand to hand, foot to foot and face to face with a dead body, to say, This is my fate until death shall come, and therefore I might as well not complain, and so seek to stifle all desire for relief, and all cries for that relief, as that a child of God bound hand, foot and face to the body of his sin, should be quiet and cease to groan, cry and struggle for release from the loathsome bondage. He who can lie down in peace with his sin is himself dead in sin; and only the sleeping child of God can make his bed with the dead in the tombs; when awakened out of his slumber he will seek to flee to the habitations of the living.

But we had not thought to write thus when we began. It was in our mind to make mention of some of the mercies of the Lord during the past year, and of our feeling of need for the year to come, if God shall spare us to its end. In his editorial in the closing number of the old year brother Ker has spoken of the welfare of the SIGNS temporarily, and we both, together with the publishers, desire to remember with gratitude all that measure of support extended to us who have to do with the work of preparing and publish-

ing the SIGNS. Our gratitude is due first to God, who holds all hearts in his hand, and then under him, to our friends and brethren for kindness and forbearance toward ourselves. As he has said, we feel well assured that we have made mistakes, but still we have not been left alone, and we can but wonder at the long-suffering of God and his patience with us, who are so prone to forget him and to wander from his ways. We are sure that we but express the desire of all who are connected with the publication of the SIGNS when we say that we do desire more and more of the spirit of meekness and patience, of love and of a sound mind, of trust and wisdom from on high, that we may not err, nor lead others to err through anything that we may say or do. For our own self we desire to say that it has long been our mind that as we do ourself go astray and need, and have again and again received, the tokens of forbearance and forgiveness, as we trust, from God, and then from his people, so we also ought to be forbearing and patient if in anything others may err. What a solemn injunction is that, "The servant of God must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." This we have desired always. We do need this spirit, and then also we do desire to be found faithful in this spirit, giving instruction as we may be able to do concerning the word of God. Of one thing we have many times felt glad, viz., that the dear Lord has given to his children an unction from the Holy One, so they need not be taught, but know all things. No man can teach another to love and fear God, but it is ours, if called to that work, to instruct in the teaching of the Scriptures, and to show that they testify to the will and work of God. One

thought that has been with us in all our ministry has been to set forth this, that all christian experience is in harmony with the word of God as revealed in the sacred Scriptures. We have desired to set forth what they declare. To expound the Scriptures is one part, and a most important one of the ministry of the word. What they declare let us all declare, and may we be found believing all that they do declare, whether they be things that we have seen and handled of the word of life, or whether they be declarations of the wondrous works of God in the miracles which he wrought in the olden time in Zoan, in the wilderness or at Jordan, and in the land of Canaan. Let us also be found bearing testimony to all that God has promised for his children, both in this present state and in the world to come. The wondrous works of God in ages past confirm our hope that he is able to make all grace abound toward us now; and that he has fulfilled all his word in the past is an added assurance that he will so do in the future. Let us all remember that Jesus and his salvation is the substance and spirit of all true preaching. To preach the word is to preach him who was promised by the mouth of prophets, who was born of the virgin Mary, who lived on earth a man of sorrows, who died and was buried and rose again according to the word of God, and who appeared to witnesses chosen before of God, and who ascended on high, and who there ever lives to make intercession for us, and who will finally receive us to himself to be like him and to abide in his presence forever. To preach Jesus is to also preach his living power in the hearts and lives of all who truly believe, producing in their hearts holy affections and desires, and in their lives without, holy and heavenly fruits, to the praise of the glory of his grace.

But the theme is endless, and we must close now. Brethren, pray for us all, that the wisdom which is pure, peaceable and full of good fruits, may abound in us during the year. May the blessed Lord give us grace to know and do his will.

C.

DEACONS, DUTIES, PRIVILEGES.

It having been suggested that we write along this line, we shall try to do so in a brief way, touching only upon the most important points. There are some things in this direction we do well to keep in mind, therefore we shall endeavor to remind the brethren of what they already know. The first record we have of the appointment of men to this office will be found in Acts vi. 2-6. In those days believers in Christ were selling their possessions and laying the price at the feet of the apostles, and distribution was made according as every one had need, but when the duties of the apostles in the ministry of the word increased, some of the widows of the Grecians were neglected in the daily supplies, and complaint was made of the apostles because of the omission of such duty. Then said the apostles, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." The saying pleased the people, and the seven men were chosen to attend to that "business," which was, and is, to take care of the funds of the church, to look after the poor and needy as well as to attend to the needs of pastors, and to relieve them of all care and responsibility possible, such as laboring with the erring and be-

ing appointed on any committee whose duty it is to perform some unpleasant task. Deacons and pastors should counsel each other, and nothing but the very best of feeling and confidence exist between them. Deacons should prepare for the ordinance of the Lord's supper and serve the church, pastor and each other. Each church should have stated times for this ordinance and observe it if only "two or three" are present. Should any church not have deacons, any brother in good standing can pass the emblems and such service be in order, but we question the order of believers in Jesus Christ handling his flesh and blood with gloves on. Perhaps this is a matter never before brought to the attention of the church, but none of us would go to the table of a friend with gloves on, and should we not have more respect for the Lord's table? Deacons fill a very prominent place in the church, and in choosing a man to that office the qualifications and spiritual attainments, as set forth in the Scriptures, should be carefully considered. Is he sober, grave, temperate? Is his tongue single, slow to speak and what he says ever depended upon? Is he free from the drink habit? Is he free from a greedy disposition for filthy lucre? Does he hold the mystery of faith in a pure conscience? After considering these things and finding a man "blameless," he may be appointed or ordained to the office. Such men have the utmost confidence of the church as well as that of the community in which they live and are ornaments, so to speak, in the house of God.

It is the privilege of deacons to look after the business affairs of the church without special appointment, except such business as comes under the supervision of trustees, which every church must now

have according to law. Should deacons be members of the board of trustees it is not the privilege of any one of them to proceed in any matter without the knowledge and agreement of the entire board. It is the deacon's privilege and duty to visit the sick, the widows and orphans, and minister to their needs; it is their privilege and duty to visit and labor with the erring and unruly, endeavoring to convert them from the ways of death. It is their right, in the absence of their pastor, or other minister, to conduct the service in the way of song, prayer, praise, Scripture reading and talk as impressed or moved by the Spirit. Should it be necessary, it is their duty to assist a minister in the ordinance of baptism. When visiting meetings of our faith and order and called upon to speak, it is their privilege as deacons to do so in whatever line of thought may be given them. No one should think a deacon officious when attending to the duties and privileges of his office; if he is to be bound he had better not be appointed, as it is necessary for a deacon to have all the liberty of the office in order to be useful. Years ago in some churches the deacons often conducted the entire service very acceptably, but were not ordained to the work of the ministry except in cases of special gift for that work. Men who can talk long and well of the Scriptures and experience are not all preachers. This is a matter which cannot be too carefully considered before putting a man into the ministry. No man can judge his own gift, such judgment is given to the church. It is not an uncommon thing for men, especially young men, in their early life in the church to feel impressed to tell what great things the Lord hath done for sinners, and often mistake the impression to thus glorify God as an impression to

preach the gospel. Some have been given opportunities to speak, and after failing several times were convinced that the Lord had not called them to that work. Others have never tried to preach, yet have carried the burden for years, even to the grave in some instances. A license is not at all necessary that a man shall exercise whatever gift he has; neither is there authority in the Scriptures for such action of the church, and because of this each church should be careful in that direction. Usually it is thought and understood when a man is licensed to exercise his gift that he is called to preach, but some sad mistakes have occurred in judgment and discernment along this line, and some good, loving and faithful brethren have had to suffer embarrassment for life. Solomon says, "A man's gift maketh room for him, and bringeth him before great men," and while we believe this saying, primarily, referred to those who sought kings and others of authority, and could stand before them only through their gifts which preceded them, we also believe it has its application with regard to the gifts in the church. Hence if a man's gift makes room for him that he shall appear before great men (saints of God), who shall hedge about his way by saying, You cannot do this or that, go here or there, except as we think and decide as best and proper? The gift itself is the license, and all the license a man needs who is called of God. The ordination of a man to the ministry can never make a preacher of him any more than a diploma would make a physician of a man who had never studied medicine. Ordination only sets a man apart to the work whereunto the Lord has called him, whether bishop or deacon, giving him right to all the privileges of the office. When the Lord called Saul of

Tarsus to preach the gospel, Saul did not confer with flesh and blood (counsel man), neither saw he any of the apostles for three years after he had been preaching. Stephen and Philip (deacons) preached when moved by the Spirit, and an open door was set before them, and no one of the apostles, or church, criticised them for so doing. There is not a greater sermon on record than the one preached by Stephen, Acts vii. 2-53. Philip once used as a text Isaiah liii. 7, 8, and preached Jesus unto the eunuch and also baptized him. The Spirit then caught Philip away, and the eunuch went on his way rejoicing. Have we any record that either Stephen or Philip were ordained by the laying on of hands to the work of the gospel ministry? If so, we do not recall it just now. It is evident nevertheless that their gift made room for them.

If all were satisfied to have the different gifts remain where the Lord has placed them, the church would suffer less confusion and embarrassment, but as long as the eye is put where the ear should be, and the mouth where the hand should be, we shall continue to have confusion or disorder. If we have a deacon who can exhort, pray, sing, read and talk of the Scriptures, let us be thankful to the Lord for the gift, but not feel that he should be ordained to the work of the ministry except he manifests the God-given ability to expound and rightly divide the word. When such gift is manifest there need be no delay in the ordination of the man who has it. Some of our ablest ministers of to-day were once deacons. There are many good, faithful deacons, however, who have no gift in prayer or praise, but fill well the place to which they are appointed, ever looking after the affairs of the church and the

welfare of the brethren; are able in counsel and most dearly loved and appreciated.

In conclusion, we desire to say that we have not meant to criticise any church or brother in what we have said, but merely to suggest along this important line. If not deceived, we do desire above all things the peace and spiritual upbuilding of the house of God. "Let all things be done decently and in order." K.

CIRCULAR LETTERS.

(Written by Moses Starr.)

The Juniata Old School Baptist Association convened with the Fairview Church, Fulton County, Pa., October 9th, 10th and 11th, 1908, to the churches composing the same sendeth greeting.

DEAR BRETHREN:—Another year of our mortal pilgrimage has gone by, and we are again brought together under the kind providence of God to greet each other and to send to you our annual communication called the Circular Letter. We hope to stir up your pure minds by way of remembrance. In looking back and calling to mind our life-work and conversation, what have we to say for ourselves? Have we first sought the kingdom of God and his righteousness? Has Christ, that great Shepherd of Israel, been first and last among us? Has he been the chiefest among ten thousand, and the One altogether lovely to us? It is indeed a blessing to have a name among the Lord's people, and to have our eyes opened to behold the beauty of the wonderful plan of redemption and see the glory that fills forever the church of the Most High. We are glad to find that you are blessed with the same love for the doctrine of God our Savior. It is true that there have been but few, if any,

added to our churches, but we must remember that it is upon the little flock that the unspeakable gift of the kingdom is bestowed. The Lord's people have ever been but few in numbers, so, dear brethren, let us not be discouraged at the smallness of our numbers. It is sad to see those who have the love of God shed abroad in their hearts seem to think more of this world's goods than they do for the welfare of Zion. Dear brethren, ever put your trust in the Lord, he will surely care for you. Set not your affection upon worldly gain, for what shall it profit a man if he gain the whole world but lose his own soul? We still humble ourselves before those with whom we are in fellowship and correspondence. May the Lord our God ever find us looking unto him for all our needs. This is our prayer for Jesus' sake.

A. MELLOTT, Moderator.

J. C. MELLOTT, Clerk.

ORDINATIONS.

PURSUANT to a call of Little Flock Church of Primitive Baptists in Cass County, Mo., the following Elders and deacons met and ordained brethren Wright Davis and Nelson Kimbell to the office of deacons: Elder Wm. L. Hall and Deacon James Webb, of Little Blne Church; Elder W. S. Jeffrey and Deacon Edward Odell, of Little Flock Church.

Elder W. J. Hardesty, of Siloam Association, being present, was invited to a seat with the presbytery.

Deacon James Webb was chosen moderator, and Elder Wm. L. Hall clerk.

Elder Wm. L. Hall was chosen to deliver the ordination prayer, and Elder Hardesty to deliver the charge to the deacons.

Then proceeded with the ordination by prayer and the laying on of hands by the presbytery. The right hand of fellowship was given by the presbytery and the church. A general good feeling prevailed.

The presbytery then adjourned.

The church directed the clerk to send a notice of the meeting to be published in the SIGNS OF THE TIMES.

JAMES WEBB, Moderator.

WILLIAM L. HALL, Clerk.

MARRIAGES.

By Elder B. S. Pate, Dec. 9th, 1908, Henry A. Hayes, of Prescott, Wash., and Miss Rebecca Barnes, daughter of Elder J. T. Barnes, of Dayton, Wash.

OBITUARY NOTICES.

BROTHER **Ankeny K. Reese** was born in Carnarvon, Wales, in April, 1856, and died in a local hospital of this city Nov. 16th, 1908, from injuries received in an ascending elevator of the Morris Packing Co.'s plant, aged 52 years. The accident was caused by a misinterpretation of signals by the operator. Brother Reese was superintendent of the pork department of this great institution. General Superintendent John S. Ward said of him: "Mr. Reese was one of the finest men I ever met. He was kind and courteous, and a model man. He was loved and respected by all the men under him. His death is a great loss to the company." His parents emigrated to America in his boyhood, settling first near Scranton, Pa., but later moved to Iowa, where brother Reese grew to manhood. His father's name was Jonah Reese. On March 10th, 1881, he married Miss Katherine Byram, daughter of David Byram and sister to the late Elder Milton W. Byram, all well known to the Primitive Baptists of Iowa. In October, 1887, it pleased God to reveal to brother Reese the exceeding sinfulness of sin, and also to reveal Christ as the end of the law for righteousness. He related his experience to the Cedar Creek Primitive Baptist Church, near Highland Center, Iowa, and was baptized by the late Elder Robert Spears. He was humble in spirit, and walked and talked his religion daily. He let his light so shine before men that his good works glorified God.

His funeral was largely attended, and many sorrowing relatives and friends attested to his worth as a man. The floral offerings almost covered his grave from sight. More than one hundred of his fellow-employees acted as an escort to the cemetery. Elders Walter Cash and J. C. Jones spoke comforting words to the grief-stricken widow and three children, who are left to mourn his absence in the home. He was a loving husband, a kind father, constant and unfeigned in brotherly love and very hospitable. He had been a reader of the SIGNS for many years, and rejoiced in the doctrine of the sovereignty of God as set forth in its columns. During the past five years brother Reese and I have exchanged many pleasant visits in each other's home, and his constant theme was Jesus and his love to poor, fallen sinners, of whom he felt to be chief. His death is a great personal loss to me. I trust our love for each other was a kin to that which knit David to Jonathan. We can look alone to God for comfort in this hour of sadness.

A. W. BLOOMFIELD.

St. JOSEPH, Mo., Dec. 7, 1908.

SISTER Lena W. Cabbage, wife of Deacon Willard S. Cabbage, died Oct. 10th, 1908, at their home in Viola, Del., after an illness of four months of typhoid fever. Sister Cabbage was 45 years of age. Her health had been poor for several years, and her system was not equal to the disease that took her away. She was the daughter of brother William W. Meredith, and was baptized by the late Elder E. Ritzenhouse, uniting with the Cow Marsh Church, Kent County, Delaware. She was blessed with a clear understanding of the things of the kingdom of Christ, and especially enjoyed conversing upon the doctrine of God our Savior, strong in the faith and patient in suffering. Her very cheerful disposition was appreciated by all who knew her, and in her home, though oftentimes a great sufferer, she would seem to forget her own suffering in her desire for the comfort and enjoyment of others. She was a precious sister in the church, and O how much we miss her face in the congregation and in her home. She was tried indeed, but her faith was in the risen Redeemer, and her trust was well staid, and the fortitude with which she bore her suffering showed the victory over death. Early in her illness her nerves became so shattered that she could not bear even her friends to enter her room, but she bore testimony of the truth as she lay waiting the end, to her husband, in a beautiful and sacred manner, praising the God of her salvation, and committing herself into His keeping. May the grace of God help those left to bear the separation, and give like assurance that it is her eternal gain. "God is the refuge of his people." There are left of her family, a husband and one son, Clifford M., her father and one sister, Mrs. Ada W. Jones, of Viola, Del.

Funeral service was held at Cow Marsh meetinghouse. The writer spoke from John xv. 9: "As the Father hath loved me, so have I loved you: continue ye in my love." Interment in Cow Marsh Cemetery.

BENJ. E. CUBBAGE.

Mrs. Cornelia Green was the wife of Mr. M. S. Green, of North Cambridge, N. Y. She died at her home of pneumonia Nov. 26th, 1908. She and her twin sister, Mrs. Cordelia Green, of Zion City, were the youngest of twelve children of the late brother David and sister Charlotte Odell, of the town of Tyre, Seneca Co., N. Y. To her marriage with our dear friend, M. S. Green, were born three children: Allen S., of New York, Mrs. George S. Tefft, of North Cambridge, N. Y., and the late Odell S. Green, who also died in the faith. Her twin sister, and a sister, Mrs. Eunice Marsh, of Tyre, N. Y., and two grandchildren, also survive. Sister Green experienced a good hope through grace in her girlhood, and "was not disobedient unto the heavenly vision," but made a confession of that hope to the church. Sister Hattie Seward, of the church at Albany and Troy, writes

that its record reads: "Mrs. Cornelia Green received as member of the church on recommendation of Elder Charles Bogardus, she being a member of a disbanded Old School Baptist Church at Mays Mill, N. Y., Elder Bogardus being their pastor and Elder Vail and Elder Bogardus both were serving the church when she united here. Mrs. Cornelia Green received by voice of the church Sept. 21st, 1900." While sister Green was not privileged to attend her church very often, there was no doubting her love for it, for she was ever ready to contend for the faith, and was anxious for the welfare of the brethren. Her home was, and is, an example of christian hospitality, and we feel that all who have enjoyed it will sympathize with the bereaved ones there.

Her pastor, Elder John B. Slason, of Halcottsville, N. Y., attended her funeral at 1:30 p. m. Nov. 28th, 1908, and preached from John xvi. 5-8, which many of a large and very attentive audience of friends and relatives declared was a most able and comforting discourse. The burial was in the family plot at the Stump meetinghouse.

E. R. KINNEY.

Zellie T. James, daughter of Robert and Susan James, was born March 24th, 1898, died Sept. 17th, 1904, aged 6 years. Her disease was diphtheria. On the night she died, at about 1 o'clock, she called on the Lord three times to have mercy on her. She did the same again a few hours later. Her pleadings were very earnest, in a pitiful way, no doubt feeling the need of her Savior. She passed quietly and peacefully away, falling asleep in Jesus, to suffer no more. While on a visit among the Old Baptists at Cory Switch, brother J. P. Whitt and wife, sister Missouri Whitt, the grandparents of the little girl, told me of her death and how she talked. I was so impressed with it that I have written the above at their request. The Lord no doubt showed this dear little one her need of the Savior, though I was told she was a very quiet, meek and gentle child. This verifies the language of our blessed Lord, for of such is the kingdom of heaven. All who enter there must enter as little children. The Lord by his Spirit does work in the heart of all his dear ones, and by his grace they are all saved. May the Lord give grace to the bereaved father and mother of this dear little one, and may they be brought to trust in him as firmly as did she whom he hath taken to himself, and may they be reconciled to his blessed will. It is grievous to give up such dear, precious ones, but what God doeth is right, because he doeth it. Our loved ones who are gone have entered into the enjoyment of their eternal inheritance unto which they are begotten and predestinated. O blessed hope of entering into the enjoyment of our eternal inheritance. In this is our comfort and consolation. When we awake with his likeness then shall we be satisfied.

J. E. THORNBURY.

RATCLIFF, Ky., Dec. 9, 1908.

George L. Gilbert, my dear father, was born in Sussex, England, Jan. 31st, 1832, and died Sept. 1st, 1908, at his home in Mazon, Ill., at the age of 76 years and 7 months. He came alone to this country at the age of seventeen years, living near Buffalo, N. Y., for some time, and afterwards came to Illinois, finally settling in Grundy County in 1854. He was married to Sarah Carrick in 1869. He had been gradually failing for several months, and in spite of all that physicians and loving ones could do for him we had to part with our dear father and husband, but while we mourn our irreparable loss, we feel assured it is his eternal gain. Some time before he took to his bed he lost interest in worldly affairs, and told me he had no desire to get well; he said his hope was stayed in Jesus, and what he had done for him was more than everything else, and we have nowhere else to look. The Bible and the SIGNS were his daily companions until his eyesight failed, a couple of months before he was called home. His disease was of the nerves, which caused intense restlessness, which was distressing to witness. He was constantly praying for deliverance, often saying, "Lord Jesus, come quickly," and would quote Scripture in abundance until strength failed and his spirit took its flight to the God he had worshiped ever since he was a boy. He was baptized by Elder Chenoweth, in Breau County, Ill., over fifty years ago, soon afterward moving his membership to the Ebenezer Church, in Grundy County, where it remained. Many will remember how he enjoyed attending the associations and other meetings of our order. He had the confidence and good will of all who knew him. He was a man of ability and good judgment, taking quite an interest in the welfare of his community, holding different offices. He leaves to mourn, an affectionate wife, five children, eighteen grandchildren, one great-grandchild, one brother and two sisters.

Elder S. H. Humphrey, of Galesburg, was present, and preached a very able and comforting discourse on the occasion. Interment was in the Ward Cemetery.

JENNIE G. ASH.

DWIGHT, Ill.

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

Mrs. W. J. Peck, N. Y., \$1.00; Mrs. E. Chandler, N. Y., \$1.00; A Friend, D. C., \$2.00; E. M. Faulkner, N. Y., \$1.00; Thurston Knight, Mo., \$1.00; Richard Waller, Mo., \$1.00.—Total, \$7.00.

CHANGE OF ADDRESS.

Wm. Little has changed his address from Donie, Texas, to Pottsville, Texas.

Eppa Norman has changed his address from Middleburg, Va., to Round Hill, Loudoun Co., Va.

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IN

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11:00 A. M.

2:30 P. M.

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

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at 10:30 o'clock.

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W. D. BALL.

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H. SEWARD, Clerk.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., JANUARY 15, 1909. NO. 2.

POETRY.

WAIT.

WEARY with wandering through the desert lonely,
A pilgrim fainting watched the dying light;
Heartsick in hearing of the bleak winds only,
He spoke his sorrows to the falling night.
“In fields whose harvest promised a rich treasure,
My golden seeds were sown with joy elate;
In youth and health I sought enduring pleasure,
For which my longing heart thought not to wait.

Cold o'er the frozen clod the snow is drifted
Where, buried deep, lies hid my precious grain,
And wearied love with wistful eye uplifted
Watches my darling on the bed of pain.
Where is the promise of that brighter morrow
Illusive Hope saw in the future great?
Sink not in unbelief, O child of sorrow,
But learn in patient trustfulness to wait.

Wait till the balmy breath of breezes blowing
From sunny skies, shall melt these hills of snow;
Wait till the rising sun, with lustre glowing,
Dispel the gloom, and healthful light bestow.
Wait till the purpose of the great Refiner
Shall be fulfilled in purging from all dross
Thy golden faith, and then the wise Designer
Will give thee gain exceeding all thy loss.

Looking at things unseen by mortal vision,
Thou shalt rejoice to see thy buried seed
Yielding an hundred fold in joys Elysian,
Unstained by sin, and from corruption freed.
Thy loved one, purified by pain and anguish,
Touched by the finger of the faith of God,
May yet adore the love that made him languish,
And thus, in waiting, thou shalt kiss the rod.

Or if in deeper seas the way is hidden
Through which his gracious hand is leading thee,

Still trust his love; no trouble comes unbidden;
Each sorrow breaks some bond, to make thee free.
Wait then, though gloomy be the way he leadeth;
Wait till these transient troubles shall abate;
Thy Lord will bring thee where his flock he feedeth;
Wait for his word; and if it tarry, wait.
JANUARY 18, 1882.

[THE foregoing poetry was written by the late Elder Wm. L. Beebe, and is republished by request of his sister, Mrs. Harriet M. Larue.—ED.]

AFFLICTIONS.

OUR light afflictions here
Are working for our good;
Although they seem severe,
And are not understood,
They all are sent by God's command,
And all are governed by his hand.

They all are but a moment long,
They are not sent to stay,
And neither are they faults, nor wrong,
Come to us as they may.
We then with patience wait to know
The wisdom of our God below.

Things seen on earth can't show
One glimpse of Jesus' face,
But things eternal go
Beyond all nature's space,
While faith beholds them all complete,
And that, in Him, they all do meet.

We learn thy will, O God,
By all our sufferings here;
Thy kind and loving rod
But teaches us to fear.
Then fear not, he will bring to pass
All things decreed by him, at last.

J. G. EUBANKS.

CORRESPONDENCE.

NACOGDOCHES, Texas, Nov. 12, 1908.

DEAR BROTHER CHICK:—How unworthy I feel to claim this union with you, but I feel to say, O that I had heeded your fatherly advice, and had waited upon the Lord, as you instructed me. But I said then, "Let me be weighed in an even balance, that God may know mine integrity." How anxious we are to be weighed at times, when we have contention with a brother and feel sure we have the Scriptures on our side and are supported in our views by most of the brethren; but when God comes to judge in the matter he lays the axe at the root of the tree, he goes to the bottom of the matter, he searches all things, even the very secrets of the heart, and when he makes his judgments known, behold he says, "Only by pride cometh contention," and O how sinful we feel to be when his judgments are against us, even if we are right in our views. When called upon to answer our righteous Judge we will say, "Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth." This has been my sad experience, dear brother. I know you will not be surprised at hearing it, and I hope you will forgive me for not abiding by your brotherly counsel. There was no trouble in our church to amount to much, but O the trouble and sorrow I have experienced in my heart. The rod of correction has been laid heavily upon me for these three years, and what I have suffered no mortal knows, only those who have been rebellious as I have been. I feel I have paid my own fare, and that the Lord is not accountable for my overthrow. But to-day I have been given to rejoice in these words: "Now the Lord had prepared a great fish to swallow up Jonah." How sweet is the thought that the Lord has prepared these afflictions

for me. God's people, when they fall, fall into his hands. The chastening of the Lord is severe at the time, but we rejoice when he enables us thereby to see how infinitely better it is to fall into the hands of the living God than to fall away from him. Only false professors fall away; they are not in trouble as other men. But it is different with God's dear children, "for whom the Lord loveth he chasteneth." O how can the Lord love such a vile sinner as I am? But my experience has given me hope, and with a full realization of the truth in my heart I can say with Jonah, "Salvation is of the Lord." O how little I now feel to be. It is no longer a mystery how a whale could swallow a man, when we feel ourselves to be so little, and cry unto the Lord in our affliction. Then the Lord hears us, and we receive more than we ask for. What a loving and gracious Father we have. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" My experience has taught me to see how weak I am and how glorious is the grace of God. How strong are the everlasting arms that have brought salvation. The Scriptures do not say in vain, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." I do not feel that it is because of any good that I have done, but because of his great love that I am enabled to rejoice in this sweet peace. I can now see that the hand of God has been with me in all this affliction, and I feel that through this tribulation I have entered the kingdom. I have seen my weakness, I have discovered the plague of my own heart, I have sat in darkness, but praise the name of the Lord, for I feel to be among the people who have seen a great light, and among those who sat in darkness

and in the region and shadow of death, who have seen the light spring up. O glorious light! The Sun has arisen upon me; it is the Sabbath day. O rest, sweet rest! How blessed are they who have entered into this rest; they no longer think their own thoughts nor speak their own words, "for our conversation is in heaven." The days of labor are over in which God "suffered all nations to walk in their own ways." Notice the Scripture saith he suffered them, thus signifying that even in those days men could do only that which the Lord suffered them to do. And now is the day of the Lord. Thou shalt keep the Sabbath holy unto the Lord. He no longer suffers us to walk in our own ways, which in time past he did to prove us, to see whether we would walk in his law or not. (Exodus xvi. 4.) It was found that we would not thus walk, so now is his time. In six days we labored under the burden of sin, and the seventh, or last day, is the Lord's. He puts his law in our minds and writes it in our hearts, and causes us to keep his Sabbath as a sign unto us and him. When we enter into this rest our minds are turned unto the Lord; we remember all the way in which he has led us, and we feel to say, Surely thou hast led us by a way that we knew not, and in paths that we had not seen. Thus the Scripture is fulfilled which saith, "And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein." Why shall they not err therein? I once thought it because the way was so plain; but that is not it. "If the blind lead the blind, both shall fall into the ditch." But God's dear people are led by him. "And I will cause [yes, it is the day of

his power, and he will cause] them to dwell safely: they shall be my people, and I will be their God; and I will give them one heart, and one way." This is the day in which the Lord gives his people everything; he gives them sorrow, repentance, faith, peace and joy. Yea, "What have we that we did not receive?" "Who hath first given to him, and it shall be recompensed unto him again?" "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Wonderful gift! I feel to write of the effect of this gift. The way is called the way of holiness, and no unclean thing shall pass over it. But it is also written, "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Notice they crept in unawares; the Lord did not bring them in, as he brings his people in, and their condemnation is foreordained. There is a beauty in the predestination of God in all things, but it is not given to all his people to see it, and, brother Chick, I believe that some of God's dear children are among those who speak evil of the way of truth, by reason of these ungodly men and those who follow their pernicious ways. If not so, then I must turn against the dearest friends that I have met among Old School Baptists.

I will tell you of my first trial in this matter; it occurred soon after I united with the Old School Baptist Church. I had never heard them preach in my life, until a few weeks before I united with them, but I had always heard of them as a people who preached that "what is to be will be." There was one of that faith who was living near me when I was first given to rejoice in the hope of the

Lord. I was so full of rejoicing that I wanted to tell my joy to others, and as this was my nearest neighbor, I would often talk with him. After I became a member of the church with him our conversations were frequent, and one day I used the term, "absolute predestination" in a way that showed my belief in the doctrine. He replied, Some of the Baptists object to that doctrine. I thought at first he meant that they objected only to the term, but I found differently, to my surprise.

I was baptized by Elder W. M. Bryan just a short time before he died. I was with him several times during his illness, and he talked much to me of the glorious things of the kingdom, and in his conversation I was greatly comforted and strengthened. The doctrine of predestination had not been discussed between us, but I felt sure that brother Bryan and I were agreed, as we were so perfectly agreed upon the glorious truth of salvation by grace. The last time I visited him before his death he was too weak to talk much, but I could see that his mind was burdened to say something. He finally said, "Brother Pace, the doctrine of absolute predestination I cannot in-dorse." We had not talked upon this subject before, and I knew that he was not alluding to my views, yet I was grieved in my heart to hear him object to what seemed to me so full of comfort and consolation. I kept these things in my heart. My faith in the doctrine was not changed in the least, but I was puzzled to know how any one could preach the blessed gospel of salvation through Christ as Elder Bryan did and then speak against the glorious doctrine of predestination.

Soon after Elder Bryan died I met Elder W. J. Adams, and I found him to

be a precious brother, too, and I learned that for many years he had been a yoke-fellow with brother Bryan in the ministry. They had traveled and preached together much, and were joint-pastors of several churches, and in all their labors there had not been the least difference in their views. I found that brother Adams was taking the SIGNS OF THE TIMES, and that comforted me. I was however afraid to approach him upon the doctrine of predestination, for he had said there was no difference between him and brother Bryan in their views. After a time he said to me, I have been told that brother Bryan had gone off with the limited predestinarians, but I cannot believe it. This made it plain. I did not tell brother Adams what I had heard from brother Bryan's lips; I was too full of sorrow over the matter. I thought, O is there any reality in the religion of our Lord Jesus Christ? Is the doctrine of predestination to deceive us here, and when we come to die we must give it up and say it is of the flesh? O the grief of a soul in such bewilderment. But the matter was afterward told to me, and I came to see why brother Bryan spoke as he did. There was one of these ungodly persons who had come in unawares, and many were his followers. He preached the predestination of all things in the following manner: he said all things are predestinated of God, and we cannot help what we do. At times in the pulpit he said he thought evil things in his heart, and he could not help it. He said that in the new birth man was not changed in the least, and of course if given opportunity he would carry out the thoughts of his heart, and, as it was predestinated, he could not help it. He said Christ himself was not a perfect man, and it was not to be expected that we should be more perfect than

he was. This man unwittingly acknowledged a truth in his language: "Having eyes full of adultery, and that cannot cease from sin." Brother Bryan had heard this man preach all of the above, and more, too, and he opposed it. This man contended that this was the doctrine of the SIGNS and of all who held to the doctrine of predestination. After this brother Bryan avoided that man as much as possible, seeing that the people were being carried away by his pernicious doctrines, but that man would raise the matter every time he met with Elder Bryan, claiming that he wanted to reason with him and show him that such was the doctrine of the Bible and of all sound Baptists. On one occasion Elder Bryan told him plainly that he would hear no more of it from him. Then that man started the report which Elder Adams had heard. Is it any wonder that Elder Bryan told me with his dying words that he was opposed to such a doctrine as this?

I have written you this because it is the truth, and because I believe there are many other brethren who are opposed to the predestination of all things for the same reason that Elder Bryan was. We should be careful how we present this glorious truth. The same God who by the pen of Jude said that these ungodly men were before of old ordained to this condemnation, also said by the pen of Paul, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If our lives do not show forth the fruit of the Spirit, and we preach the predestination of God as a cloak, we are preaching our own condemnation.

I will now close. Pray for me in my lonely hours. I do not meet those to whom I can unburden my mind, and there-

fore I have written as I have; I hope I have said nothing amiss.

Your brother in the faith,

ROBERT S. PACE.

[WE desire to say that brother Pace's letter commends itself to us very much, and the sentiments of it have always been commended to our mind. It is true that the editors and correspondents of the SIGNS have always advocated the Bible doctrine of the predestination of all things, but the man of whom our brother writes as advocating this doctrine as a shelter for his sins, was among those who are spoken of as turning the grace of God into lasciviousness. The Lord was crucified according to God's appointment, but men did it with wicked hands, and these men needed forgiveness. Joseph was sold into Egypt, according to God's appointment, but still his brethren meant it for evil, and did not seek to excuse themselves because it was also God's appointment. We feel to approve heartily what our brother has said regarding this matter.—C.]

BENNINGS, D. C., Nov. 1, 1908.

DEAR BRETHREN EDITORS:—I feel like trying to write a few lines, if the Lord will guide my pen. I know that without him I can do nothing, for I feel unworthy and helpless. We are told, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." No wonder that natural men thought the teachings of Christ hard to understand. Some of his disciples walked no more with him; they were false disciples I suppose. But to the others he said, "Will ye also go away?" Peter said, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe

and are sure that thou art the Christ." There is but the one way. Christ said, "I am the door." He that climbs up some other way, the same is a thief and a robber. Who can know these blessed truths save those who are born of God? And they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The fruits of the Spirit are love, joy, peace, long-suffering. O that we could bear these fruits all the time, but our vile nature rebels against these things, and this causes the warfare between the flesh and the Spirit, so that we cannot do the things we would. How we do at times feel our dependence upon the holy and merciful God. One may attend meetings all his life, or be taught at home or elsewhere, but if the Lord has not wrought his own work in that soul, as he did in Saul of Tarsus, he will never become a child of God. Our blessed Savior said, "No man can come to me, except the Father which hath sent me draw him." Of such as these he says, "I will in no wise cast out," but "will raise him up at the last day." Dear brethren and sisters, what blessed promises these are from him who, we know, is sure to fulfill them. He is one upon whom we poor, despised creatures can rely. Our Lord said again, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Is the natural man poor in spirit? No, he has more than heart can wish; he knows nothing but this world and its pleasures and its gains. A fountain cannot rise above its own level; so such a man is at home in this world, which to the people of God is a waste howling wilderness; but we look for a city whose Maker and Builder is God.

I enjoyed the association at Frying Pan, and I thank the brethren and sisters

one and all for their kindness to me. I felt at home among them, and if I am not allowed the blessed privilege of meeting with them again, may God bless them all, is my prayer. The ministering brethren preached the good old doctrine of salvation by grace. Some of them live hundreds of miles apart, yet they all preached the same glorious doctrine, showing that they were not taught by men. Paul said, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." What a glorious privilege it is to meet with the dear brethren and sisters who can speak of the glorious doctrine of God's sovereign grace and the absolute predestination of all things. Known unto him were all things from the beginning; he created all things out of nothing, yet man thinks he can help him; poor, proud man, who is nothing, and less than nothing in his sight; what can man do? I often hear men talk of self-made men. Adam, our first parent, was made of the dust of the ground, but he did not become a living soul until God gave him breath; so every one is just as dependent upon God for spiritual life as Adam was for natural life, so what can poor, helpless man do? Nothing. "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. Dead certainly means no life, and as God is the giver of all things there can be no chance for man to do anything himself. Christ said to the Samaritan woman at Jacob's well, "God is a Spirit: and they that worship him must worship him in spirit and in truth," for the Father seeketh such to worship him. He did not say they seek him with man's inventions. "God moves in a mysterious way his wonders to perform." To the natural man there is no chance to find Him out only as God reveals himself

to him. By grace ye are saved, and not of works, lest any man should boast. There is that great gulf between the natural and spiritual man which no one can pass. God created everything for himself, and there is nothing that he created but what serves his purpose. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Some contend that is an invitation to all mankind. God is a just God, and knows all things; knows what man is and what man can do. He does not ask man to do what he knows he cannot do. Christ says none can come to him unless the Father draw them, and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. There was but one serpent lifted up, so Christ rose once from the dead; he then finished the whole plan of salvation for his people, the church, that is, his bride. He said to Peter, Upon this Rock I will build my church, and nothing shall prevail against it. How comforting those words are to his poor, afflicted and tempest-tossed worms of the dust.

This Scripture has been on my mind for some time: "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. 14. Now do we believe the above Scripture to be true? Do we love to believe it is spiritual food to us? If so, then we are fellow-citizens of the city of God, and are no more strangers and foreigners. Again, Jesus said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This wonderful argument of the Master establishes the fact

that all the corn that is brought forth was virtually in the seed cast into the ground before it died. The corn of wheat I understand to be Christ himself, and that before he died on the cross all the spiritual seed that was or ever shall be brought forth was in him by gift as the lot of his inheritance. There would be no use to plant seed if it did not bring forth after its kind, and if the seed bears of its own kind, it is a strong argument that what is brought forth was virtually in it before. Christ is compared to an apple tree, and every apple that is produced must in the tree be brought forth virtually, or it would never be brought forth; all the fruit is of the same nature from first to last. It is the tree that puts forth the fruit, and not the fruit of itself. First make the tree good and the fruit will be good. God in his own time puts forth fruit by his quickening power. This divine Spirit creates a swelling desire for righteousness and holiness that kills to the love of sin, and gives in place thereof a love for all righteousness. The Lord opens the eyes of our understanding to see the beauty in holiness, and to see ourselves poor lost sinners, so that our hearts swell with grief and we mourn over our lost condition, and "Blessed are they that mourn: for they shall be comforted." This is why at times quickened sinners feel as though their hearts would burst with sorrow, and at times feel so sinsick and sin-burdened that they can hardly go on to these blessed promises that are in store for them who love him; but Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." By the power of the spiritual life flowing through this tree our souls are brought into a panting condition, and the soul says, Give me Jesus or I die. "As the hart panteth after the

waterbrooks, so panteth my soul after thee, O God." This panting of soul carries with it the petition, "God be merciful to me a sinner;" Lord, canst thou have mercy on me? Thus the Spirit is making intercession with groanings which cannot be uttered. This continues until they are humbled at the feet of mercy, and are cut off from all dependence upon anything that they can do, and to feel that God will not be merciful to them, and that they have no friend on earth or in heaven. This is a dark time with the soul, but "weeping may endure for a night, but joy cometh in the morning." Thus the convicted sinner comes to feel that he is not worthy of God's notice, and that his prospects for life and salvation are dark as midnight; here God will bring him and prepare him to acknowledge that all is of grace, or that salvation is of the Lord.

Dear brethren editors, please pardon me for writing this poorly composed letter; it is like the writer, of not much account, but these things have been on my mind since the association at Frying Pan, and I thought I would try and write a few lines on this wonderful subject upon which my mind has been stirred by way of remembrance, as Peter said on one occasion. I cannot express how I enjoy your editorials and the letters from different ones: they all speak the same language: salvation by grace. May God bless you all, is my humble prayer.

From your poor and undeserving brother, if one at all,

THOMAS ALDEN.

WINONA, Wash., Dec. 7, 1908.

DEAR EDITORS OF THE SIGNS:—You are dearly beloved and much esteemed for the truth's sake, and I suppose oft persecuted for the truth's sake, for Jesus,

with whom I trust ye are crucified, hath said to his disciples, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." But ye have not so learned Christ. "We are persuaded better things of you." We have fellowship with you because of your sufferings for righteousness' sake, because your righteousness has and does exceed the righteousness of the scribes and Pharisees. In filling the measure of the sufferings of Christ it is manifest that you are one with him and the Father; being made partakers of his sufferings you are made conformable to his glory, and in that we rejoice and are exceeding glad, for we have a foretaste of his rejoicing, for he "maketh intercession for us with groanings which cannot be uttered," "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." Yea, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Those things that are evil, that persecute us, that cause us to suffer as we are beset without and within, even the thorn that is in our flesh, the messenger of Satan, are according to God's will. If this were not plain to me I do not see how I could say with the apostle and the brethren, "We glory in tribulations also," when I am made conformable to his image, made partaker of his suffering, been crucified to the law, taught by that still small voice that all is good, in that it works "together for good to them that love God, to them who are the called according to his purpose." After having

thought the law promised life, as it was with some whom Jesus admonished to "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me," I sought to obtain that life by obedience to that law; I stumbled at that stumbling-stone, and the word said, "By the deeds of the law there shall no flesh be justified in his sight." While I was trying to fulfill that law I read, "If there had been a law given which could have given life, verily righteousness should have been by the law." The law that I thought was ordained unto life I found unto death, because I sought to be justified by my own deeds, by my own actions, and in my best deeds I found sin; my best thoughts I found to be vile, for they sought the glory that belongs to the Father, and at a time when I expected it not, because I had come to the end of the law. I could do nothing more, the law condemned me in all I said or did, there was no hope there for me. I was crying, Lost, for no favor had been shown me. I was full of wounds and bruises and putrefying sores from the sole of the foot to the crown of the head; I was neither mollified nor bound up; I was without hope and without God in the world. I was crying, O that I might find him in whom my soul delighteth. O that I could say, "My beloved is mine, and I am his." I could not go forward, I could not turn to the right nor to the left, neither could I retreat, for death was there, and under such conditions could pray like the Master in the garden. How could I, one so vile, one so sinful? I am not deserving of the least of his favors, how could I borrow the prayer of the Son of God? I truly thought the very pangs of death had taken hold upon me, and the prayer of the poor publican was all that I could

think of. Then in my reconciliation I cried, Not my will, but thine be done; and as I have written before, at a time unexpected he fell upon my neck and kissed me, and commanded the fatted calf to be killed, yea, he took me into his banqueting-house and his banner over me was love; his loving-kindness O so great; then I was raised by faith in likeness of his glory. He had gone to prepare a place for me, that where he was there I might be with him; and while we were upon the mountain-top, and he was transfigured in my sight, I wished to remain there forever; but right there in the midst of glory, a foretaste, as it were, of the only real pleasure I had ever known, an evil thought entered my poor finite mind: I wanted to build a tabernacle for him, one for Elias, and one for Moses, but he reprov'd, saying, "Ye know not what ye ask." The Elder Brother understood all things, he having the Spirit without measure; yea, he knew how to sympathize with me. We are given faith by measure; he knows our infirmities, he knows the sin that doth so easily beset us, he knows the fiery trials that we shall pass through, and he oft overtakes us by the way and opens unto us the Scriptures, takes us unto himself and gives us to feast, while he breaks the bread. In that he has called us unto himself, taken us out of the world, the world hates us, speaketh all manner of evil against us falsely for his sake, and this is an evidence of his gracious work within, and in this can we rejoice and be exceeding glad, for great is our reward; in that we are hated of men for his sake, is an evidence that we are crucified with him. What does it mean to be hated of all men? "The flesh lusteth against the Spirit, and the Spirit against the flesh." "With the mind [of Christ] I myself

serve the law of God; but with the flesh the law of sin." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." "I delight in the law of God after the inward man." "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." "Though our outward man perish, yet the inward man is renewed day by day." Like expressions, with my own experience, teach me there is a constant contending of two armies. We are so complex that we hate the oft besettings of flesh, the lusts of the flesh, and die in them; and were it not for the constant watchcare of the Spirit, bringing into subjection the old or outer man, we could not be hated of all men.

But I have written too long a letter now. I do not often write, because it takes me so long to tell a little, and when that little is told it is so poorly expressed I always wish I had not started to write. Let me beg you to once more extend to me your charity, once more pass my imperfections by. Finally, dear brethren, farewell.

Unworthily yours,

A. G. JONES.

HERNDON, Va., Dec. 15, 1908.

DEAR BRETHREN EDITORS:—A few nights ago a young man came to me and wanted me to tell him something about the language and the true meaning of the words recorded in Revelation iii. 20, which read: "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." When the young man first spoke to me about it I felt to tremble from head to

foot, and imagine I felt something like John did when Jesus came to him to be baptized of him. "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Yes, I felt very barren at the time, and thought perhaps the young man could instruct me, instead of me instructing him. He went on with question after question, and finally asked, "Don't Jesus knock at the door of all men?" I said, "No, he never knocks at a door where all are dead within, but to the living, and they always respond, and the door, or heart, is open for his reception." I then referred him to what was said in Solomon's Song in regard to Christ and his bride, the church, fifth chapter and second verse, which reads, "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." Hence the words, "If any man hear my voice." Not as some quote it: If any man will hear my voice, but, If any man hear it. How can a dead man hear? He must have life given him before he can hear. Jesus said, "My sheep hear my voice, and I know them, and they follow me." We are told that when Jesus speaks it is done, and when he commands it stands fast. Thus we see he knocks and the door (heart) is opened unto him. The bride says, "I sleep, but my heart waketh: it is the voice of my beloved that knocketh." Yes, dear child of grace, even in the darkest hour of our nights we are sometimes awakened by that still small voice which whispers in our heart, "Peace, be still."

"Open to me, my sister, my love, my dove, my undefiled." O what joy and gladness is felt in the poor sinner's heart

when awakened to that joyful sound. "It is I; be not afraid." He then comes in to us and sups with us, and we with him. O what a joyful feast, for he tells us, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Chosen in him before the foundation of the world, and made holy and without blame before him in love. He loved us before we could love him. Dear, doubting child of grace, I am a poor, weak worm of the dust, and feel sometimes that I am lost to all that is good and great, and when I feel that I am almost gone forever I hear that knocking: "Peace, be still." Jesus is then all and all to me. O give me Jesus, I want nothing more. I think I can see him now by faith, "wrapped in swaddling clothes, lying in a manger," and the shepherds going to worship him, the holy child Jesus. Well might the poet exclaim:

"Hail the blest morn! when the great Mediator
Down from the mansions of glory descends;
Shepherds go worship the babe in the manger,
Lo! for his guard the bright angels attend.

Cold on his cradle the dewdrops are shining,
Low lies his head with the beasts of the stall;
Angels adore him, in slumbers reclining,
Wise men and shepherds before him do fall."

O yes, they slumber, reclining their heads at Jesus' feet; they worship him, they love him because he first loved them.

The book of Revelation is mysterious to the carnal mind, and I must confess it is mysterious to poor me. I know if I should go on and commit every word of it to memory, and not see Jesus and his bride, it would be no revelation to me, for it reads, "He that hath an ear, let him hear what the Spirit saith unto the churches." It was a great revelation to John to behold things shown unto him. John uses the words, I saw and I heard. "And I John saw the holy city, new

Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." She was clothed in linen white and clean, washed and made white in the blood of the Lamb. They are joined together, and let not man put asunder. The door is now open, they sup together in unity. He calls her his sister; he her Elder Brother; he calls her, My love, my dove, my undefiled.

Dear brethren editors, you can see that I have only hinted at a few things in connection with the language given me by the young man. I would be glad if Elder Chick, Elder Ker or Elder Durand would write upon the same text. It may be that I do not know what I have been writing about, still I trust I love you all for the truth's sake, and I can tell you, one and all, who write for the dear old SIGNS, if I did not love you, you would never see my name in print in the good old paper.

I do hope that all who are behind on their subscription will come at once to the front and pay up to date. Do not let this dear medium go down, for it is too old to be neglected; our forefathers supported it, and so should we.

Love and best wishes to you all; a Merry Christmas and Happy New Year.

Your brother, I hope,

JOHN F. OLIVER.

[A SHORT editorial on the above subject was published in the SIGNS for September 15th, 1908. We are sure that brother Oliver knows and fully understands the matter, and though he may feel he has but faintly expressed himself, he has told the story and his brethren will understand him. We would be very glad indeed if brother Chick or brother Durand, or both, would write on the text as suggested by brother Oliver.—K.]

NEW CASTLE, Pa., Oct. 22, 1908.

TO THE SALEM CHURCH, PHILADELPHIA, PA.—DEAR PASTOR, BRETHREN AND SISTERS:—I have been asked to write a letter to the church, but until recently I have felt reluctant to do so.

Now, dear friends, with regard to the state of my soul at the present time, what can I say? Very little. How wonderfully rich are those who have grace. How many there seem to be around us who are satisfied with a sort of religion; they seem to be at ease, while I cannot rest for one moment. If I do not know Christ I want to know him and enjoy his presence. I often wonder what the church saw in me, such a poor, sinful creature. I felt to be so dumb when asked to speak, but the peace that flowed into my poor soul when I was received into the church was unspeakable; it gives me hope that I have found forgiveness with the Lord. If I remember right, it is about twenty-five years ago that I went to the quarterly meeting in Canada with my mother, and Elder Lester preached from the words, "And thou shalt call his name Jesus." I think it was his first visit to Canada. If ever a poor soul was convicted, then it was I, but the pleasures of the world choked my convictions, and I went on sinning as before. The next sermon I heard (I mean with a spiritual ear) was from the dear pastor of Salem Church, from the words: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." That was a precious feast for me. Another time I visited Cleveland, Ohio, and heard Elder Alexander speak from the words: "Blessed are the poor in spirit: for their's is the kingdom of heaven." I felt there was no one in the little company as poor in spirit as I, and I felt a blessing from the sermon. How often

the words come to me, "God moves in a mysterious way," when I think of the way he has led me. My heart seems to be broken at times with a sight and feeling sense of the way the Lord has borne with me, and I feel afraid to go any farther than the poor publican: "God be merciful to me a sinner." I am full of doubts and fears, and as prone to do evil as the sparks to fly upward, and if it was not for the grace of God I would be undone forever. I feel assured none but a covenant-keeping God could have instructed my poor soul of its state and condition.

I must close or I will weary the church; I did not intend to write such a long epistle. I would be pleased to hear from any of the brethren or sisters.

From your unworthy sister, if one at all,
HELEN McCORMICK.

NEW CASTLE, Pa., Oct. 27, 1908.

MY DEAR BROTHER AND PASTOR:—I duly received your kind and welcome letter, and truly felt in reading it that it was very encouraging and sweet food for my poor soul. You have learned by this time that with the help of the Lord I made the attempt to write to the church. I tried to banish the very thought of such a thing, but the Lord's ways are not our ways. I always feel timid in writing to the church, feeling that they are an experienced people, and are well fed every Sunday. I feel at times like a sheep without a shepherd, I seem so far away, and I seem to be in such a cold, careless state that it makes me wonder if I am an experienced woman. Yesterday Angus and I attended the funeral of one of our neighbors (a Methodist of course). O such a way as that preacher did speak, how he had won souls for Christ and had made his peace with God. As I sat there

the words came to me, The blind lead the blind and both fall into the ditch. When I came out I said to Angus, How thankful we should be that we are what we are. Sometimes I feel discontented because I cannot hear the gospel every Sunday, but when I see many others I feel I should never be done thanking and praising God for the way he has led and cared for such a great sinner as I am. I would not give up my little hope for a thousand worlds.

I received a letter from my sister, telling me how much she enjoyed the company of the Lord's servants, and what wonderful liberty you had, especially the night you spoke in London. I would have enjoyed being there. I felt disappointed in not being able to be with you the last of this month, but the way was hedged up and I could not come. Angus and I often speak of all the people, and still think we will some day be residents of your city. We join in love to yourself and family.

With christian love, I remain yours affectionately,

HELEN McCORMICK.

WAVERLY, Pa., Dec. 9, 1908.

DEAR BRETHREN EDITORS:—Please find money order for four dollars, apply same to the credit of sister Ruth Drake, of Prattsburg, N. Y., R. F. D. 3. I also send two excellent letters, one to the Otego Church, from sister Hallenbeck, of West Davenport, N. Y., who is a member at Otego, and sorely afflicted with a cancer. Brethren, write to this dear, afflicted sister, she cannot get out, and it would do her much good to hear from her friends. You do not know how much good a few lines would do her in her distress; and do not forget sister Laura Bailey, of Schoharie, N. Y., who is a

young member at Schoharie, and one of the little doubting ones, as you will see by her letter. I know there are a great many among God's people who feel just as she does; write and let her know that she is not alone in her peculiar experience; such need encouragement, and I do hope that you who can write encouragingly to such dear, doubting children will feel impressed to do so. While you have your pen in hand do not forget dear old brother Walter Reed and his companion, of Hammondsport, N. Y., R. F. D. They live all alone, and miles away from the church, and are so old and infirm that they cannot get out to see their dear kindred in Christ; please remember them with messages of love to cheer them on their lonely and sad journey. Yes, dear brethren, remember all of God's dear, mourning, isolated, afflicted people, and then if you have a little time, and think I am worthy of it, think of me, who am less than the least of all, if one at all. I cannot comfort you, but you can comfort me.

Your helpless and sometimes almost hopeless brother,
D. M. VAIL.

WEST DAVENPORT, N. Y., Nov., 1908.

TO THE OTEGO CHURCH—DEAR BRETHREN AND SISTERS:—I would like very much to be with you at this the last meeting of the year, but Providence orders it otherwise, therefore I have yielded to a desire to write a few lines to be read at the meeting. I do not know what I shall say; I can neither edify nor instruct, but perhaps some of my thoughts and feelings at this particular time may interest you. As I sit here day after day alone, with no one to speak to of the things most interesting to me, I think much about the other and better life, and the great Being who holds the destiny of

all nations in his hand. Sometimes he is high and lifted up, and I am overwhelmed with his majesty and sovereignty, and can only prostrate myself at his feet, confessing my sins and utter unworthiness, begging mercy and forgiveness; at other times he seems very near, and I can tell him all my wants and needs, how sinful and weak I am, how sorely I feel the affliction he has laid upon me and how much I need his sustaining grace to help me bear it, and I plead:

"All my hope on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

At such times I feel the sweet assurance that he will be with me to the end. Again doubts and questionings arise. How do I know this? Did I not learn it from my parents, or from reading the SIGNS, which I have read from my youth? and instantly all is confusion, dark and vain and wild, there is nothing stable, no rock for me, all is sinking sand. In despair I go back to the time when a guilty sinner before God, with my sins weighing me down I was given faith to say, Lord God, I do believe, and my burden of sin was removed as completely as if it had never been. Again faith revives, the rock is beneath my feet and my hope in the Savior of sinners, who died that we might live, and I can say, "Though he slay me, yet will I trust in him," and pray that I may come off more than conqueror through him that loved us and gave himself for us.

But I am saying too much. Think as charitably of me as you can. Pray for me, that my faith fail not. May love and peace be with you all.

A sinner saved by grace,

M. JENNIE HALLENBECK.

SCHOHARIE, N. Y., Nov. 17, 1908.

DEAR ELDER VAIL:—I have been in trouble for a couple of weeks, and have felt that I was the worst hypocrite on earth, and truly wondered why God spared my life. What I have written and said has all come to my mind, and it seems nothing has come from my heart, and I believed I had been trying to make myself an Old School Baptist, and I know that a sheep cannot be made out of a goat. I truly believe that the Old School Baptist Church is the true church of the living God, and every one for whom Jesus shed his precious blood will certainly be saved. It seems if I could feel for a moment that I am one I would be willing to suffer as long as I live, then again, I know I would complain. Others tell such beautiful experiences it seems they could not doubt; they tell when they first knew they were sinners, lost, and also when they were delivered from death, but I cannot. I know that I am lost unless God saves me, and if I know myself I am as helpless in regard to saving myself as I was the day I was born. I was not as happy after my baptism as others tell about, and never had any beautiful experience. I do wrong every day, but if I could would live godly.

"I am a stranger here below,
And what I am 'tis hard to know."

I do not think I belong in the church, nor in the world, and I do not want to be a burden to the church, so I am telling you as nearly as I can how I feel, and want you to do what you think best.

I received a lovely letter from sister Rose Tamsett, asking me to Otego in December, when you will be there, but I do not feel that I can go feeling as I do. The brethren tell me I write good letters, and that they knew I would join the church, they could judge from my face,

and that frightens me. The children of God have such a good, peaceful expression, different from worldly people; I never could see that before I was a member. Do you think there is any one like me?

I would like to hear from you, but I believe you will be tired of my troubles. All the members have been very good to me. I hope you are well.

I will say goodnight.

LAURA BAILEY.

FARMINGTON, Ill., Dec. 27, 1908.

DEAR BRETHREN EDITORS:—Another year has rolled around, and I am reminded that it is my duty to send you my subscription to the SIGNS OF THE TIMES for the year 1909. I have been a subscriber for over fifty years, and this will in all probability be my least year. I have received the number for January 1st, 1909, have read it through, and was glad to hear again from our venerable brother Yeoman. His experience is mine, his darkness and doubts and destitute condition of hearing the gospel preached are the same with me.

“Like one alone I seem to be,
O is there any one like me?”

While he seems not to suffer bodily, I have suffered much, being afflicted with a stroke of paralysis in July last, affecting my head and one side of my face, which reminds me that my time is short in this world. I am past my threescore and ten, yet it seems but as yesterday when it is past. What is man, that thou art mindful of him and rememberest him in long forbearance and mercy, when all nations are but as a drop in the bucket, and as small dust of the balance, and vanity in thy sight? To what shall we liken the great “I AM,” he who created all things by the word of his power?

He created all things for himself, even the wicked for the day of evil; he has declared that thus far shalt thou go, and no farther. Nothing has ever taken place but what is known to him; even a sparrow cannot fall to the ground without his power; the hairs of our head are all numbered. In the beginning God created the heaven and the earth; who was then to direct him what to do? He created man of the dust of the ground, and placed him over the workmanship of his hand; he was the author of everything that did exist; he placed man in the garden and gave him a law as to what he should and should not do. Man being created with lust, we see that he lusted for things forbidden. Then by man did sin enter the world. “So death passed upon all men, for that all have sinned.” I believe that all this was embraced in his eternal purpose; it did not come by chance. God could have had it otherwise if it had been in his purpose; but we see that the Seed of the woman should bruise the serpent’s head. By man came death, so by man came the resurrection. The man by whom came the Resurrection was made in the likeness of sinful flesh, made of a woman under the law, to redeem them that were under the law. This man, at the appointed time, was made manifest, and in due time was baptized by John, and was led up of the Spirit into the wilderness to be tempted of the devil. He was tempted in all points like unto his brethren; so God must have had a purpose in Satan’s being a part in the eternal purpose. We see in the case of Job, that when the sons of God came to worship, Satan came also. God has a purpose in him in the trials of all his children; he only can work in the flesh; dust is the serpent’s meat. I firmly believe, brethren, that

God is a Sovereign, ruling in heaven and earth, and Satan can go no farther than God will let him. I believe he is chained to go thus far and no farther.

"And not a single shaft can hit,
Until the God of love sees fit."

Dear brethren, I have hastily written this, and hope you will overlook my weakness. If you think best you may publish it; if not, cast it away. I am well pleased with the editorials of both editors, and love to read all the communications in the SIGNS. I think it is the best paper printed among our people, yet I find many good people who do not think so. May the dear Lord keep us as the apple of his eye. Pray for the poor sinner,

E. D. VARNES.

THORNTON, Ark., Dec. 1, 1908.

DEAR EDITORS:—I will send you for the readers of our family paper a message of different dates from our much beloved old sister, or as we esteemed her, a mother in Israel. Mary McDonald and Elder Wm. McDonald were as lovely old soldiers of the cross as I ever knew. He was the moderator of the South Arkansas Association for a long time, until affliction disabled him. My wife and I visited them often during their confinement at home, and their communion was always sweet and soul-cheering to all the faithful in Christ as long as she could talk. After that when I went to see her it was sorrowful, as she would try to talk but we could not understand some of her last words. We were called to attend the funeral, but as my wife could not go I went alone, and accompanied the dear old father through the solemn farewell day of his partner in this to that eternal home of rest, to which we hope to go when our time of trials and afflictions is done here below.

Your brother in tribulation and hope,
A. HOLLOWAY.

AMONG the papers of Mrs. McDonald, who entered into rest October 25th, was found this simple sketch of a long life full of duty and good works.

CAMDEN, May 24, 1896.

I, Mary McDonald, do write this for the benefit or satisfaction of my children. I was born Jan. 18th, 1828, in Duplin County, North Carolina. My father was Elder James Norman, my mother Elizabeth Norman. My mother's parents were William and Sarah Waterman. My mother was born in 1795 and died in 1879. My father was born 1798. My mother's first husband was Stephen Edward. He died and left my mother with two children, the older a boy, named William Stephen Edward, and the other a girl, named Sarah Ann. In a few years mother married my father. In the year 1835, I think, my father and mother moved from North Carolina to Alabama, first to Autauga County, and from there to Lowndes County. They brought four children with them and four were born in Alabama. William McDonald and I were married on Sunday, the first day of January, 1843. I joined the Primitive Baptist Church at Cool Springs, Ala., the third Sunday in July, 1842, when I was fourteen years old. I have tried in my weak way to do the best I could. Mr. McDonald and I moved from Alabama to Arkansas in November, 1858, stopped in Dallas County and came from there to Calhoun County in 1872, and from there to Camden in January, 1889. We have raised thirteen children. We lost one, our first child, in 1844. We have raised some grandchildren also. We are now old, and will soon have to leave this world, but do not think but that death

will be a welcome messenger, though I am content to wait my Master's time.

Seven years later, Jan. 18th, 1903, Mrs. McDonald writes:

As I am still permitted to stay here, I will try to write some more. I am now seventy-five years and a few days old, and waiting for a call from our heavenly Father. I feel that I am least of all saints, if one at all, but feel that I have done the best I could.

And again in 1906 she says:

My next birthday will make me seventy-nine. We are living with our oldest grandchild, W. L. Wood. I am very feeble; I have nothing to look to but our heavenly Father. He has been my hope and my all-sufficient Savior; he is very good and kind to us. I feel now that my time is short.

The remaining two years of this venerable lady's life were years of illness borne with a never-failing patience. To such as she death is indeed a welcome messenger. Looking into her serene face one could think how fair it was when a dainty bride, twelve days less than fifteen years of age, she gave her hand to her bridegroom, himself six days less than nineteen, on the first day of the week, of the month and of the year, in 1843, and entered upon the almost sixty-six years of wedded life, of which these few lines are but the "short and simple annals."

[THE above clipping was taken from another paper and forwarded to us for publication by brother Holloway.—ED.]

LOCKPORT, N. Y., Aug. 1, 1908.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—How often since I received your letter of April 17th last have I thought I would write you, but did not, because I did not feel capable of expressing my feelings and sentiments. What

a thief time is; while we hesitate he filches from us our opportunities and our faculties and leaves us destitute of every good thing the Lord has given us, and the older we become the more hesitating and faltering we are; yes, and the less able we are to perform our usual duties and desires. So this era comes and we are left stranded on the shifting sands of difficulty and disability. I have entertained myself with the experiences of old age, and studied to know the whys and the wherefores of the Lord's peculiar dealings with me during all the past of my unprofitable life, and now in my extremities of physical exertion and helplessness, I think I do at times feel the loving care of his providence over me, and my heart swells with gratitude when I think it all over, in view of my utter unworthiness.

But I was going to say that your letter was an encouragement in the midst of my misgivings, for I feel so unworthy of the love and fellowship you manifest toward me, and so fearful of offending the good sense of those whom I love in the Lord. O I have so little confidence in the flesh! and why should I have any confidence in it, for I am told it is contrary to the Spirit of Christ? and yet I am constantly trying to find some good in it. Self-justification is a universal quality of the human heart, and our most earnest endeavors are put forth to establish ourselves upon that solid basis, but I find constant failure in my own case.

Sunday morning, Aug. 2nd.—I want you to understand my physical condition, which at my age may be interesting; at least it interests me to "a wonder" why God in his dealings with me has so far preserved me from the common infirmities that seem to belong to old age. I have the use of my limbs to a remarkable de-

gree, compared to some who are many years younger than myself. The physical difficulties I have passed through during the past year or two have reduced my strength and my ability to perform labor. A sunstroke, many years ago, rendered me unable to bear much heat, and these hot days just passed have incapacitated me for any sort of exercise, and compelled me to avoid it as much as possible, and to fear its inroads upon my mental faculties, for I know several persons younger than myself whose minds wander in uncertainties.

My writing and reading are done with half an eye, I may say, for one eye is totally blind and the other half-covered with cataract, so says the oculist who lately fitted it with a glass that helps me some. The will of the Lord be done, and I hope to be reconciled to it. I do believe he has taught me many lessons in the immediate past which have given me a more intimate knowledge of my relation to spiritual and natural things. What is in the future I cannot tell, I leave all to him who has cared for me in the past and preserved and blessed me beyond my deserts.

If you find it in your mind to write me again I shall fully appreciate your kindness and brotherly love.

You speak of meeting me in Canada; that was a joyful meeting for me. You also mention meeting me in 1865; I am not sure what year it was, but I recollect first seeing you at Lakeville, with Elder Beebe, and I wondered then why a young lawyer, with bright prospects in business before him, should throw himself away among so unpopular a people as were the Old School Baptists. I remember also that Paul was an eminent lawyer, but sacrificed all his worldly prospects for the love of Christ. May that love continue

to sustain you in the future as in the past.
Love to yourself and family.

PERRY WEST.

(See obituary notice on page 61.)

LEAD HILL, Ark., Dec. 27, 1908.

DEAR EDITORS:—As it is time for me to renew my subscription for this blessed medium of correspondence among God's dear children, unworthy as I feel, and in the dark as I am, I want to write a few words to you, and the brethren and sisters who write for the SIGNS, to let you all know how this poor old sinner and his companion have been comforted in reading their communications. I had almost lost hope of being able to pay for the paper this next year, and was grieving about it, when the December 1st number came, and the poetry written by the late Elder Wm. L. Beebe fitted my case so well that I was filled with love to all who could fellowship and appreciate the sentiments contained in it. I would read and then sing it, until I committed it to memory, and I think I have sung it every day or night since. Then the experiences of those three sisters, and others, were comforting, and showed the power and love of God in so wonderful a way, that I told my wife they were worth the price of the paper for a whole year, and I could not think of being deprived of such blessings. Not only the articles spoken of, but hundreds of others which I cannot mention; but thank the Lord, he has blessed me with means to pay for another year.

I want to speak of some good meetings in our church. I had the privilege of baptizing one sister in the fellowship of the Little Hope Church the first Sunday in September, and two brethren and one sister at Mt. Enon Church the third Sunday in September, and one brother is to be

baptized at Enon the second Sunday in next month. I feel unworthy of such blessed privileges, but hope I am thankful to the great Giver of every good and perfect gift for such blessings. May God bless the editors, publishers, contributors and readers of the good old SIGNS, and may the year 1909 be a happy and prosperous one to you all, and to God's children everywhere, is the desire of one who hopes he loves you for the truth's sake. I want to say to you all, Write on, you do not know how many of God's little ones you may comfort.

As ever, your little brother, in hope of eternal life,
WM. J. CASEY.

SHERWOOD, Ore., Dec. 7, 1908.

DEAR EDITORS:—The little pink slip on the margin of my good old family paper, the SIGNS OF THE TIMES, reminds us that it is about time to renew our subscription to the dear old medium of correspondence, of which we cannot speak too highly. Glorious truth fills it columns, and I do hope I feel thankful to our God for the precious and able gifts he is pleased to give to cheer us in our pilgrimage here in this life of sin and sorrow, whose precious and comforting articles and letters appear in the dear old SIGNS. It seems to me the SIGNS was never better edited than it is now; every editorial seems to be the best one. I have been a subscriber and reader of the paper over forty years, and expect to continue to read it while I am blessed with the ability to do so. I am now nearing fourscore years, and of course I will be here but a short time, but I am very thankful that I am reconciled to my lot in this life. I have fought as good a fight as God has enabled me to do, and through the mercy, reigning grace and power of God I have kept the faith,

and can say, I am ready to be offered up, or to cease my labors here when it pleases our ever-merciful Father to call me hence. How glad I would feel to be able to let all the dear writers who write for the SIGNS OF THE TIMES know how sweet, how gloriously enjoyable and comforting their letters have been to this poor old sinner. I cannot express in words the comfort I enjoy in our being in possession of that hope in the finished work of our dear Redeemer; that enables me, a poor, vile, sinful creature, to know that I have the sweet fellowship of the dear people of God, and I know that their fellowship is with the Father and with his Son Jesus Christ.

I am sorry I cannot send some new subscriptions, but cannot now. I inclose two dollars for my own subscription.

Very unworthily,

J. P. ALLISON.

WESTON, Michigan.

DEAR BRETHREN EDITORS AND READERS OF OUR BELOVED PAPER:—Once more I will try to acknowledge the goodness and mercy of our God for all his mercies. Though he suffered, yet he never complained, but I, who am sinful, when enduring severe pain often cry aloud, and only a few days ago, while suffering extremely, I cried aloud for mercy, when immediately these words I seemed to hear spoken:

"Must Jesus bear his cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

I was made to see it right for me to suffer, and was given strength to bear all, for his love and mercy were round about me, and "Though he slay me, yet will I trust in him." Now is this all fancy? No, no; God speaks and we know his voice, and our mourning is turned to joy. These

are the "spots" Elder Beeman has so beautifully spoken of, and we look back to them with joy, and cannot forget them. O, dear tempest-tossed ones of the little flock, do you ever get so low you seem to lose all hope, and seem to be sinking down? Then does He not appear and take you up and put a new song in your mouth? Then you can praise him who has loved you with an everlasting love, and died to redeem you, and will bring you to behold his face, where you will praise him forever. This glorious God is ours. Can I, a poor, miserable sinner, be of that number? Will I ever behold his precious face? Have my cruel sins been washed away?

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

Suffering and sorrow are ours while here in this world, but soon it will all be over. Some faces I remember and love to think of: Elders Wm. L. Beebe, S. H. Durand and Joseph Johnson. I well remember the text Elder Durand used when here: Amos vi. 4-7. But now our church is gone, our songs are turned to weeping, and perhaps His mercy is not for such unworthy ones, yet hope is not gone; we hope in his mercy.

SARAH WYMAN.

ASHLAND, ILL., Nov. 22, 1908.

DEAR BROTHER CHICK:—If it is not asking too much, I wish you would give through the SIGNS your views on the Scripture where it says, Greet one another with a holy kiss. Does it mean what it says, or does it mean that when we meet in love and fellowship, and all of one mind, that we greet one another with a holy kiss?

I still love to read the SIGNS and the good letters that are in it; the editorials

are splendid, and so are the letters from the brethren and sisters. Brother Bird wrote an excellent Circular Letter in the October 15th number. I have often wondered why the brethren did not write more such letters, for the doctrine of predestination is so bitterly assailed, as is also eternal salvation for time and eternity. Brother C. K. Haines, of Princeton, Ky., also had a splendid little letter in the November 15th number; it was small in size, but big in doctrine and truth. I hope they both will write again; that is the kind of reading I like: salvation by grace, and grace alone. I cannot name all the good writers, there are too many, but those two letters were so good I had to speak of them.

D. S. KOONTZ.

(See editorial reply on page 53.)

NOTICE.

PROVIDENCE permitting, there will be preaching in the Old School Baptist meetinghouse in Woburn, Mass., by the pastor, Elder H. C. Ker, the fourth Sunday in January, 1909, meetings to begin at 10:45 a. m. and 2:30 p. m. All lovers of truth are cordially invited to meet with us.

L. B. FORD, Church Clerk.

TO OUR SUBSCRIBERS.

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

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1909.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

THE HOLY KISS.

IN reply to the question concerning the injunction to greet one another with a holy kiss, referred to by brother D. S. Koontz in his letter on page 52, we will say a few things. It was then, and is still, a common form of salutation among men in the east when they meet, and desire to testify to their gladness in meeting each other, and their esteem and affection for each other, to greet each the other with a kiss. Men greet other men in this way and women greet other women thus. When in the Scriptures such greetings are spoken of, it must not be thought that this custom existed in such a way that opposite sexes kissed each other, but only as named by us just above. This was and still is their custom, as we have read, while in our land and time a hearty grasp of the hand is our method of greeting friends. Five different times in the New Testament are the disciples of the Master enjoined to greet each other with a kiss, but in each case the word "holy" is added to the word kiss. This implies that while christians use the ordinary forms of greeting toward each other, yet there is in their greeting that which does not exist among others. They are to bestow these greetings upon each

other in christian affection and kindness. The form of greeting is the same, but the spirit that is to be in it is not of the world, but of the Lord. So now members of families, neighbors, and even strangers when introduced to each other, exchange a hand clasp. Likewise, believers when they meet do the same, but what child of God does not know that his greeting of a brother in Christ in that way has in it a feeling of warmth and of fellowship that is far above all that belongs to earth? Therefore the apostles speak of "a holy kiss." It is a greeting into which enters no fleshly feeling, but only a recognition of that brotherhood which is in Christ. Sometimes in times of great gladness men will turn in the midst of an assembly and grasp each the hand of the other in token of a mutual interest in that which has made them glad. We have read that in the early churches it became a custom at the close of the Lord's supper for brethren to thus greet each other. This would be in token of the mutual fellowship they had in Christ and of the gladness aroused in their hearts at this season; they were reminded of what Christ had done for them and of what he was to them; it would be an expression of deep feeling on their part. Men are so made up that in any great sorrow or joy they desire sympathy and companionship, and instinctively turn toward each other. This is much more the case among those who partake of the joys and the sorrows that are beyond all things earthly. Who can adequately express such fellowship as this? The apostles in giving this injunction were simply telling their brethren it was right that they should express to each other the emotions of their hearts, and who is he that loves God and the brethren, and that has been made to

greatly rejoice in the truth, who does not know what it is to desire to make it known to others? Who has not sometimes in these times of deep feeling turned to his brother and clasped his hand warmly in the fervency of his feeling? Such a hand clasp is a token of fellowship and love in the Lord; such a hand clasp would be a holy one, as in those early days the kiss thus given was a holy kiss. Any method by which such fellowship is made known is a holy thing. For our own part we will say that it is seldom indeed that we take the hand of a brother and look into his face and speak to him the words of kindly welcome which we feel, without some remembrance of the holy relation in which we profess to stand to him: he is our brother in the Lord.

To this we desire to add one additional thought, viz., that, as we know, it is difficult for many of the fearful-hearted ones to bring themselves to use the word brother or sister when addressing the children of God. This arises, not out of any feeling of coldness or indifference to the others, but solely out of the feeling that they themselves are not worthy to use such an endearing title. We recall that for a long time after we were baptized it seemed more than we could do to use the word brother when speaking to those whom we loved more than all earthly friends; it seemed to us that if we should use that word they would look at us with surprise, and for a long time we would speak to them without using that word, while yet we longed to do so. We could not bring ourself to say Mr. or Mrs. to the Lord's people, and we were not worthy to say brother or sister, so often we would speak without using either title. We, for many years, have used the title brother or sister invariably

when speaking to our kindred in Christ, but still feel as unworthy as ever, or even more so. The apostles used these words in addressing their brethren, and they have set the proper example for all who love God and reverence his word. The Lord has made these words sacred through his inspired apostles, and as believers use them they are holy words, and it is right, and after the example of the apostles, for all who believe to greet one another with the holy title brother or sister.

We know that societies of men use these words toward each other, and we remember that one man, whom we used to know, addressed every one as brother, saying, when asked about it, "Are we not all children of Adam?" There is nothing sacred or holy in these words as thus used among men, but these common words are sanctified and put to a sacred use among believers, and among them are holy greetings. This is just as the common use of a kiss in greeting in the east was enjoined upon believers then: to be used by them as a holy thing. Whatever the Lord has set apart to himself becomes holy. So sinners set apart to the Lord become holy brethren; so the ground whereon Moses stood at the burning bush became holy ground, simply because the Lord was there. Moses, a sinful man, as are all men, was called near, but he must come and tread here with solemn reverence. So all the children of God are called near and stand in all the privileges of the house of the Lord, but they are taught to come with lowly reverence. How gracious is that attitude of mind and heart in which the children of God come near to him and are prepared for a right use of the privileges of his house; and among those privileges are the mutual greetings which belong to them as brethren. These privileges are

sacred and holy, and God gives all his children to know this and to partake of them with sacred awe, and yet these privileges are all theirs, and none can lawfully forbid that the least and most unworthy should enjoy them.

C.

GENESIS I. 28.

DEAR BRETHREN:—I have been reading the SIGNS since 1845. Of late years I have been renewing for six months at a time, feeling that my voyage of life would soon end, but for some purpose unknown to me I have been spared to the present time. I am now nearly seventy-five years of age, and have been a Baptist forty-eight years.

Will Elder Chick please give his views through the SIGNS upon Genesis i. 28, especially upon the part which says, "Be fruitful, and multiply, and replenish the earth, and subdue it"? By so doing you will oblige an unworthy old sister in hope of eternal life,

(MRS.) M. M. COKER.

ATHENS, Texas, Dec. 1, 1908.

It seems from what our aged sister has said above that she was called to the love and fear of God in her early life. She speaks of beginning to read the SIGNS the year that we were born. We have had a membership in the church forty-five years. We speak of this because it was interesting to us to learn these particulars concerning our aged sister.

As regards the text referred to above, we will say but a few things. We have no doubt that these words were spoken to our first parents with regard to what should be done by their descendents, as well as by themselves, as dwellers upon the face of this natural world. Our God created this natural world, as well as the world in glory. He is also the God of providence as well as of grace. He is glorified in his works visible in the earth as well as by his works of grace. It is as important that his people come to trust in him for time as it is for eternity; he directs their steps in their relation to this

world as well as with regard to the kingdom of heaven. It is as much to the glory of the blessed Lord that he healed the sick and raised up men from the dead as it is that he saves men from their sins and gives eternal life to them. There could be no force nor beauty seen in the declarations of the word concerning spiritual things were we to lose sight of his eternal power and Godhead as they are made known in his works in nature or in his providential dealings with the children of men. Natural things are made use of in the word of God to set before us spiritual things, but these natural things, in themselves and by themselves, do also show forth the glory of God. The creation of this natural world, with all the starry heavens that surround it, testifies to his power and wisdom as well as his goodness, and this it would do were there no unseen world beyond; but the unseen world is often described by the use of things that belong to the world below. So the formation of all that has life in the earth, of shrub and tree, of that which inhabits the waters, the earth and the air, and the preparation of all these unnumbered millions of creatures, each to fill his place and perform his part in the earth, all declare the glory of God. Thus the language of the text relates to that which is natural, and testifies to one of the purposes of God which should be fulfilled in the earth. The command of the text was a living command, and was spoken with power, and man has gone forth and accomplished, each in his measure, that which was commanded in the text. Let us also remember that this whole earth, with all that it contains, was created, that the wonders of redemption might appear. Some one has well said that the whole earth is but a staging, put up by the great Builder for the erection

of the building of mercy, and when that building shall be completed then the staging will have accomplished its purpose and will be taken down. That mankind should multiply and replenish the earth was needful for this one thing among other things: that the chosen people of God should be born and come into being upon earth, and that in each the wonders of his redemption might be made manifest to the praise of the glory of his grace, wherein he has made us accepted in the Beloved. Thus the various nations have covered the face of the earth, that in every nation a people might be reserved to the Lord, and that out of every nation, tribe, tongue and people should be gathered a people for his name. The staging is a wonderful structure, but how infinitely more wonderful is the building of mercy erected within it. The one shall perish, but the other shall endure. The one is cursed by sin, but the other is blessed forever with righteousness. The inhabitants of the one are dying creatures, but the inhabitants of the other shall never say, I am sick. In the one, sin has reigned unto death, but in the other, righteousness reigns unto life. Elect vessels of mercy were chosen of God out of the mass of mankind, and, for the coming into natural being of vessels of mercy, must multiply and replenish the earth. And by the law of their own being men have thus multiplied, and will continue to do so as long as earth shall endure. The elect are a definite number, not known of man, but known unto God, and when that number is filled up according to the will of God, then the everlasting purpose of God in establishing the very universe will have been completed, and the end,

of which the Bible speaks again and again, will come. The times and seasons are hidden from men, but all is known to God, and it has pleased God to declare future things in his word, and these future things are the subjects of that hope which is given us. "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." The things that are ours now, are not the subjects of hope, and cannot be, "for what a man seeth, why doth he yet hope for?" Believers experience a little of the joy of the Lord here, but the fullness shall be there.

"O who in such a world as this
Could bear his lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain?"

We do not know what heaven will be, but neither did the apostles, yet they spoke about it, and so may we in harmony with them. We do not know what it will be to awake with His likeness, and neither did holy men of old, yet they testified to this hope, and so may we. This hope encouraged them in trials, and so it must encourage us; and so the words of the text were fitted to encourage the faith of our first father, and to bring to his mind the assurance that the work of the Lord should not be hindered. The wonders of redemption should be made known to an elect people through all the ages to come, and not one of all the good purposes of God should fail. Thus may we to-day be encouraged in our weakness, and notwithstanding our transgressions, by the assurance that his purposes of grace are sure, and that even that which is to us only grief and pain works together with all other things for our good and his glory.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ASSOCIATIONS.

REMARKS ON ELDER BLAKESLEE'S LETTER.

It is not our desire or intention, either by special or common pleadings, to encourage a controversy on the subject of Associations, as, to our mind, there are many other subjects at this peculiarly trying time of vastly greater importance to the peace, comfort and edification of the people of God, which claim our columns. Especially should we regret to enter the list with a veteran of the cross whom we so highly esteem as our brother Blakeslee. Indeed, had he confined his remarks to the issue, as stated and defined by himself in the closing portion of his article, there would probably have been no room for controversy, but the principal part of his letter is confined to the extravagant proceedings of two New School Baptist associations, which probably all but New School Baptists would blush to be concerned in. Now, in justice to the Old School Baptists, it should be known that no such high-handed proceedings have ever been tolerated among them.

In our reply to brother Ausmus we stated that an association of churches may be anything the associated parties choose to make of them. We admit that brother Blakeslee has given two sad examples of the prostitution of the name, but we cannot perceive that he has even attempted to show that all associations of churches are unscriptural. He says the question at issue is not whether they have been productive of more good than evil, neither is it, we presume, whether there have been instances in which they have been perverted to be the most outrageous instruments of tyranny and oppression.

We presumed that the question of brother Ausmus related only to associations of churches as they are recognized by the Old School Baptists. Two questions seem to us to be involved: first, Do the Scriptures warrant any association of gospel churches for any purpose whatever? Second, If they do, are ours such as the Scriptures sanction? If, by a careful and prayerful searching of the Scriptures, we find that the primitive churches did associate together, then we have clearly authority for them by apostolic example, and however much wicked men may pervert them, the example of the primitive churches cannot be thereby invalidated. The pattern and example of primitive saints associating in churches is admitted by brother Blakeslee, although it is known to him that there are very many religious organizations called churches whose practice is as grossly antichristian as that of the two associations instanced by him.

The primitive christians and churches either did or did not, under the direction of the apostles, associate together. We assume that they did, as individual christians, associate in church relation, and, as churches, so far as to recognize, correspond, and, so far as practicable, unite together for social devotion and for mutual advice and edification, while none were allowed to lord it over God's heritage. Without any kind of association there could be no union, sympathy or identity; but we have palpable evidence that the apostolic churches did maintain a correspondence with each other, and their members met together in such harmony for the worship of God whenever they found opportunity, without regard to what particular branches of the church they belonged. This is evident from the fact that Timothy and Titus, though pastors (or bishops) of particular churches,

had a charge to ordain elders and attend to other services in sister churches. All the churches of Galatia were addressed as one community, or association of churches, in one epistle written to them by Paul. Messengers were sometimes sent from one church, or churches, to another church of the same faith and order. It would be difficult to find an instance where christians or churches of the primitive faith and order ever refused to associate together when favored with opportunity because they were members of different branches of the church of Christ. It is not our impression that the churches of the apostles' day were as formal in their distinct organization as they are now, but where two or three were gathered together in Christ's name, there Christ himself was in their midst; and if, as at Pentecost, the number were increased to thousands, they were still of one heart and one mind. Hence we read of "the church in thy house," as well as the church in a city or nation.

None of the branches of the church of Christ can any more be independent of the other branches than any one member of a natural body can be independent of its fellow-members. The hand cannot say to the foot, I have no need of thee, nor the eye to the ear. Christ says, "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." This figure seems to represent the perfect vine as embracing all the branches which have grown out of it, and all alike invigorated and made fruitful by their common relation to the whole vine. A still stronger figure is used by the apostle, 1 Cor. xii. 12, 13: "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." The same apostle also in Ephesians iv. dwells largely on the vital and inseparable unity and fellowship of all the saints at Ephesus, and all the faithful in Christ Jesus, wherever they may be: "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;" and in the twenty-fifth verse he adds, "For we are members one of another." Now can such identity and vital union exist without association, without harmony of action? Can one member be independent, or have no need of all the other members? Can the foot travel on and leave all or any of its fellow-members behind? Can all these members, which make up the perfect and complete body of Christ, being many, keep the unity of the Spirit in the bond of peace, and yet hold no correspondence or association together? We presume brother Blakeslee will not assume that they can. But still the inquiry returns, Do all these Scriptures justify the association of churches in the manner in which they are held by the Old School Baptists of our day? The affirmative or negative response must depend on how they are held or practiced by the Old School Baptists. It is more than possible that some of our Old School Baptist associations may practice some things which are not justified by the law of Christ. We would all do well to look to this. Brother Blakeslee found in the New School Baptist associations which he has referred to, "legislative, judicial and executive" powers assumed, none of

which have we ever found in any of our Old School Baptist associations. Neither the churches, nor even the apostles, were ever invested with legislative power. Christ has made all the laws his kingdom can ever require. The apostles are enthroned in the church to judge the twelve tribes, but not to make any new laws; nor has the church any judicial or executive power beyond that of strict obedience to the laws of Christ as adjudged and defined by the inspired apostles. In obedience to Christ's laws, as expounded by the apostles, the church, and every member thereof, whether individually or associated, are required to withhold their fellowship from the hidden works of darkness, and to withdraw from every brother that walks disorderly. But the rule of order by which the extension or suspension of fellowship is to be regulated is the law of Christ. Those unassociated churches in the north and northwestern part of this State are only unassociated in form; that is, they reject the name and formalities of associations, because, as we presume, they became so disgusted with the abominations which they have witnessed in the associations in their vicinity that they are jealous of all formal associations; but they are in reality associated in a form of their own, which they consider less objectionable. It is common with them to hold yearly meetings, at which brethren and sisters and Elders come together for social worship and mutual correspondence, and, for aught we could perceive, they really associate freely by meeting and greeting each other in the love and fellowship of the gospel, and they appear to be as fond of associating in their way as those who organize for conducting a more general correspondence with the churches and associations scattered abroad. Our ministering brethren

from that vicinity also occasionally visit our associations and associate with us, and we hope enjoy the seasons with us. Now we do not wish to be understood as advocating any of the excesses or abominations which prevail among the New School order, which are complained of by brother Blakeslee, but we wish to discriminate between a christian and an antichristian association. There is something social in the very spirit of christianity which should be cherished by all who can appreciate it. "Let brotherly love continue." "Not forsaking the assembling of ourselves together." These injunctions are not restricted to organized branches of the church of God, but they are addressed to the whole brotherhood, and we believe if ever there was a time when they that fear the Lord should meet frequently and speak often one to another, that time is now. Some have objected to associations because they drop from their connection such churches and associations as they believe have departed from the faith. But do not the unassociated churches do the same? and are not the brethren individually required to do the same? "Happy is he that condemneth not himself in that thing which he alloweth." When churches depart manifestly from the faith and order on which our fellowship is based, we are bound, individually and collectively, to withhold from them our fellowship, or recognition, until they return to the order of the house of God. Indeed, we are greatly mistaken if we have not witnessed great evils growing out of the oft reiterated cry of the independence of churches. How far is a church independent? It is simply this: A church of Christ in gospel order, governed only by the word and spirit of the gospel, has authority to discipline her own members without inter-

ference from any other organized body, court or council on earth, and her decisions are entitled to be respected by all other churches. But churches, as well as individuals and associations, are liable to err, both in the spirit and letter, and in such cases she has no right to drag other churches or individuals into any disorder or heresy whatever; and any church who feels a consciousness that she has acted in the fear of the Lord, been governed in her actions by the divine rule, will rather court than shun investigation. She will frankly say, Come and behold our order; for if she is governed by the spirit of the gospel she will desire to secure the confidence and fellowship of all her sister churches. We always regard it as a suspicious circumstance when churches, ministers or other individual members put themselves upon their dignity and bid defiance to their sister churches under the plea of independence. It is virtually saying, We regard not your approbation; we do not appreciate your fellowship or care for your correspondence. Certainly such is not the way pointed out in the divine rule for keeping "the unity of the Spirit in the bond of peace." "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John iii. 20, 21. This rule bears the sacred seal of the eternal King, and may be relied on with implicit confidence.

Again, in conclusion, we wish to say that our object in this article is not to disagree with the views of brother Blakelley, for we as decidedly disapprove of the ungodly course which he condemns as he does, but our design is, while we repudiate and condemn the wrong, to discrim-

inate between the right and the wrong, and we trust that he will understand and appreciate our motive. We cannot resist the conviction, from an experience of fifty-two years, that a general meeting of the Elders, brethren and sisters of churches of the same faith and order once a year, or oftener, if convenient, is both lawful and expedient. The primitive churches and members did meet as frequently as possible for mutual edification, without any restriction on account of distinct organization into separate branches, and every expression of admonition recorded, to our understanding, tended to encourage, if not to absolutely enjoin such gathering, as both duty and privilege. If churches are to isolate themselves from each other, pay no regard to the order nor seek the general welfare of the whole body, what is to become of that sympathy, concert and identity which is to distinguish all the members of Christ as one body, animated by one life, fed at one table, on the same food, having but one and the same interest, and all bound to the same destiny? Why should a single branch of the church wish to isolate herself from her fellow-branches and eat her morsel alone? The very spirit of vital christianity calls for association. "Come and hear, all ye that fear God," whether belonging locally to this or that branch. All who fear the Lord and obey the voice of his servant, are members of one Christ, governed by one Head, constituting but one body, and members one of another in union so close, and sympathy so vital, that if one member suffers all the body feels the pain. We do not argue that for such association any distinct organization or written constitution is indispensable, only so far as may be useful to preserve harmony and good order. The yearly meet-

ings in some sections, and conferences, or corresponding meetings, in other sections of the country, may secure all that is desirable, but those who are partial to the one form should be slow to censure their brethren who see cause to promote the same object substantially in another form, unless such form shall be manifestly subversive of the order of the gospel. Not only the organized associations, but all other forms of meetings are liable to abuses, and it becomes the saints to watch diligently, and see that all things be done decently and in order. Let us prove all things and hold fast that which is good.

MIDDLETOWN, N. Y., December 1, 1863.

MARRIAGES.

By Elder Frederick W. Keene, at the home of the parents of the bride, Wesley Newton Spittler, of Mattoon, Ill., and Miss Ruth Ada Keene, of North Berwick, Maine.

OBITUARY NOTICES.

Wilson Peters, son of Oscar and Lucinda Peters, was born in Darke County, Ohio, Sept. 18th, 1875, died at his late home near New Weston, Ohio, Dec. 21st, 1908, aged 33 years, 3 months and 3 days. He was united in marriage to Maggie Myers, Oct. 14th, 1897. To this union were born three children, one of whom preceded him in death. Wilson was of a quiet disposition from youth up, and of good morals. His parents, grandparents and great-grandparents on both his father's and mother's side were Primitive Baptists, therefore he had some literal knowledge of the people of God, and we trust he gave evidence of a good hope through grace. Some six weeks before he died he was about a mile from home, and on looking toward his home thought his buildings were on fire and ran all the way home, only to find his wife had been burning trash near the buildings. He complained that he hurt himself in running, and was not well from that time. He felt he would not get well, and visited and talked to his mother, telling her that he did not expect to get well, and desired to depart and be at rest. He came to see his parents during this time, with the view of talking to his father of the things on his mind. He found his father busy, but told his mother of his feelings; he also told his wife how she should arrange his business when he

was taken away. He seemed to feel, in some mysterious way known only to those who receive this summons, that his time was at hand to depart, yet he was going about attending to his duties and visiting friends. On Monday morning, Dec. 21st, his wife heard him making some strange noise, and on reaching his bed found him dying. None of his family except his wife was with him when the spirit took its flight. He had told his relatives and friends during the six weeks he was not well that he was not the same man that he was, and yet his relatives did not fully realize what the change was, but after he was gone they realized what change had come over him. This change in some way caused him to desire not to get well; he seemed to be given a longing to depart, and I have wondered if this desire could come to those who have not tasted that the Lord is gracious. He leaves to mourn, a widow, two children, father and mother, five brothers and four sisters, besides a host of other relatives and friends.

A very large concourse of relatives and friends attended the funeral and showed marked respect. The writer was called to preach his funeral, and noted the marked esteem in which he was held in the community where he lived. After the funeral the body was laid to rest in the cemetery at Rose Hill, Darke Co., Ohio.

NEWTON PETERS.

Perry West was born Oct. 9th, 1816, and died in Lockport, N. Y., in November, 1908, being a little more than 92 years old. He was born in Susquehanna County, Pa., in that part which is now Luzerne County. When he was about two years old his father moved to "The Lake Country," in New York. From 1850 until about four years ago he lived in Danville, N. Y., where Elder J. L. Purington and I staid at his house one night, and where I spoke by his appointment in a Methodist meetinghouse. The Old Baptist Church of South Danville became extinct many years ago. He never united with any other. He has written briefly for the SIGNS about once a year. My last letter from him was written Oct. 30th, 1908. I send one written August 1st to be published in the SIGNS, if you think best. Brother Perry West was a nephew of Elder Hezekiah West, whose name appeared often in the early volumes of the SIGNS. I met him often some years ago, but have only seen him once in many years, and that was at an evening meeting in New York. He has one daughter living, Mrs. Horton, the only member of his family living. In his last letter he wrote: "It seems a paradox for me to talk of blindness when I do as well as I do in writing or reading. Having abundance of time on my hands I can devote as much of it as is necessary to carefully and slowly follow my habit of writing; so with the light of my east window concentrated in a right angle upon my sheet, with my eye fully shaded and at a right focus, I spend the

time necessary to follow the written lines upon my sheet, so I accomplish what I do slowly. You will do as you please about submitting my letters to the judgment of the editors, but I think they are unworthy of that consideration. I feel that the Lord of all the earth will do right, and am willing to trust all to him."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 24, 1908.

Thomas Wyatt, of Sergeantsville, N. J., died Dec. 14th, 1908, aged 79 years, 2 months and 10 days. He was the husband of sister Sarah J. Wyatt, formerly Myers, who, with a stepdaughter, survives him. He was born in Newport, N. J., and was buried Dec. 17th, in Rosemont Cemetery. Mr. Wyatt was a Methodist many years, but finally experienced a hope in God's mercy and grace, and was a firm believer in the doctrine of grace. About three years ago, I think it was, he told me his experience, and what he believed from his experience, and I found that we saw eye to eye in regard to salvation, the second coming of Christ, the resurrection of the dead, hell and the devil. I found him to be sound in the faith, and we had a good spiritual visit. He was a poor, afflicted man all his life, at least since I first saw him, about thirty years or more ago. He suffered much with cancer on the side of his head for nearly two years, but he has gone to his eternal home, where he longed to be. He is not waiting for the resurrection morn, no, no, no, he is in eternity; no waiting there, only the living are waiting for the adoption, to wit, the redemption of the body; he is in glory and glorified, wants no more, needs no more. May the dear Lord comfort the mourning ones.

The writer officiated at the funeral, which was held in the Methodist meetinghouse at Sergeantsville Dec. 17th.

D. M. VAIL.

Deacon James A. Buck died at his home in Upper Dorchester, N. B., Dec. 23rd, 1908, in the 74th year of his age. The subject of this notice was a man of sterling worth, a good neighbor and citizen, a faithful and kind husband, a loving and devoted father, and it can be truthfully said of him that in all the walks of life he was a man of peace. Brother James Buck received a hope in Christ in early manhood, and became a worthy member of the church at Dorchester Cape, his native place, which membership he retained unto the end, firm and unwavering, not being moved about by the lo here and the lo there of the world by which he in after life was surrounded. His great theme was salvation by grace, and in him that change from nature unto grace was so marked in his life that even the world acknowledged it, always very humble, esteeming others better than himself; to use his own words: "In me that is, in my flesh, dwells no good thing, the chief of sinners, and if a saint, the least of all." His disease was internal cancer; and

during his sickness he had all that medical aid, the untiring care of a devoted and faithful wife and kind and loving daughter could give. Brother Buck was twice married, his first wife being a sister of the late Captain William E. Buck, known to many of the readers of the SIGNS OF THE TIMES. She preceded him some twelve years. He leaves two daughters and one son, all married, and the widow, with a large number of relatives and friends, to mourn their loss.

May God sanctify this dispensation of his providence to our good, and enable us by faith to bow in humble submission to the supreme will and decree of our God. Knowing he doeth all things well, and believing our loss to be his eternal gain, we can only sorrow that we shall see his face no more.

WILLIAM C. HASTINGS.

DORCHESTER, N. B., Dec. 31, 1908.

Mrs. Nancy Gulick died at her residence in Loudoun County, Va., Dec. 2nd, 1908, aged a little over 87 years. Sister Gulick was baptized by Elder R. C. Leachman in the fellowship of Mt. Zion Church near the close of his ministry, I think. As the years multiplied upon her sister Gulick seemed to exhibit more and more the divine Spirit of her Lord and Master, both in walk and conversation, also in unswerving fidelity to the privileges of the church, in whose meetings she found her chief delight. If she was able to ride the distance from her home she was sure to be at those meetings, not merely through a sense of duty, but it was her joy and comfort. In her last years, which were years of frequent bodily suffering, she often exclaimed, "God is so good." She spoke thus of his mercies and goodness up to the last days, yes, hours of her life. Dear, humble soul, she denied herself indeed, and in abasing herself she was exalted in the mind and heart of her brethren. Sister Gulick was left a widow several years ago, but not until she saw her children, one son and three daughters, grown to manhood and womanhood. She was favored in her old age to see her three faithful, loving daughters walking in the church with her and blessed with the same meek spirit of their mother. "E'en down to old age all thy people shall prove thy sovereign, eternal, unchangeable love," are words peculiarly appropriate to sister Gulick.

J. N. BADGER.

MANASSAS, Va., Jan. 5, 1909.

Elizabeth M. Graddy died Dec. 6th, 1908, at the residence of her daughter, Mrs. W. H. Phipps, Carmi, Ill., at the ripe age of 80 years, 7 months and 8 days. She was born in Posey County, Ind., near New Harmony, April 28th, 1828; was married to Richard C. Graddy, Jan. 1st, 1844, by Elder Peter Sautzman; to this union nine children were born, three of whom survive: Mrs. W. H. Phipps, Mrs. Henry White and

John Logan, one sister, Mrs. E. A. Norton, of Hampton, Iowa, together with several grandchildren and great-grandchildren. She was the daughter of Ignatius and Mary Taylor. The wife of the writer is now the only one living of her father's family of eleven children. Sister Graddy united with the Old School Predestinarian Baptist Church called Bethany in the year 1844, was baptized by Elder Joel Hume, and lived a faithful member until her death. Her husband departed this life Feb. 11th, 1894. May the God of all grace reconcile us to our loss, is our humble prayer.

Her funeral was held on the 8th, conducted by Elder J. Hunsinger. Her body was laid to rest by the side of her husband to await the resurrection morn.

E. A. NORTON.

HAMPTON, Iowa.

DIED—Charles F. Hunt, in the city of Middletown, N. Y., June 19th, 1908, aged 23 years. He was born Oct. 30th, 1885, the son of Mr. and Mrs. Benj. F. Hunt. June 29th, 1904, he was married to Miss Mattie Wherry, of Sussex, N. J., who, with one little son, together with the parents and one sister, survives him. He never made a profession of religion, but this does not hinder any of us from having hope for him.

The funeral service was conducted by the writer and largely attended; interment in the New Vernon Cemetery. This father and mother, the latter a member of the Middletown and Wallkill Old School Baptist Church, have been wonderfully sustained.

K.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., FEBRUARY 1, 1909. NO. 3.

CORRESPONDENCE.

SHELBYVILLE, Ky., Dec. 23, 1908.

DEAR BRETHREN:—I was born in Edinburg, Johnson Co., Ind., Jan. 2nd, 1844; my parents, James H. and Caroline Sawin, were Primitive or Old School Baptists. In early life I began to be exercised as to my future state. I felt there were some needed preparations for peace at God's right hand, but of that I could do myself. The good I thought went to heaven, the bad to hell—eternal darkness. I was a moral boy in every sense of the word, therefore but little effort on my part would bring about the desired end: obey my parents, tell no falsehoods and not get angry, would meet every requirement. While yet in my ninth year these thoughts had serious consideration, and for a time I was resolved to begin the work. After some reflection I thought to live the life of a christian, but to begin so early in life would become irksome, and as I was so young in years there was plenty of time, therefore I would wait until I was older. But in a few weeks' time a child in the neighborhood died; this reminded me of the uncertainty of life and alarmed me. O,

I thought, if I should die hell would be my portion, so to the work I must go. I found it somewhat difficult to reform myself of the three great evils above mentioned, and, mark you, they were all the sins I then saw that needed to be atoned for, or rather, to make amends for; there was no Christ, no prayer in it. After some months of earnest effort I had succeeded quite well, and felt if the Lord should take me away I was a fit subject for heaven at any time, and such was the vanity of my heart, that I thought the Lord would point to me as an example. From a moral standpoint none could excel, but I was looking on the outside; man does this, but the Lord looks within. While thus sailing under a clear sky, dark and threatening clouds began to gather, and, ere I was aware, the storm was raging. One look within nearly drove me to despair; there I saw my heart the very cesspool of sin. I sank to the lowest hell, and felt I was a hypocrite of the deepest dye, for I was pretending to be what I was not; appearing fair in outward form, while all defiled within. I felt I was without hope and without God. I was utterly ignorant that there was a Jesus, the Savior of sinners, and felt eter-

nal darkness was my portion. In this condition I went on for some time, when I was brought into the knowledge that there was a Savior of sinners, but would he save one so vile as I? Here I first began to try to pray, and to feel that he was able and efficient, and could say, as did the leper, "If thou wilt, thou canst make me clean," but I could not see how one so vile as I could ever find such grace or divine favor. I was brought to feel the condemnation just, and was reconciled to God, yet there was a constant pleading for mercy. After many weary months of groans and cries the end seemed to draw nigh, when the momentous question would be forever settled, my doom would be sealed. As I sometimes roamed the field I would think, O, if I were only as the beast, when I died there would be no more of me; but there was a consciousness that mine was a never-ending punishment; gladly would I have exchanged my being with them. My tears seemed to be dried up, I could weep no more. I lay down for the night feeling the sun had set to rise no more on me, I should never see the light of another day, ere the day dawned I would receive my portion forever. I do not think I closed my eyes in sleep, but awaited the summons. But the morning came, the sun arose in a cloudless sky, but a deep gloom hung over me, I felt the Lord had only spared me that I might feel more of his righteous indignation. I wandered about in this awful gloom until about 4 p. m.; as I came to a fence and was in the act of getting over, I thought when I landed upon the other side all would be over, the sentence spoken. I paused; O if I could only make one solemn prayer and confession, and speak the words, gladly would I do so, but I dare not take that blessed name

in my sin-polluted lips. I did not know my every groan was prayer. With a bowed head, as a doomed man faces death, I stepped over the fence; instead of the sentence, "Depart," these words lived in my very soul: Thy sins, which are many, are all forgiven thee. I shouted aloud, My Jesus, my Redeemer; it seemed to me all nature was praising him. He appeared to me in his blessed and holy character at an angle of about forty-five degrees above me. I thought, O why did I not see him before? It was so satisfying; I thought I could go and show him to others, and they need not mourn as I, but all see him and have every sorrow banished; yes, I would proclaim him to the ends of the earth. But O how mistaken in this. I had heard this Jesus preached by gospel ministers, but could not believe he was my Savior until he revealed himself. That day I can never forget; the tears of sorrow had been dried, but freely flowed the tears of joy, a fountain of tears. I was then in my twelfth year. My love went out toward the little church called Lewis Creek, in Shelby County, Ind., (long since dissolved) in a desire for baptism, but I was young and very small for my age, and I reasoned, I am but a child, and therefore felt I would be debarred from that blessed privilege, and was patiently waiting until I grew older. During this time my brother John united with the church, and I thought, O if it were only I to be baptized I would give all this world if I had it, but I thought, I am a child, and must wait. Finally I read Elder Gilbert Beebe's experience, and that he was baptized in his eleventh year, and I saw at once the age was not a hindrance if we were gospel subjects. I had not in all this time been subjected to many doubts and fears, for the most of

the time I was feeding upon the mountains of Israel. The Lord for a purpose must have kept me in that blessed state. On the third Saturday in September, 1859, as some of the family were getting ready to go to meeting, I intimated I would like to go, though it would be necessary for me to walk alone. I started with hymn-book in hand, and as I walked along I opened the book and my eyes fell upon these words:

"If by Jesus you are prized,
Rise, believe, and be baptized."

(Hymn 1150, Beebe's collection.) I said, I will go if they will receive me. Elder A. B. Nay was present, and spoke with joy to my soul, yet I had solemn thoughts regarding the step I was about to take. When the opportunity was given I went forward, but could not tell much of the way I had been brought, yet the Elder said, In words few, in comprehension much. I felt that I had told so little they could not receive me, but I was received, and baptized on Sunday following, by Elder J. G. Jackson, the pastor. That to me was the day of days, peace flowed as a river; I was happy beyond description; I felt now, I shall always be happy, sorrows and tribulations are forever past; I could sweetly sing,

"O how happy are they
Who their Savior obey."

How little I knew of the way; I knew not that "in the world ye shall have tribulation." I did not stay there long until I was plunged into the wilderness.

CALL TO THE MINISTRY.

Not long after this blessed season I was walking along the road, my mind, or thoughts, must have been somewhat exercised about the ministry, as the words were spoken, You must preach. I turned and looked behind me, thinking some one had spoken. I tried to treat the

matter lightly and think no more about it, but somehow they seemed living words, and the more I determined to rid myself of them the more they seemed riveted in my mind. I then began to examine myself, and could not find one single qualification, and so said to myself, It cannot be. I was yet in my fifteenth year, very small of stature, it was said the smallest person ever seen baptized, yet an old brother said he had seen a preacher baptized. This I knew nothing of for several years after I had been preaching.

But I am digressing. I began reading the Scriptures to see if I knew anything about them. Sometimes they seemed a sealed book, at other times they seemed to open to my understanding and I would be disposed to give the matter a more favorable consideration, but one look at myself would banish every thought. I sank down in darkness and gloom, and felt I was mistaken in the whole matter, that I was not even a child of God. I cannot describe my feelings; one moment I would think to obey the voice, but after one look at myself I would say, Lord, I cannot. The burden became so great that sometimes I felt eternal darkness could be no worse. During this time I was taken down with pneumonia; with the burden of mind I was suffering with a burning fever; it seemed beyond endurance. I felt it was for my disobedience. I turned my face to the wall and prayed, O Lord, if thou wilt raise me up I will go. There came peace to my burdened heart, and the fever seemed to pass away as a shadow; with ease of mind I began to mend rapidly, but the first examination of myself again evidenced the utter impossibility of my ever preaching. I was willing if I could, but I was sure I could not, there was not a single member of the church but what

was better qualified than I, for a more backward, bashful, ignorant boy it seemed to me never lived. In all this exercise I told no one, as I had heard old brethren say that if the Lord called one to preach it would be manifest to the church often before it was to the person, and I had no evidence whatever that the church knew anything about it, and my feelings were I would die before I would tell any one. Many times I would find myself preaching, Scripture would be on my mind and would open to my view, and would be refreshing to my soul, but to appear before the people I could not, I could not even recite before a school. I eventually broke down in health, I could scarcely eat or sleep. I would go to meeting sometimes resolved to tell the church my exercise, or make an attempt to satisfy myself that there was no gift, and so ease my mind, but would as many times go away without doing so. Finally in October, 1861, I was so depressed in spirit I again resolved to tell my exercise to the church. I could not live, and could not die, and often prayed that I might die. I went to our meeting, but returned as before, sick and helpless and ready to die. In the evening about sunset I, with the family, sat down to supper, and became so burdened it seemed I must give vent to my feelings in groans and cries. I arose without eating one morsel and went out; I cried from the depth of my soul, O Lord, what wilt thou have me do? I cannot longer forbear. I remained out until after dark, and then went to my room and laid down. (I will here state the family was keeping watch over me, but I knew it not.) My sister soon came in and asked what was the trouble with me. She asked in such a loving way that I told her a little of the exercise of my mind, I was surprised to hear her say, We thought we knew, but were not sure. After some reflection I deeply regretted I had told her my trouble. In December following, Elder Joseph Withans visited our church, and an appointment was made for Saturday night at Elder Jackson's house. After the Elder had spoken I was called on for the first time. I had no intimation of it before, and had had no thought of speaking, but arose with much trembling and read the hymn beginning,

"The Lord my Shepherd is,
I shall be well supplied,"

after which I spoke for twenty minutes or more. All were in tears when I sat down. I was calm in feeling, a wonderful change had come, my burden was gone and sweet peace flowed into my soul. I was then in my eighteenth year. I am sure nothing but the power of God could have caused this poor, ignorant, bashful boy to stand up and speak in his holy name, whatever have been the failures since. During the following year I would (though often under protest) speak when called on, until the September meeting. In August I attended the Whitewater Association; on Thursday night a large company gathered at an old brother Pennell's. The word had gone out about the boy preacher, and it was arranged for me to speak that night. As there were several old Elders present I plead with them to excuse me, but to no avail. I even went out and remained until after dark, but they came after me and reasoned thus: If the Lord had bestowed a gift upon me, it was to the church, and the brethren had a right to hear me. I consented and went in. I have no idea how long I spoke, but my tongue was loosed and I was carried away in the spirit. I believe I can say now that in all my ministry I have never

seen a deeper feeling manifested; I suppose being so youthful had something to do with it. There was much commendation, no doubt intended for my encouragement, and to the glory of God; but the flesh is weak, I began to feel elated, puffed up I guess in my vain imagination. I had been getting on badly, but now thought I could preach, and was soon feeling anxious to get home and to our meeting and show the brethren how well I could preach. I came home; it was two weeks until our meeting, and the time seemed long. I had a text, and had gone over it many times, it seemed clear and plain. The meeting time came, and I was quite anxious to go into the stand. I had always before felt to hold back, but now I could preach and was willing to go into the stand at the first solicitation of the pastor. I arose, feeling strong, read a hymn and prayed in a way, I was more anxious to preach. After prayer, I read my text, but somehow it was changed, it seemed empty. I made an effort to say something, but sat down in more than midnight darkness; I seemed to stagger as I turned to sit down. O, thought I, what have I done? the cause is disgraced, I am disgraced; O that the earth would open and swallow me up. I turned to see if there was not a back window that I could get out and away. We were eleven miles from home, with other members of the family, so I could not go home, but must remain over the Sunday meeting. I pondered over the matter, and settled it as I thought forever: never will I again attempt to preach. I met our pastor the next morning, and told him my determination that I would die before I would attempt to preach again. I fought it again for two long years. I sank down again to the lowest hell, and the sorrows of death

compassed me about. I went mourning, being burdened all the day, but so determined was I in all these months that I have no recollection of ever looking in my Bible. When I could bear it no longer I thought to get away from the church, so I called for my letter, intending to hold it, and went over in Illinois to my brother John's, thinking if I could get away among strangers I would find relief, for the word of the Lord was oft as fire shut up in my bones, and it seemed sometimes must break out. I did find relief, but not as I expected. It seems strange to me yet that at the very place to which I had gone to evade it all, ere a month passed I should make the attempt again. When my brother asked me to take part in the meeting I protested, and contested every inch of the ground, but being crafty he outwitted me, and I could no longer forbear. I again found sweet peace and rest. This was at the church called Pleasant Grove, Moultrie Co., Ill. I soon after returned to Indiana, replaced my letter in the Cons Creek Church and was liberated to speak wherever God in his providence cast my lot. In April, 1865, I was married to Miss Cordelia E. Topton, of Moultrie County, Ill., and we began life's battle. In October, 1868, the church took up the matter of my ordination. I again raised my protest, telling them I had all the liberty I needed, but when asked if I were not willing to submit it to the church I could but answer yes. I fully believed the council would not ordain me at that time at least. The council was called, and met with the church on the second Saturday in November; there were nine Elders present, I think. When organized, I was called upon for the reason of my hope in Christ, and my exercise or call to the ministry, after which the council retired

for deliberation. While they were out I was pondering in my mind as to the result, and felt sure they would go no further, and so was surprised when they returned and stated the evidence was entirely satisfactory, and they would proceed to set me apart by solemn ordination. It was solemn indeed, but I have believed to this day my ordination was premature, for I cannot see where I was any benefit to the church as an Elder. For many years it was a conflict between serving the churches and providing for my family the necessities of life, for the churches in Indiana at that time, at least, did but little for their ministers. I had been preaching for several years before I knew there was anything done for them, never having heard such a thing mentioned. In 1885 I suffered the loss of all things in this world, a wreck financially, physically and almost mentally. In the years past I had labored hard and had done but little preaching, and made a failure both in temporal and in spiritual things. I had felt to provide things honest in the sight of God. My mind had often been burdened with the word of the Lord, but the necessities of my family, and my obligations to men, seemed to always forbid my going. I was often in straits, feeling the hand of the Lord was against me, and that I was forsaken of God and man; I felt I would die and not live. Going to Indianapolis on a little matter of business, I was walking down East Washington St., a deep gloom was hanging over me, and fearing I would bring disgrace and shame upon the church, I cried in the deep agonies of my soul, O Lord, take me away; let me die, and not live. While going along in this deplorable state a voice spoke to me, saying, Thou shalt bear my name from hence unto many people. I turned and

looked behind, no one was near, a calm feeling of peace had come over me, I felt it was the Lord that had spoken, and my poor heart responded, I will go. I here turned, or was turned, with my back upon the world. I returned home, and soon after left to fill appointments in Illinois, and later an extended trip south through western Ohio, Kentucky, Alabama, Georgia, South Carolina, Virginia, Maryland and Pennsylvania. I want to state here that when I left home for this extended trip I had not to exceed two dollars. My first appointment was near Connorsville, Ind. I was given faith to believe that if the Lord had sent me he would provide all things needful. (I wish I could always go that way.) I traveled over five thousand miles, and all things needful were supplied of the Lord. None but the dear Lord knew of my needs, none other needed to know of it. I speak now to his honor and glory. From that time until the present day I do not remember of having missed an appointment, except by providential hindrances, and but few that way. We were without a home, just drifting with the tide of circumstances. We suffered for a time many privations, but the Lord accomplished his purpose with me. Through these losses and crosses I was removed from Indiana. I had felt for two years or more that my labors were ended there, and my only desire was to know the will of the Lord. If he had called me to preach there was a place for me, and to that place only I desired to go. I believe the Lord appoints the field and sets the bounds, and my one desire is to go to all he shall send me, to no more; so after a time we were settled in Kentucky, and I feel to say the Lord gave me a goodly heritage; yea, my lines have fallen in pleasant places, and I can truly say the Lord is good, his mercies endure forever.

In conclusion I want to say that in reading this exercise one might be led to think the subject of it is a great preacher. Do not be deceived, I am not. There is not a gospel minister that lives but what excels me; this I know well. Regarding my experience of grace I am by no means satisfied with it. I go back often, trying to find something more satisfying, but this is all I have, just a morsel of hope, and ever feel to be "a stranger here below, and what I am 'tis hard to know."

"To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all," I submit the above, with peace unto the churches by Jesus Christ. Amen.

Written by request of a dear sister in Christ.
P. W. SAWIN.

RANDOLPH, Maine, 1908.

ELDER H. C. KER—ESTEEMED BROTHER AND PASTOR:—At this hour I expect you are standing before the people, declaring the unsearchable riches of our adorable Redeemer, and in one short week, Providence permitting, you will be in Woburn, talking to that little band of worshipers about the same truth. May the hungry souls be fed by the precious gospel prepared by our heavenly Father and given to you to take and present in simplicity, and yet with power and earnestness, to the comfort and edification of all those whose privilege it is to be present. It does not now appear that this poor, sinful child, if indeed I am a child, will be with you in person, although I shall be in thought, and, as I hope, in spirit. The meetings in Woburn last April, June and September were indeed precious seasons to me, and many things in your sermons are still fresh and rich in my memory. As you present the messages which the blessed Lord has given

you may your own soul be comforted, strengthened and encouraged.

Tuesday afternoon.—It is cloudy and looks like a storm, but I hope it may be favorable weather when the time comes for you to go to Woburn. I have decided that it is not best for me to undertake the trip this time, and shall look forward to your next appointment. I have many conflicting feelings with regard going to Woburn to live: my sister in Jay would like very much for me to go there and live near her, and there would be many old friends there, but no company of that precious kindred who are, as I hope, more to me than earthly ties. During the last six months it has been my earnest thought and meditation, and the only place where my mind can rest is at Woburn, and yet it would be bad were I to be taken sick there alone. Right here comes up the question, Can you not trust the Lord? May the Lord direct and guide my steps.

March 18th.—Dear brother, your favor was received while I was at Whitefield, and was very comforting to my troubled heart. I hope you will pardon me for troubling you with my temporal affairs. I want to say that both the Psalms and many hymns have been many times a comfort to me. Sister Glidden writes me that she much enjoyed my visit to her, and that she had read and reread the SIGNS. I hope it may prove a comfort and spiritual benefit to her.

I do not remember that I have ever asked any one to write in the SIGNS upon any text, but of late I have thought much about the words, "If in this life only we have hope in Christ, we are of all men most miserable." I would very much like, if you feel so inclined, for you to write an editorial upon these words. I have in the past heard you dwell richly upon the joy and happiness of the saints.

I inclose a letter written by sister Bonnie Chick, to be published in the SIGNS if you think best. It has been much comfort to me.

This has been written at intervals as I have had opportunity.

Your sister,

MARTHA K. HUBBARD.

[SINCE the above letter was written sister Hubbard has located in Woburn, Mass., and is happy and very comfortable in her new home. The brethren of the Woburn Church are glad to have her near them. The church and congregation are entertained at her home on Sunday at dinner at each meeting of the church.—K.]

HOPEWELL, New Jersey.

DEAR SISTER HUBBARD:—If one who has known the meaning of that word for so short a time may call you by it. I cannot seem to keep from using it, for ever since the day I was baptized it has been uppermost on my lips when I speak to or of God's children. Sometimes I check myself, feeling my unworthiness, and then I think that surely those who are so many years older in the faith than I will think me forward.

My thoughts and feelings in regard to spiritual things are continually undergoing a change. Many times I find them fleeing far away, and when I try to check them in their course I find I cannot restore the spirit within myself, and then I go groping along, not knowing which way to turn. God in his own good time gives back the trust I long to live in, and I am made to rejoice and feel thankful that there is a God who rules over all and plans our every step. What a merciful God he is! I am often made to sink in deep humility and shame when I am given to see his wonderful mercies to such a sinner as I. When such mo-

ments as these come, I think it will be so much easier from then on to walk more godly, but perhaps it will only be a few moments when the flesh will exert its sinful self and I am doing the very things I thought I would not do. O sinful one that I am! I need reminding often, and God does bear so patiently with me, and every day I am made to feel that God does not deal with me according to my sins. I am glad that man cannot direct his steps.

How often since my return home I have thought of the pleasant meeting at Bowdoinham; it was a sweet time to me. God surely brought me among a forbearing people at that time, and O how I loved each and all. They were all so patient to talk to me, and I often felt that I surely must have wearied them, but when with those who know the truth I do have such strong desires to converse only on these things that I cannot check this spirit within me. If it is God's will I do not want to, but if it is a fleshly desire I pray that God may quench it.

It has been a dull and cloudy day, but we had about forty at meeting. I am going to inclose a postal of our baptismal stream; it a dear spot to me.

Elder Vail comes Thursday, and they have made an appointment for that night. I look forward with much pleasure to having the brethren visit us, for I like to be with them and hear them talk.

I felt that if I could I wanted to tell you a little of how it has been with me, but now that I look back over what I have written I feel that it is hardly worth sending, for I have told of God's goodness in such a feeble way. It is not for me to have words to express the deepest feelings that come to me.

Give my love to sister Jennie and brother James. May God bless and keep

you all in his peace, which none else can,
is the prayer of your poor and unworthy
little sister,
BONNIE CHICK.

GENESIS IV. 3-5.

"AND in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell."

We see in the very beginning in the Adamic race the principle to worship. We have in the offering of Cain and the offering of Abel the false and the true. Cain's offering was of his works, the labor of his hands, whereas Abel's offering was by faith, the lamb, the firstlings of his flock, upon which he had bestowed no labor. Throughout all the dispensations of time there have been two classes of worshipers: false and true. The false are many generations, the true are one generation, the generation of Jesus Christ, the children of the kingdom of heaven.

Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seed; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. xiii. 31. This grain of mustard seed is faith, which was first given to Abel and on down in the manifestation of the kingdom of God. We read that Enoch by faith was translated that he should not see death. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became the heir of righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after re-

ceive for an inheritance, obeyed; and he went out, not knowing whither he went. * * * For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 7, 8, 10. And of Isaac, Jacob, Moses and the prophets, Paul says, Time would fail me to tell; these all grew from that one faith, the faith of God: "like precious faith" that all the children of God receive, it being the gift of God. Abel by faith offered the lamb unto the Lord as his offering, and was accepted of the Lord. Paul says in his letter to the Philippians, iii. 9, "And be found in him [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Faith, the tree, becomes great and is a resting-place. The man that planted the mustard seed is the man Christ Jesus, the field is the earth, for the earth is the Lord's, and the fullness thereof. I have had presented to my mind, the patriarchs and prophets as the roots and body of that tree, planted in the eternal decree and purpose of God in the secret counsels of eternity, when God declared the end from the beginning, and it pleased him that the fullness of the Godhead bodily should dwell in Christ Jesus. The twelve apostles as the limbs extending from the body of the tree, and the true branches of Zion extending from the apostles, earnestly contend for the faith once delivered to the saints, "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Let us examine the offering of Cain, the fruit of the ground. Cain's offering was of the creation of God, and no doubt Cain gathered the best fruit he could procure, the fully ripe, the best cultivated; let us see what the fruit of the ground

sets forth. Fruit of the ground is produced of the substance from the ground, and coming from the ground, returns to the ground; in its production it is mysteriously brought forth upon the vine, tree or wherever it grows, and all will agree that it is at its best just as the life from the vine, tree, or whatever produces it, ceases to mature it; even then it is nothing more than dead fruit, for as soon as it is gathered it ceases to receive life. Well, this is what Cain had, and he did not have to keep it long after the Lord rejected it before it perished. So we conclude that all offerings unto the Lord arising from the earth or earthly nature are dead, and never acceptable unto the Lord. "For he that soweth to his flesh, shall of the flesh reap corruption."

Let us consider the offering that Abel offered unto the Lord: the firstlings of his flock, the lamb, a type or shadow of the Lamb of God that taketh away the sin of the world. The lamb when slain poured forth its blood, a type of the Lamb of God that was slain upon Calvary, and without the shedding of blood there is no remission of sin. (Heb. xi. 22.) "For the life of the flesh is in the blood."—Lev. xvii. 11. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh." Abel's faith was the faith of God's elect. There is one Lord, one faith, one baptism, so then if our faith rests in Christ, in the offering of himself unto God for the sins of his people, and our faith is in Christ as our Wisdom, Righteousness, Sanctification and Redemption, Daysman, Mediator, Intercessor, High Priest, Husband, Friend and Elder Brother, if we rest in him, trust in him, dwell in him,

and feel as did the apostle Peter when he said, "There is none other name under heaven given among men, whereby we must be saved," then we have evidence that we are possessors of that faith, which is the gift of God. There is but one faith, so Cain was not possessor of the faith of God's elect, but relied on dead works to reconcile him to God. Faith is the gift of God, and whatsoever is not of faith is sin. I said there is but one faith; the works spoken of by James, the servant of God, are works wrought through faith, as Christ is the Head and all his members in him; he is head over the church, and guides and directs each member, and if any one can tell me how much time is taken for my hand to obey my mind, then I can tell you how soon a member of Christ obeys when directed of the Lord.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." "And God said, Let the earth bring forth the living creature after his kind," &c.—Genesis i. 11; i. 24. The living creatures are possessors of life of a higher order; they have the breath of life, and are conscious of physical suffering. The lamb slain by Abel set forth the shedding of the blood of the dear Redeemer, for he "poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. liii. 12. The faith of God is found in "a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

J. M. FENTON.

PHILADELPHIA, Pa., Dec. 7, 1908.

DAYTON, Wash., Nov. 26, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—My mind is peculiarly exercised upon the church of Jesus Christ and his wonderful way of making known his mercy and grace in the church. Our God tells us that his ways are not as man's ways, nor his thoughts as man's thoughts. They are as far above our ways as the heavens are above the earth. His ways are fixed, and there can be nothing added to or taken from them, for he is God and changes not, and because of his immutability the sons of Jacob are not consumed.

I want to pen a few of my thoughts and exercises of mind, if God will, to the household of faith, and especially to the many of my correspondents of whom I have been so negligent in replying personally. I want to write from an experience of the ways of God toward his beloved church, for I do believe this is the only way that any poor soul can have true knowledge of him, or of his way in the salvation of sinners, for it is written that the world by wisdom knew not God, and neither can man by searching find him out. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." So it is the work of the Spirit to make known the riches of God's grace, and this is the reason that I say we must have an experimental knowledge to know him at all. We read in the eleventh chapter of Hebrews a wonderful testimony as to the way in which the Lord teaches his children. The eighth and ninth verses of this chapter are fraught with comfort to my soul. This is the reason that I feel to hope the Lord has in like manner worked in me, bringing me into a perfect oneness with Abraham,

who is the father of all the faithful. I want to call particular attention to the effectualness of the call of God, because this is the beginning of his work manifestly in the heirs of promise, and to how foreign are his ways to the ways of man. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. This is proof of the effectual work of God. Abraham went out according to the command of God, and this was not because he knew where he was going. Abraham was one of those who in this age are called old fogies, who do not know whether they will be successful or not in the journey, for it is all strange to them; old things have passed away and all things have become new. But Abraham was in possession of that which was essential to a prosperous journey: faith in God, and he must travel in this new land by faith, not by sight. He went out, not knowing whither he went. How softly must he have walked, trying every step, and O how sweet to my soul is companionship in this with our father Abraham. My journey also is dark, and I know not which way to go, for there are two ways. One is of man, and is the way of death, but it seems very pleasurable, and it reasons with me very reasonably. It tells me I am getting old, and that this is a hard world upon old people, and that I had better stay or go where I can make the best living. It says, Your companion left the shelter of her father's home and took shelter under your promise to maintain her and the family she bears to you, and now why should you go into that strange land, not knowing whither you are going? O brethren, tell me, is it thus with you? Have you ever been called to leave all that is dear to you in nature

and turn your steps toward the wilderness? If so, was not the association of some Philip all and in all to your weary soul? Have you ever been called to leave Israel, the church, who are your people, and travel all alone, not knowing whither you were going? Has it been so that in the moments of doubt as to whether God was in the matter at all, and despair was almost overcoming you, to your surprise you saw a man sitting beside the brook, and tenderly you approached him, for his countenance did not look as though you had ever seen him before, but his countenance was sad and his feet were worn and sore; but his every appearance was so like yourself that you drew near to him and asked his name and why he was here; then in relating his experience he told yours better than you could? This is Elijah, the prophet of Israel, that favored people, who were a type of the church. Why is he here? There is a famine in the land, a drought has come, Israel has stepped aside from the path of rectitude, and God, their King, is teaching them that he is God, and beside him there is no Savior. While there I drank of the brook. Yes, dear brethren, we never can rove beyond the limits of his love, and I drank freely of the brook. But at sunset I was hungry and all alone, and what should I do, for my soul was almost starved? To my surprise, the ravens came bringing bread and flesh. The raven, that most foul bird, is made to feed the soul. I think that the ravens represented the flesh. How can this be? By its being subdued and made subject to the inner man. And thus it was fulfilled, "He went out, not knowing whither he went." And yet he travels on, and while it is a strange land, yet it is the land of promise, and God demonstrated his power in him, as he did by giving Elijah of the water of

the brook, and the food that the ravens brought him. Here I am brought to the wise man, Solomon, who says that there is a time and a purpose to everything under heaven. And there was a time for me to leave this brook also, for it was dried up. Can we not see how true the word of God is: "Thy people shall be willing in the day of thy power"? The same power that filled the brook with water dried it up again, and it is God that worketh in you to will and to do of his good pleasure. So when the brook failed I still journeyed on, not knowing where I was going. But God had provided, and the prophet asked of a poor widow drink and a little bread, and she replied that she was gathering sticks to cook the last cake for herself and her son that they might eat it and die. Here again was demonstrated God's mercy and care for his church, for while the church, like the poor woman, is lingering upon the last morsel of hope and feels there can be nothing but death before her, God calls an Elijah, a man of God. I have before called attention to the effectualness of the call of God who changes not. Elijah said to the widow, Fear not, for the meal and the oil shall not fail. O how the glorious gospel comforts when the promises of God are applied by the Holy Ghost. Thus Abraham sojournd in the land of promise as in a strange land, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

Now, dear brother, I have not satisfied my mind at all in this letter, for it is not what I wanted it to be. I have written you several others, but they were so far short of what I desired to write that I have not sent them, but I will send this to you, and if you can see any mark of the grace of God in it you are at liberty to do with it as you will. I will close now

by subscribing myself a poor, wayfaring pilgrim,

J. T. BARNES.

HAYDEN, Colo., Dec. 27, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—I herewith send you a letter which we recently received from our esteemed brother, W. S. Bourland. It was very comforting to me, and before I had read it through I decided that others ought to have it to read also, and when I came to the last, the dear brother said that I was at liberty to do as I wished, so I send it to you, and if you approve you can publish it in our family paper that others may read.

I have thought many times of late to ask your views upon Romans viii. 23, especially the latter clause, "The redemption of our body." This Scripture has been on my mind much of late, and I have felt as the eunuch did when Philip asked him if he understood what he was reading. I feel as did he, that I need instruction, or some one to guide me. I do not want you to give me your time if you are busy with other matters which may be of more consolation to the little flock.

Your unworthy sister in hope,

L. J. DAWSON.

VERNON, Texas, Nov. 27, 1908.

MR. AND MRS. J. B. DAWSON—MY ESTEEMED KINDRED IN CHRIST:—Not having had any word from you for a long time, and being housed to-day because of rain, I have a mind to write you. I have been musing in my mind over the past, and the many pleasant hours I have spent with you in your home, hearing you both speak of the wonderful works of God in the creation of the universe, and of his unbounded goodness, love and mercy to poor, fallen, sinful sons and daughters of

Adam, and have been made again in my loneliness to recall those hours, which are held as almost sacred by me, and to wish, were it possible, to live them over again. But our omniscient Creator has so ordained it that we cannot turn back and live over again those seasons of rejoicing, when our souls were made glad; we must still go on living, suffering, expecting, hoping; living and meeting each day the troubles that are incident to this present life. We suffer by reason of sin, in both body and mind. I believe we are sinners, and that we suffer excruciating pain in this old body because it must die and go the way of all the earth. We expect this, because we know of a truth that all flesh is grass, and that it is like the flower of the field that withereth and soon falleth away. Because of this, we all the more expect the summons that shall bid us quit the walks of men, yet we hope that when it is ours to cross over the Jordan of death the dear Lord will be with us. He will be with us in six troubles, and in the seventh he will not forsake us, and he is merciful to our unrighteousness, and because this is so we may hear the welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Dear kindred, it seems too much to hope for, as we remember the depravity of our nature and the wickedness of our hearts, but thanks be unto his holy name for the gift of his dear Son to die, the Just for the unjust. He declared that the Father hath given him power over all flesh that he should give eternal life to as many as the Father hath given him. What a blessed hope is this, to be heirs of God and joint-heirs with our Lord Jesus Christ. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past

finding out!" We are heirs to an inheritance that is incorruptible and undefiled, and that fades not away, reserved in heaven for those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." How glad I am that the final consummation of our hope is not conditioned upon our aets, for if it were, my hope would be vain; but our hope is based upon the sure promises of God, of whom we are told in the Scripture that he cannot lie. He said, I am he that was dead, but am alive, and live forevermore, and, he said, "Because I live, ye shall live also." Again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Again, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." These, with many other glorious expressions from him who spake as never man spake, cheer our hearts by the way, and we are made to exclaim, like doubting Thomas, My Lord and my God. May the blessings of God attend your way while you sojourn in the flesh, and when it is ours to cross over the Jordan of death may his countenance light up our way, that we may fear no evil; and may we through a ceaseless eternity be able to sing praise to the worthy name of our blessed Redeemer.

If you feel that any of my friends would like to read this letter, you are at liberty to do with it as you think best.

In unworthiness, but in hope,

W. S. BOURLAND.

[In response to the request of sister Dawson, will say that some two years ago we wrote upon the text named, and do not feel like now calling attention to it again in an extended manner. We have no doubt that by the adoption, the redemption of the body, the truth of the future

resurrection of the body is intended by the apostle, and for this believers wait in hope, though groaning now, because of the image of the earthy which they shall bear as long as they continue in this mortal state, but then shall all that pertains to mortality, including death itself, be swallowed up in victory.—C.]

WEST LONDON, Ontario.

ELDER F. A. CHICK—DEAR BROTHER:—I have put off writing to you until today. I am all alone this evening, and the bells are ringing, calling people to the different churches. As I see them going I have no desire to join them, I would rather be trying to write to one of the Lord's called ministers, but I feel very little in trying to do so. May the Lord give me some words out of his dear storehouse, and if he does I can joyfully pen them to you. No doubt, my dear brother, you often want the refreshing showers of God's love in your soul, as well as myself. I used to look upon the dear ministers of the gospel as being so good and perfect that I would think, If I were as good and perfect as they, I would be happier. But as I grew in grace, and came to have more knowledge, and heard them tell about the feelings of their hearts, I realized that they were beset with sin, and that their minds were exercised about the things of time, as well as others, so that they also could not do the things they would like to do; and indeed, if they were not tempted as others how could they preach to the comfort of the Lord's people, who are tempted to walk in forbidden paths, and who often do so?

I was sorry I could not be with you much at the quarterly meeting at Lobo. I love to be in the company where the ministers go, and hear them talk about portions of Scripture, and hear the com-

forting words and sweet messages of the word of God explained. This is why I love to be with them, as I hope. For a time it has seemed to me that we as a church have not had much of this pleasant conversation, and there seems to be coldness and barrenness. I always feel that we have enough of the world to contend with all the time, and that when we meet we ought, if possible, to speak of our trials and joys. This is my delight. I cannot say much, but I love to hear others speak of all these things.

I did not get to hear brother Coulter on Monday, and they said I missed his best sermon. I enjoyed his preaching this time very much. I took dinner with him at sister McArthur's, and had a lovely and profitable talk with him.

Our quarterly meeting was peaceful, as it has been in former years, and the preaching was seasoned with grace. You are loved by the people here in Canada, and may the Lord bless you with wisdom from on high to rightly divide the word of truth and not fear what man will say, and may he give you grace to stand firmly upon the walls of Zion, and shun not to declare his electing love and the predestination of all things, is my prayer.

I awoke from sleep the other morning with this beautiful passage of Scripture upon my mind, "Bless the Lord, O my soul; and all that is within me, bless his holy name." It was sweet to me, but I felt my unworthiness of such lovely words. I think I felt to bless him with all my heart, and was filled with contrition and solemnity because I was favored with such beautiful words. I think, dear Elder, if not deceived, they came from the Fountain-head, from the throne of King Immanuel. I have great trials to pass through in this world, but am kept pleading for mercy, that he will not leave me

to sink at last under my trials. I do at times come up out of the wilderness, leaning upon the arm of my beloved Savior.

The other day I was reading a sermon about how the Lord's people are stripped of their own righteousness, and the speaker quoted the words,

"In every state secure,
Kept as Jehovah's eye,
'Tis well with them while life endure,
And well when called to die."

These last two lines came to me years ago when in great darkness of mind, and I would then repeat them over and over, and when I read them again, repeated by a man whom I never saw, it gave me sweet evidence that it will be well with me when called to die; then I will bid farewell to all my tears and sorrow here. It is only vanity and vexation of spirit here below a great deal of the time. Now, dear brother, I must close lest I weary you. Will you write me a few lines when you can do so? Love to you and yours.

In gospel fellowship,

(MRS.) FLORA J. SINCLAIR.

GOIN, Tenn., Oct. 10, 1908.

DEAR BRETHREN:—As I am one who believes in the predestination of all things, and yet acknowledge that I might be wrong, I feel like asking a few questions in order that I may get right before I die. It makes no difference as to how many are concerned in the answer to these questions, the truth is what I want.

First. Did God foreknow all things that come to pass, from all eternity? Second. Will all things certainly come to pass, just as God foreknew they would? Third. If so, what made them certain? Was it predestination, foreknowledge, or blind chance (fatalism), or what did make it certain that these things would come

to pass? If the things that God foreknew are not certain to come to pass, is it not a fact that there may be no resurrection of the dead, no future happiness to the righteous nor punishment to the wicked? and may it not be a fact that this material world will eternally remain, and the dead remain in their state of death eternally? Again, if the predestination of all things is fatalism, is not the predestination of some things fatalism in part? If not, why not? If so, were not all the writers of the Scriptures, to some extent, fatalists? See Daniel xii. 10; Jeremiah x. 23; Ecclesiastes iii. 15; 1 Peter ii. 8; Jude 4; Acts iv. 27, 28; Matt. vi. 27, with many other Scriptures to which I could refer. Now were all, or any, of these fatalists in part? If believing that God decreed the wickedness of man is fatalism, how can it be said that the writers of the above were not fatalists?

Again, if some, or all things are going on contrary to the will and pleasure of God, why does he allow or suffer it to go on? In other words, why does he not put a stop to it? Is it for want of power, or is it for want of inclination, or is it for want of knowledge of it, or is it for want of will, that he suffers it to go on? If, after due consideration, you conclude it is not for lack of either power, will or knowledge, then please give your best impressions as to why God does not stop all such things.

Again, did God from all eternity absolutely determine to save sinners from their sins? (See Rom. viii. 29.) If so, was not the fall of Adam absolutely necessary, in order that his decree of salvation might be carried out? Was not the crucifixion of Christ absolutely necessary for the salvation of sinners, according to his decree? If after due consideration, you conclude that these things were necessary,

and were all included in the decree of salvation, how can it be said that God did not include in this decree all things whatsoever come to pass, both good and bad? In case it is concluded that the fall of Adam and the crucifixion of Christ were both necessary that there should be salvation for sinners, and that both were included in the decree, can you not see from the word, that God did not approve of any wicked thing, nor influence men thereto, but all parties acted freely their own choice and were responsible for their actions according to the testimony of the Bible; and that God so governed their actions that nothing could take place save that which was necessary to the accomplishment of his decree of salvation? Carefully consider these things, and if it can be pointed out wherein I am wrong, I shall look upon that one who does point out my wrong as being my best friend on earth.

In conclusion, I will say, if not deceived in myself, I believe that God has decreed all things that come to pass, or he has decreed nothing. He has decreed that all righteousness shall take place by his authority and power, and that all wickedness shall take place without his command and influence; and that God governs all the actions of men, so that nothing can come to pass save that which will aid the fulfillment of his decree in the salvation of sinners.

If after reading all this, you can fellowship me in this doctrine, and think that God for Christ's sake has pardoned my sins, why not come with us and fight the battle? God has said that such shall not lose their reward.

I will close, hoping that you will give this careful consideration.

I am yours to serve,

P. N. MOYERS.

SOUTHAMPTON, Pa., Dec. 22, 1908.

DEAR BRETHREN EDITORS:—I have hundreds of letters that I would like to have published because of the rich experiences and sweet expressions of truth they present, but of course that cannot be. It is only now and then one that for special reasons I feel constrained to send you and submit to your judgment whether to publish or not. The following letter to my sister, Bessie Durand, with one previously written to myself, is from sister Lizzie Schiefer, a member of this church. Although I know it was far from her thought that they should ever be published, yet I take the liberty to send them to you, asking for them a place in the SIGNS, because I feel sure that they will be read with comfort by many, and I am equally sure that sister Lizzie would never send anything of her own accord to appear in public.

Your brother in hope,

SILAS H. DURAND.

DECEMBER, 1908.

MISS BESSIE DURAND—MY DEAR SISTER:—It did me much good to get your very kind letter, and I feel I want to tell you so, but I know it will be in such a bungling manner that you cannot help feeling amused; nevertheless I am going to try.

I was very sorry to hear of your having typhoid fever in your house. I do hope your nephew will soon be over his sickness, and that sister Durand, in her weakness, has recovered from the shock she must have felt. My dear sister, you have my sympathy. I think I know what rheumatism is. I did not know you had been confined to your room so long, but I hope you will be better soon. I am glad to say I am feeling a little better in my mind. I can read the Bible

again, and feel a drawing toward the things of the kingdom of God, which gives me some encouragement. I wrote to your brother in August; it was very short. I had written him a long letter, as I was in great darkness of mind, and felt I must tell him about it, but my heart was so hard that when I looked over it I laid it aside, and decided I would not send it. I thought I had destroyed it, but to my surprise I came across it the other day, so I will send it to you, and if you can bear with me I will ask you to cast it into the wastebasket after reading it. I do not know that you can read it, as I have written with a pencil. You will find many mistakes, please excuse them. I have the last SIGNS; it seems good to see your name in it once more.

Unworthily, but lovingly, your sister
in hope of a better life,

LIZZIE SCHIEFER.

ELDER S. H. DURAND—MY VERY DEAR PASTOR:—Doubtless you will be surprised to hear from me, as I have been slow to express the exercises of my mind to you in this way, simply because I am no letter-writer. But there are times when every evil thought is brought into subjection, and the love of God constrains us to do whatever he gives us to do. How many times my mind turns to you and your dear family I can never tell; always when I am in great darkness and trouble of mind. Is it because you have been so charitable? I believe that is the reason. I cannot think of a time when you were not; so with this assurance I feel to make the attempt, even though I fail. What I am about to say surely cannot be of any benefit; but when one is in darkness he is looking for some way out.

How strange it all seems to me when I look back to the time when I was brought out of nature's darkness into the marvelous light of the Son of God. How easy it was then to love the church of God, and to feel to be loved by them; all was sunshine, and how often my mind goes back to the joyful times when I first sat under the gospel's joyful sound. O how my heart did rejoice in the wonders of God's love; it was all so very wonderful to me. This was about all I could say: O how marvelous, how marvelous! And it is just as wonderful yet, whenever his love is felt in my soul. I did not then think I could ever be ensnared in worldly things. How insignificant all things else looked to me. But now darkness prevails, and O so many heart-searching questions are felt, such as: Are you sure that what you thought to be religion, or a change of heart, was indeed the work of God? Are you sure that you have felt the Savior's love? Are you sure you are not mistaken in the whole affair? Are you sure it has not been a delusion? O how dreadful when I feel to be left alone, no one near me, and all pollution within, my heart desperately wicked and deceitful above all things; a sink of sin I feel myself to be, and as sister Durand said in her last letter to me, "We cannot possibly see ourselves viler than we really are." I thought, O how true, and if I cannot bear this sinful self, how must I appear before the just and holy God, who cannot look upon iniquity? And I, that am altogether one great mass of sin, cannot possibly think one good thought. To know, to be fully convinced of this awful truth, is it not indeed terrible? I find it so more and more. There are times when I do not seem to have natural affection, my heart cold and hard as marble. I do not see how any could see

themselves blacker than I have seen myself. Of course I could not live long with this terrible wave upon me. It passes over only to return again just when I am trying to gather some little hope that I can recover by mending my ways, by trying to be a little more kind, a little more patient; all out of a selfish heart after all. But when the time has come again, after O so many hard strokes, I am made to look up, and feel and know that all my righteousness must come from God, who said, Thy righteousness is of me. I have been told that I could be and do differently if I would try. Would I go stumbling if I could walk upright in thought and act? Surely not. I feel that God knows my every weakness, and of one thing I am sure: all I can do is to stand still, and when I do that all the rest is done.

LIZZIE SCHIEFER.

SENECA FALLS, N. Y., Dec. 9, 1908.

DEAR BROTHER CHICK:—Another year has passed away, and again it is time to send on my remittance for the dear old SIGNS, and I assure you it is given most freely, for I love it and it is all the preaching I have. I do so enjoy the editorials. I feel very lonely in my declining years without any people of like precious faith, and would like to have some of the brethren write to me, for I love to hear them tell of our precious Savior. There are none but my daughters here, and one of them lives some little distance, and you know that there is none of any other faith who like to talk of Jesus, but I trust that I may live nearer and nearer to him, trusting more in his strength until the call comes.

Inclosed you will find two dollars for the SIGNS and one dollar for the indigent fund. I hope both editors will be

kept in health and faith to go on for many years, for I think the paper still maintains that good old sound it had some fifty years ago.

Yours in love of the truth,
(MRS.) E. CANDLER.

SENECA FALLS, N. Y., Dec. 8, 1908.

DEAR EDITORS OF THE SIGNS:—As my mother was sending on her remittance for the SIGNS another year, I thought I would inclose one dollar to aid the poor of the flock a little. I would like to give more, but do not feel that I can just at present, but may later. I am sorry to see by the SIGNS that the contributions are so small of late, for I do so love the dear old SIGNS, and wish that every true lover of it was able to take it. I live near my mother, Mrs. E. Candler, who has taken it for about one-half century, so I have it to read all the time, and can hardly wait for it to come, as it is all the preaching I have. I feel very much cast down most of the time, and sometimes I am made to wonder why the dear Lord withholds his presence from me so much of the time, but I am weak and sinful, and often repeat that dear hymn, "I am a stranger here below, and what I am 'tis hard to know," and my daily prayer is that it is his will to bless me with more knowledge of him, that I may grow in strength and enjoy his presence more fully, for I know there is no other name given whereby we must be saved. May God's richest blessings rest on all the dear ones everywhere, especially the dear editors.

A little sister,
(MRS.) W. J. PECK.

HAYDEN, Colo., April 9, 1908.

DEAR KINDRED IN CHRIST:—We are still alone in this part of the country, and so far as people of our faith and order

goes, there are none that we know of in less than seventy miles. I was meditating a few days since on the loneliness we appeared to be in, when this question seemed to be put to me, Have you not the Lord? I could say no more, for if we have the presence of the Lord, as I sometimes feel and hope we have, where can we be lonely? Truly we mortals are unthankfulness itself; we are of little faith. I much enjoy our dear papers, and we read and talk them over; there are many of the little ones who give my experience, and I rejoice when I read from their pens, for it strengthens my little hope and I feel to go on putting my trust only in the strong arm of Almighty God, who is his people's strength, their portion, their Lord and their all. Having him, how can we bereaved be? Though friends should all fail us, and our home be in a desert land, God is everywhere; we look to the east, and he is there, to the west and see the sun set, and we know he is there, and his promises are sure to his children. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Precious promise, to be known of the Lord, not for our own merit, but for the great love he had for us before the foundations of the earth were laid.

Farewell, and may the God of Israel be our God. Throw the mantle of charity over my shortcomings.

LAVINIA J. DAWSON.

UPLAND, Cal., Nov. 30, 1908.

ELDER F. A. CHICK—DEAR BROTHER IN HOPE:—As I am renewing my subscription to the SIGNS, I thought I would write you a few lines by way of remembrance. It is a little more than a year since we parted from our dear spiritual kindred in far off Canada and arrived in

the southwest. We still cherish (and, I trust, ever shall) very many pleasant recollections of that dear people in our native land, the Covenanted Old School Baptist Church. It has many times been a wonder to me that one so unworthy as I should have a name among the Lord's dear people. I do hope and pray that the dear Lord may keep me from ever bringing reproach upon the cause which I hope I so dearly love.

Well, dear brother, we felt discouraged when we first came here, as we did not find any of our faith and order for some time, but I am thankful to say that we have since found those with whom we can commune and hold sweet fellowship in the truth, one of which number is the name inclosed as a subscriber to the SIGNS, O. P. Speirs, a son of Elder Robert Speirs, of Hedrick, Iowa, and clerk of the little church in Riverside, which, as you are no doubt aware, has been recently organized in, I trust, true gospel order.

Dear brother, I hope this may find yourself, brother Ker and all the dear brethren in the east, whom I love in the truth, enjoying much of the Lord's presence. My wife joins me in love.

Your brother, I hope,

G. A. DUNDAS.

BLACKLICK, Ohio.

MOST PRECIOUS BRETHREN:—Inclosed find post-office money order for three dollars, two for which please give me credit on my subscription for the SIGNS and one dollar for which send the SIGNS to sister Sophia Gorsuch. Please accept my love and best wishes, and I hope to be remembered by all those dear brethren I met in the east. I have been a constant subscriber for the dear SIGNS for more than fifty years, and send in advance, that when I am gone it will be

paid for. I am just waiting and longing for the end, when I will be free from sin, for it is mixed with all I do. I am still afflicted in body and mind.

Most sincerely your unworthy brother,
L. B. HANOVER.

FRANK, W. Va., Jan. 8, 1909.

DEAR EDITORS:—Inclosed find two dollars, for which please credit brother Green Woodrum, Hill, W. Va., with one year's subscription as a renewal. I shall in the future, as in the past, do all I can towards increasing the circulation of the paper in these parts, and to get those already taking the paper to renew promptly. I would be glad to see some one at each church of our people who would be interested enough in the welfare of the SIGNS to look after those who seem to be so forgetful and negligent. All ought to be interested this much, but all are not, and some of them good brethren, too, who would not want to miss a single copy of the dear old SIGNS OF THE TIMES.

Yours in hope,

G. B. BIRD.

LOVELAND, Colo., Jan. 16, 1909.

DEAR BRETHREN:—Please give notice through the SIGNS that my post-office address hereafter will be Clarendon, Texas, instead of Loveland, Colo. Also, please change the SIGNS from Loveland, Colo., to Clarendon, Texas, at your earliest convenience, as I do not want to miss a number of the paper. I will be in Clarendon, Texas, January 20th, Providence permitting. Clarendon is in the Panhandle of Texas. If you know of any of our faith and order in that vicinity, will you kindly inform me so that I may look them up?

I am yours in a precious hope,

J. H. YEOMAN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1909.

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

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

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

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MATTHEW XX. 16; XXII. 14.

A DEAR sister in Illinois, who is a long time subscriber for the SIGNS, and who has been an occasional correspondent for our columns, and who desires her name withheld, has requested that we say something about the expression, "Many are called, but few are chosen." These words are found in two places in Matthew; one is in chapter twentieth, and the other in chapter twenty-second. The first is at the close of the parable of the laborers in the vineyard, and the other at the close of the parable of the wedding supper. It is a short but pregnant sentence, like so many of the sayings of the Master. The sentence in both places has the same meaning, but not the same application. In the first place, chapter twentieth, it seems to apply more to the spirit manifested in the hearts of men; while in chapter twenty-second it applies, as it seems to us, more to the outward life. Yet, after all, in both places the spirit which actuated the characters named must not be ignored, and also in both places the spirit possessed by the different characters includes also the thought of the fruit that is borne in the conduct and speech of the characters named. In the first parable it has always appeared to us

that the chief thing emphasized is the manner of spirit that is in a man, while in the second the course of life produced by the spirit is more especially intended. It remains true however in both parables that the spirit and the fruit of that spirit are not disjoined. They cannot be disjoined in any man and they are not disjoined in the Scriptures named, yet one may be more particularly emphasized than the other, as the circumstances may demand.

We will say, in the first place, there is no reference here to what most of our articles of faith call "effectual calling;" neither does the word "chosen" here mean the same as in Ephesians i. 4, that is, the choice of the people of God in Christ before the foundation of the world. The text does not mean that the Lord calls all men, or invites them, to be saved, and then chooses those who accept this offer. In neither place where the sentence is used is there any reference to the work of redemption through Christ Jesus, or to the final salvation of men. In both parables the dealings of God with his own disciples as servants, as in the first parable, or as guests, as in the second parable, are presented. In both parables his disciples are presented as making manifest the spirit that is in and of the flesh, in one way or in another; and in both parables is recorded his manner of dealing with the manifestation of the flesh in them. As the words to which our sister has called attention occur at the end of the parables, and are evidently intended to set forth that which the Savior taught in the two parables, we must look at the parables themselves for their meaning, and their meaning must be limited and defined by that which is set forth in the parables. The only safe way to define the meaning of any Scripture is to give it the applica-

tion forced upon it by the connection. We will, then, briefly turn to the parables and strive to learn what is set forth in them. In the limits of an editorial we can do no more than give a sketch of what the two parables contain. Turning to the one in Matthew, twentieth chapter, it will be noted that the last portion of the nineteenth chapter contains the incident concerning which the Savior is discoursing in the first half of this twentieth chapter. In chapter nineteen it is recorded that the young man who had said he would follow the Master, had gone away sorrowful afterward. He had great possessions, and could not give them up. Now, right upon the heels of this, Peter comes forward and says to the Master, "We have forsaken all, and followed thee: what shall we have therefore?" Let it be noticed that the occasion of this statement and question of Peter was what the Savior had said to the young man, and then his going away. Peter would say, If this young man has gone away, not being able to endure this test, we have endured it, and have not gone away. We have left all, as thou hast bidden this young man to do. He has failed, but we have endured. What shall we have for this as our reward? Now the Lord declares to Peter that which shall be bestowed upon all those who really follow him: he shall have much in this life, and life everlasting also; such shall sit on thrones in the kingdom of God. The meaning is, All who possess such a spirit as prepares them to be my true followers, are exalted in my kingdom; not only these, my twelve disciples, but all disciples everywhere and in all time are exalted or abased according to the spirit of their service, rather than the form of it; and so at the end of the nineteenth chapter Peter is told, The first shall be last, and the

last first. That is, he that has left all literally, may be the last and least in the spirit of that service, while many who are slow to forsake all and to engage in the labor that belongs to the vineyard, may yet be actuated by such a spirit of lowliness and unselfishness that they shall be counted first, instead of last, in the kingdom of God. True, Peter and the rest had left all, but, after all, it might be that he should be counted last or least, because of this very spirit in him that sought to know what his reward should be. To serve God, and to serve self, are two things. The work done is marred or made according as one serves God or serves self in it. One may give alms to feed the poor; if it be to the Lord, that is good and acceptable in the kingdom of Christ; if it be done to serve self, then in the balances of the kingdom the service is of no weight. In the words closing the nineteenth chapter this warning is set before Peter and before us all.

Now the parable of the laborers in the vineyard only illustrates and makes clear this one truth. (We need not repeat the parable here.) At the close of the day, when the master settled with his servants, they who had come in with an agreement as to wages, or as hirelings, murmured when they who had come in last, and with whom no bargain was made, received each his penny as did the first. When they murmured the master rebuked them: I pay you your hire; I do you no wrong in this. What if I show favor to these, does that injure you? These first are legalists, and all who ask, What shall I have for my labor? as though they felt that payment ought to be made to them, are legal in their spirit. The Lord's own servants are of a legal spirit if this be in their hearts, as well as others. In them that spirit must be rebuked, and in them

it is rebuked in this parable. At the close of the parable the Savior uses the same words that close the nineteenth chapter: The first shall be last, and the last first. The fact that these words stand before the parable, and also end it, shows that the parable is intended to illustrate what the Lord had just before said to Peter. Its substance is that no amount of labor, of deprivation, of suffering in the heat of the day, counts in the kingdom of God, if behind all this labor and suffering there exists a disposition to think that for all this we ought to have a proper reward. Service to be of value in the kingdom of God must be free, willing service, wrought in humility, with dependence alone upon the favor of God for all things. After all, the true servant of God counts himself unprofitable, so that when he receives anything from the Lord he cannot count it a reward, but a bestowment of grace. I have not deserved the least of all thy mercies, is his constant feeling before God, and so to that one who has been most steadfast and obedient the blessing always comes as a sweet and glad surprise. He who thinks he ought to be first shall be last, and he who thinks that he ought to be last shall be first. It is what disciples feel, rather than what they do, that decides their place in the kingdom of God.

The words to which our sister calls attention are but the summing up of this whole matter. The kingdom of Christ calls all the members of it to this free, willing, unselfish service, but how many are like Peter was, as spoken of above: What shall I have for what I have done and am doing? How foreign this is to the spirit of the kingdom of God. It is our firm conviction that every child of God has times of heart-searching, when he comes to see and feel that he has little

of the spirit of humility. In his view at such times others stand far above him. We all have learned for ourselves that when self reigns in our service it spoils the service. All have been called to this true service of God, but how few are found serving unselfishly. We know from the narrative that, at that time, Peter was not thus serving; he was not at that time among the chosen ones. He was a child of God, and a servant of God indeed, but not now serving in the spirit of the kingdom of God. Summing up the matter now in as few words as possible, it appears to us that all the children of God are called to this willing service, but how few are found among the chosen ones, the choice ones. Thus the Galatian brethren were all called, but they were not all among the chosen, in the sense of the text; and there is not a church where these differences do not exist. It was so in Sardis, where there were a "few" names who had not defiled their garments. These would be the "chosen," in the sense that this word is used in the text.

Turning to the second use of the word, in Matthew twenty-second, we will attempt to say a few other things. As we have said before, the signification of the sentence is in itself the same as in the other parable, but yet it relates here to the fruit rather than to the spirit, as it appears to us. We would call attention to the thought that the robe which one man had not on at the supper, does not here refer to the robe of imputed righteousness, through which sinners are accepted before God forever, for it is sure that no one ever gets into the feast at all without that robe. At such a supper as the parable presents, all who were bidden were provided with a special garment by the master of the feast, and this garment was the token, or evidence, that they had a

right there. This was called a wedding garment in the parable. All present had on that garment, save the one man. All the guests were showing their respect for the giver of the feast, and for his guests, save this one man. He despised the favor of the master, and showed no regard for the place to which he had been bidden. The robe had been provided, so that when he was asked how came he in without it, there was nothing that he could say by way of excuse; he was speechless. It seems to us that in this parable the wedding garment represents that behavior that is becoming those who enjoy the privileges of the feast. This man had not on the proper garment; he showed no regard for either the master or the guests; his appearance was a blot amidst the company; he was saying, by his appearance, that he had no regard for a proper behavior, or a proper appearance in such a sacred place. Such a man the Master of the feast will judge; he shall find that it is a fearful thing to fall into the hands of the living God. This man shall not abide in the house, nor partake of the feast, but is commanded to be cast out, away from the light, and life, and comfort of the feast. This man was one of those who had been gathered in from the streets and lanes, or from the highways and hedges. He was not one of those who had bought a farm, or oxen, or married a wife, and therefore desired to be excused from the feast, having something that they loved better, but he had been brought in, compelled to come in, and was among the hungry and lame and halt ones. But now he is not behaving himself in the house of God, and the command is to cast him out. It is sure that when any child of grace so behaves himself

that he must be cast out, not from heaven, but from the gospel privileges which belong to the orderly children, there will follow weeping and gnashing of teeth, and without will be darkness so deep that it will be felt. He is now delivered to Satan that he may learn not to blaspheme. Now he finds that it is a fearful thing to fall into the hands of the living God.

The wedding garment, then, in this parable is not the imputed righteousness of Christ, but the orderly walk of the believer in the gospel. This was wanting in this man. It appears to us that it is concerning this one thing that the Savior repeats the words again: "For many are called, but few are chosen." All who believe are called to an orderly walk in reverential obedience to the King, and the chosen in this case are those who are walking steadfastly in the way. In the parable of the laborers in the vineyard the chosen were those who have the spirit of the gospel, and not of the law, actuating them. Here it is used to present those who walk in harmony with the order of the Lord's house, and we know that some who are sound in doctrine are not careful of their manner of life. In almost all churches perhaps are those who walk far off, and who show but little regard to the behavior that is becoming; these get cast out into outer darkness sooner or later and reap shame and sorrow. One thing we feel sure of, viz., that those who are among the chosen in both applications of the word do always feel to greatly question both what manner of spirit is in them, and what manner of life they are living outwardly. This is one mark of the truly humble.

JOB XIV. 14.

WILL one of the brethren please write on the Scripture, "If a man die, shall he live again?" and oblige a poor sinner,

M. M. MILNER.

Out of his dire distress and affliction Job said and asked many things that come very close to the tried and sorrowful now, and which are often the longings and questionings of their own heart. This is, no doubt, why our sister asks that the text be written upon. In this fourteenth chapter he describes man as born of a woman, and of few days, and full of trouble. He compares him to a flower that cometh forth in beauty and glory, but is soon cut down. He also says, Man fleeth as a shadow, and continueth not. Then, realizing that he had described himself, asked the momentous question, "And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?" Then followed the question which will confound every perfectionist in existence: "Who can bring a clean thing out of an unclean?" But he immediately answered in the most brief and positive way, "Not one." All men are conceived in sin and shapen in iniquity because of original sin, hence the only way a man can be just with God is as he stands in Christ Jesus the Lord. After describing man in his natural state and condition, he gives us a sermon, in few words, on predestination by saying, "His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Can it be possible that Job knew the days of a man are numbered of God, and that he cannot die before the appointed time nor live a moment after that time, and men in this age of the world have not as yet learned that the doctrine of "absolute predestination of all things"

is a Bible truth which cannot be refuted by all the wisdom of the world?

In verse six there seems to be something like prayer in the heart of Job, for himself, no doubt, more than any other man: "Turn from him, that he may rest, till he shall accomplish, as an hireling, his day." With the important question still in his mind: "If a man die, shall he live again?" Job then talked of a tree in contrast with man, saying, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" He answered his own question: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." He felt that the grave would be preferable to the condition he was in, and expressed willingness to be kept secret until the wrath of God had past. But yet the anxiety of his mind was to know, "If a man die, shall he live again?" which question he could not answer, nor could any one in that age of the world answer it for him. Faith and hope were all he had, by which he walked through darkness, believing that the Redeemer lived and that he should stand in the latter day upon the earth and that he (Job) should see him for himself and not another. Yet notwithstanding his faith and hope, the same important question was with him, and no doubt with all the old testament saints, but was never answered until God sent his only begotten Son into the world.

Then for patriarchs, prophets, apostles and us he answered it, saying, "He that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also."

We think it well to make mention of the fact that the word "again" in the text is supplied, hence the Scripture properly reads, If a man die, shall he live? This gives a different aspect to the question which was really in the mind of Job. There is a sense in which a man dies, and there is a sense in which he does not die. In our earthy head (Adam) we die because of sin, but in our heavenly head (Christ) we do not, cannot die. "Whosoever liveth [spiritually] and believeth in me shall never die." Again, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." How precious and comforting are the promises and declarations of the New Testament to all who believe in God and in redemption through his Son Jesus Christ. What a blessed age we live in, when all darkness and shadows have passed away, and we have the true light and knowledge of God's plan of salvation or eternal purpose, which he purposed in himself before the world was. Our God is the God of the living, we therefore sit down in his kingdom with the "fathers," or in other words, we have come "to the spirits of just men made perfect." Law and justice having been fulfilled and satisfied through the work of Christ, sinners who died in Adam live unto God, and shall never again come into condemnation. Therefore we may say with all authority that if a man die, redeemed by the blood of the Lamb, he shall live.

K.

UNKNOWN TONGUES.

BROTHER KER:—I would like to have your views on where the Bible reads of speaking with tongues. We are surrounded somewhat with Mormons and Holiness, who jabber a great deal and call it speaking in unknown tongues.

Oblige an inquiring brother,

WM. H. H. GILSTRAP.

ELK CITY, Kans., Nov. 28, 1908.

The gift of tongues began with the apostles on the day of Pentecost. On that day devout men (Jews) out of every nation under heaven were present, and notwithstanding the fact that the apostles were Galileans, every man heard in his own tongue (language), wherein he was born, the wonderful works of God. The gift was confined to the apostolic age, though not confined entirely to the apostles, as is clearly shown by the thirteenth and fourteenth chapters of first Corinthians, from which many special lessons are to be learned. The Corinthian brethren were of the opinion that the gift of tongues was the chief of gifts in the church, and therefore most to be desired, but the apostle taught them otherwise. While it was right to covet the best gifts, he would shew unto them "a more excellent way," or course, which was to "follow after charity," for though he or they understood all mysteries, could speak with the tongues of men and of angels, and had all faith so that they could remove mountains, and had not charity, they were "nothing." He speaks of the gift of prophecy as being superior to that of tongues, it being more profitable to the hearers. Those who spoke in unknown tongues spoke to God, but not to men, as a general thing, therefore the apostle said, "If there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God."

The gift of prophecy, we think, was also confined to the early age of the church, it being necessary then that fu-

ture events, such as persecution, apostasy, wars, &c., should be known. Such knowledge being of special interest and importance to the church, the gift of prophecy was more to be desired.

The man in this age of the world who imagines he has the gift of tongues and that he speaks to God in an unknown tongue, exposes his ignorance and superstition, because God does not so deal with men to-day. It is true, however, that men of every nation speak in their own language to God, but this is different from the gift of tongues in the apostles' time. Then men spake in tongues foreign to their own nationality, it being a gift, and not something acquired. And the man in this gospel day who undertakes to prophesy of coming events relative to the church of God, will, if he lives long enough, learn to his sorrow that the Lord has not bestowed that gift upon him.

The great and sorrowful calamity which so recently came upon Italy, in the form of an earthquake, where hundreds and thousands of men, women and children were swallowed up, has given subject matter for most every pulpit in the United States as well as elsewhere. Many are using as a text, "The signs of the times," which were the words of Jesus regarding the things that took place, according to prophecy, when he was in the world. Men take the earthquake in Italy as an omen, they say, of the approaching end of the world, and are persuading men to prepare to meet God. Some quote the words of Jesus recorded in Matthew xxiv. 7: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places," to prove their opinions, as well as to excite men, but they all fail to

quote the sixth verse of the same chapter: "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." Those signs were significant of the end of the old covenant (legal world), and that Scripture absolutely has no reference to the wars, pestilences and earthquakes of the present day, inasmuch as Jesus said, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." Hence many will be found false prophets, and their notions, ideas and wisdom will all come to naught.

The gift of tongues at the first was "a sign" for the furtherance of the gospel of Christ, and we have no reason to believe other than it was ever to that end, rather than for edification and comfort in what we call conference or covenant meetings. (See 1 Cor. xiv. 26-28.)

Our brother calls it "jabbering" in his country, and we think it well named. There is much jabbering going on in the world, called speaking of God and to God, but when summed up is found to be empty sound, absolutely nothing in it to the glory of God or to the comfort of his people. Certain services in our land are conducted in Latin, and nine times out of ten not one in a dozen understands a word said. Who is benefited by such service? Paul said, "I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

May none of us depart from the old "landmarks," but rather be satisfied with the fatness of the Lord's house. Then shall we not be bewitched by the ignorance nor by the cunning craftiness of men.

K.

CIRCULAR LETTERS.

(Written by J. C. Clark.)

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 11th, 12th and 13th, 1908, to the churches of which she is composed sends greeting in the Lord.

DEAR BRETHREN:—Another year has rolled around, and again it becomes our duty to address you in a Circular Letter, and we desire to address you in love and fellowship in the Lord Jesus Christ.

In the third chapter of first John, first verse, the apostle writes: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and then goes on to say in the last of the same verse, "Therefore the world knoweth us not, because it knew him not." How many reasons we have to glorify God. In the first place, the apostle tells us to behold God's love in choosing us to be his sons. This, according to the apostle's writing, the world cannot do. Now, as we desire to claim that assurance that we have been chosen out of the world, and can behold the love of God in choosing us to become his sons, although we may not know the reason why, yet we may look within, and we find a spirit which desires to be pure even as God is pure; a spirit which can behold God's love in a measure; a spirit of love toward him, because of the faith we have that he has chosen us to be his heirs, sons of God. Perhaps we may look to the time when he put a new song in our mouth, even praise to his name, and has not this song been in us even to this day? Does the world praise God? No, the world has many gods, and they choose to become the sons of their gods, and become co-workers, and claim an inheritance by so doing. We only behold

the love of God through that incorruptible Seed of God; we behold by the eye of faith, faith of the Son of God. It would seem that the apostle almost with the same breath tells the brethren to behold the manner of love God has bestowed upon them, that they should be called the sons of God, and that the world knew it not because they knew him not. In the second verse we read: "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." We know of a brother who saw in a vision the Son of God, as it were, hanging between heaven and earth. Was not there a new song put in his mouth, and has it not been there until this day? Did not this brother behold the manner of love God had bestowed upon us, that we should be called the sons of God? We do not doubt but there has been a desire in this brother to purify himself, even as that new birth is pure. How contrary the teaching of this new birth is to our carnal nature; the discerning between the two is evidence of eternal life. The apostle goes on to say in the fifth verse of this same chapter: "And ye know that he was manifested to take away our sins." This whole chapter, like all of the Scripture, is precious when we are made to know the joyful sound. The manifestation of the Son of God to us not only makes manifest his love and eternal life, but it makes manifest to us our deceitful nature, our carnal nature, which, when we walk after it, there is condemnation, and we go about bowed down and mourning. Even this is manifestation of the manner of God's love. He was acquainted with grief, and a mourner all his days. When we behold God we behold a holy and perfect being,

one whom our flesh is not in harmony with. This spirit within us which beholds the love of God is that which is born of God. This spirit is contrary to our flesh; in this the children of God are manifest.

Dear brethren, we confess that Jesus Christ is come in the flesh, and the apostle says this is proof that we are the sons of God. Dear brethren, beholding the manner of love God has bestowed upon us, what manner of men ought we to be? Let us pray one for another that the love of God may dwell in us, that we may love one another.

Z. M. BEAL, Moderator.

GEORGE R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, Sept. 11th, 12th and 13th, 1908, to the associations and other meetings with which we correspond, sends greeting.

BELoved BRETHREN:—Through the riches of God's grace and mercy we have been privileged with another annual meeting. We desire to maintain a friendly correspondence with all such as are traveling the way with us. The way in which we desire to be found is in the Scriptures called the way of holiness, a highway in which the ransomed of the Lord shall walk. The vulture's eye has never seen, nor the lion's whelp trodden it, neither has any ravenous or unclean beast ever been able to go up thereon.

We desire a continuance of your correspondence, and hope to receive a goodly number of your messengers at our next session, which is appointed to be held, if the Lord will, with our sister church of South Gardiner, Maine, at the usual time,

on Friday before the second Monday in September, 1909, when we hope to meet your messengers again.

Z. M. BEAL, Moderator.

GEORGE R. TEDFORD, Clerk.

MARRIAGES.

By Elder T. M. Poulson, Dec. 3rd, 1908, at the home of the bride's parents, Charles N. Covington and Miss Ethel E. Powell, both of Wicomico County, Md.

OBITUARY NOTICES.

Mrs. Julia Bissett departed this life on Thursday, Jan. 7th, 1909, at the home of her daughter, Mrs. Retta Grant, in South River, N. J. She was 76 years old in July. Her husband, Mr. Asher Bissett, died June 21st, 1885. Since that time she has lived with her son, Mr. Asher Bissett. A few weeks ago she went to her daughter's for a visit, and while there she was taken sick. She was in bed only one day. Her death was very quiet and peaceful. She was baptized in the fellowship of the Old School Baptist Church at South River by Elder Curtis about fifty-five years ago, and was always a most devoted and faithful member. She was never absent from the meetings of the church when it was possible for her to go, and she has gone to meeting when the weather was such that strong men thought it unsuitable for them to go, although she was weak in body. She was a great help and encouragement to the church, and to the ministering brethren who visited there; was held in affectionate esteem by all the brethren, and indeed by all who knew her. She was a dear and noble woman. The loss is deeply felt by her two children and five grandchildren, to whom she was very dear. She is also mourned by two sisters and many other relatives. She was deeply exercised upon spiritual things, and loved to hear and talk of them. For more than twenty years I have been held as the pastor of that little church, now reduced to four in number, visiting them as often as I can, and I cannot speak too highly of her christian character and her walk and conversation in the gospel. The little company of members and the friends who love to meet with us will deeply feel the loss of this loved sister. The following extract from a letter she wrote me last February will show how she regarded herself: "Not long since, before I rose out of bed, these words came to me: The chariot and the whirlwind. Then I took the Bible to try to find them, and in the last chapter of Isaiah, fifteenth verse, I found some words relative to the subject. I have many precious assurances given me, but am still a frail, weak creature, too unworthy to abide in the love of the dear

Savior. 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'

The funeral was on Sunday, at 2 p. m., when I spoke to a large congregation of mourning and sympathizing friends concerning the chariot and the whirlwind, in which the Lord has his way, and the peace of God which passeth all understanding. The hymns selected by herself were sung by friends, 1052 and 1243 (Beebe's collection), and I read also 1290.

About Christmas time she was very happy; it was a time of rejoicing in the Lord with her. Now she is with the dear Savior, sweetly and gloriously satisfied and rejoicing evermore.

May the Lord comfort those who remain.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

Mrs. Judith Ann Clark, widow of D. F. Clark, and one of the oldest and most esteemed residents of the Clayvillage community, died at her home last Tuesday morning, Nov. 17th, 1908, at 11 o'clock, of the infirmities of age. Mrs. Clark was nearly 81 years of age, and had lived in Clayvillage, or that immediate vicinity, all of her life. She was married fifty-nine years ago to Mr. D. F. Clark, who died four years ago. Seventeen children were born to them, twelve of whom grew to manhood and womanhood, and eleven of them survive their mother. Mrs. Clark was a good woman in every sense of the word, kind, hospitable and charitable, ever willing to assist the unfortunate and always ready to help those who were in need of her assistance. She had been a life-long member of the Old School Baptist Church, and her funeral services were conducted by Elder P. W. Sawin, after which the remains were interred in the cemetery at Bagdad.

To the above from our county paper I would add that our dear sister and mother in Israel was received in the old Bethel Church in 1842, in the fifteenth year of her age, having had a membership of more than sixty-six years, and in all these years of conflicts and cares her faith was in God, who was her stay and comfort. She knew well of the temptations, doubts and fears such as are common in the life of every heaven-born soul, and would often question her identity in the Spirit, but Jesus was her only hope. She would sometimes express a fear of death, and for that reason feared she was not a child of God. I would say to her, You want living faith now, dying faith will be given you when called to die. I went to see her a few days before she so peacefully passed away, and as I took her by the hand she looked up with her countenance radiant with a heavenly glow, and said, "O, I am not afraid to die now," and repeated it. "Yes," I said, "the God in whom you have trusted all these years is faithful to every promise." As the end drew near, brighter and brighter were the heavenly scenes before her, until

the room seemed filled with the presence of the Lord. In her enfeebled state she would break forth into singing. As the family told me of the heavenly scenes as this dear sainted mother passed away, I could say, Blessed death to die, gate of entrance into eternal joys. Can we not say of a truth, Her religion was of the heart, that which she lived, and therefore could die by? How much she will be missed in the church and out of it, but we think of her in the church triumphant, and sorrow only that we shall see her face no more.

Her remains were borne to their last resting-place by her five remaining sons and one son-in-law. May we all bow resignedly to the will of the Lord, and his blessings be upon all the family.

P. W. SAWIN.

Nancy Louisa Agee was born August 27th, 1845, and died Jan. 4th, 1909, aged 63 years, 4 months and 8 days. Sister Agee joined the Primitive or Old School Baptist Church called Little Hope on the first Sunday in September, 1883, but on account of poor health was not baptized until about two years later, by the writer of this notice. Our sister had been in poor health for forty years or more. She was a firm Bible Baptist, believing in the doctrine of predestination, election, &c. She had been a subscriber to the SIGNS OF THE TIMES for a number of years, and indorsed the doctrine it contains. She was a humble, devoted christian, and when it was possible her seat was always filled at meetings. She loved to mingle her feeble voice with the brethren and sisters in praise to the God of her salvation. She was well versed in the Bible, which was her theme. She delighted to hear salvation preached; conditions were of no benefit to her, as she believed in salvation that was complete in Christ, and that poor sinners have nothing to do in their salvation. She ever had an encouraging word for the church to which she belonged, and especially for the pastor, the writer of this sketch. Sister Agee had been living with her brothers and sisters for several years, as her parents are both dead. Her father was a Baptist preacher of the same church to which she belonged. She made some visits last summer in southeast Missouri, then came home and visited her brothers and sisters in the vicinity. She was taken with pneumonia, and died at her sister's, Mrs. J. A. Druin. The little church will miss her much. She leaves four brothers, four sisters, one half-sister and the church, besides a host of other relatives and friends, to mourn, but we sorrow not without hope, for our loss is her happy gain.

The writer tried to speak words of comfort at the home of her brother-in-law, J. A. Druin, from Matt. v. 8, after which the body was laid in the tomb in the family burying-ground to await the resurrection morn.

J. F. MATTHEWS.

MINT HILL, Mo.

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E R R A T A .

IN the article of brother E. D. Varnes, on page 47, first column, current volume, where it reads, "affecting my head and one side of my face," the word "head" should be hand.

M E E T I N G S .

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This is the title of a little book now in the hands of the printer, containing the last five beautiful and richly experimental poems which my brother, James B. Durand, wrote during the last year of his life; also a memoir of his life prepared by me, his experience of grace and an account of his last hours, closing with his wonderful return from apparent death to tell of the exceeding love and glory of the dear Savior which had suddenly broken in upon his soul. I have been asked to publish these poems in book form. I know the book will be of deep interest to those to whom I am addressing this notice. It will be neatly and attractively bound in cloth, and will likely be ready to send to subscribers early in February. The price will be fifty cents, sent by mail postpaid. I would be glad if those who wish to get the book would send me their orders as soon as convenient.

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SOUTHAMPTON, Pa.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., FEBRUARY 15, 1909. NO. 4.

CORRESPONDENCE.

MANASSAS, Va., January, 1909.

DEAR BRETHREN EDITORS:—If I have any portion with the Lord's dear people while pursuing this mortal pilgrimage it is especially with the afflicted poor of the flock, and it is in the valley and shadow of death that I realize the nearest fellowship with them, and, I hope, with their Lord and Savior Jesus Christ. If I know anything of the work of Christ, it is far more in bearing the cross than realizing the victory, though I have a little hope that I know something of the victory through Jesus Christ our Lord. I sometimes think my infirmities, my sinfulness, my weakness, are so pronounced, so conspicuous, that everything else, if there is anything else, is hidden, and I can only see and realize the barrenness of the land in which I dwell, and can only feel my great and sore needs, without the assurance that those needs are all supplied. When a glimpse of comfort comes it is more often indeed than any other way as oil out of the rock and honey out of the flinty rock. This may be the reason why in my poor efforts in the ministry my mind is generally led to the afflictions

peculiar to the saints, which are abiding evidences to them of the work of grace in their hearts. Of late I have had some thoughts relating to this, regarding the significance of the cruel scenes before the Jewish priests and Pilate, in Pilate's judgment-hall. I have the conviction that there is significance and instruction in every detail of those scenes enacted in that terrible night when the enemies of God and his Christ seemed for a season to have triumphed. After cruel scourgings and bitter mockery they put a purple robe upon Him, such only as emperors and rulers were allowed to wear among the Romans, in his hand a reed and upon his head a crown of thorns, and in insulting mockery bowed before him crying, "Hail, King of the Jews." In this appearance Pilate led him forth and said, "Behold the man!" words so significant and of such import at the time that I am inclined to believe God himself put them into Pilate's mouth. We must remember that this "man" was the Elder Brother of the family of God, the Shepherd going before the sheep, the "head over all things to the church, which is his body," who in all things has the preeminence. Now, what I wish to call particular attention

to is the marvelous truth that His people in their measure drink of the cup which he drank and are baptized with the baptism he was baptized with, in their being brought to know the fellowship of his sufferings; so the scenes I have called attention to have a great meaning to them for whom he prayed that they may "be with me where I am; that they may behold my glory." It is to "the man" our attention is called, as he is pointed out to us by his enemies and our enemies, in the darkness of our minds and in our unbelief. He stands alone in the midst of his enemies, not a disciple, not a friend to say a word in his behalf or defence; he says not a word in his own defence. Art thou a king? What mockery in the question.

Now, my dear brother or sister, set your own case before your eyes and see if you really, in spite of all your fears, do not know something of the fellowship of the "man of God." You are set before a tribunal of law righteousness, of creature merit, that is, before your own carnal understanding, your steps are well-nigh slipped, your feet are almost gone, faith and hope even are well-nigh dead within you; you had indulged the fond hope that the enemies of your soul's peace were subdued, that your sins were all forgiven you through the precious blood of Jesus, and this glorious righteousness as a kingly robe clothed you before the all-seeing eye of your God; you had hoped you were of that number who had "washed their robes, and made them white in the blood of the Lamb;" but now it comes into your mind that you were deceived in the whole matter. Look at yourself: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." In what am I better than the ungodly man? says that legal judge within you,

the spirit and reasoning of the Pharisee. What hypocrisy, what mockery for you to pretend you are clothed in the kingly robe of righteousness provided for God's saints. A king indeed! Rather a slave to all manner of evil and to every lust obscene, which you know is in that vile heart of yours.

"Behold the man!" Let us look at the crown of thorns upon the head. The apostle Paul writes that after the abundance of the revelations he had from God, lest he should be exalted above measure there was given him a "thorn in the flesh, the messenger of Satan to buffet" him. He besought the Lord thrice that it might be removed from him, but the Lord's answer was, "My grace is sufficient for thee." In this connection we hear him using this remarkable language: Nevertheless I will "glory in my infirmities, that the power of Christ may rest upon me." I must believe that the infirmities of his flesh constitute the thorn he complains of. We hear him groaning under the prickings of those cruel thorns in wretchedness and lamentations. At any rate we know the crown is an emblem of kingship, of rule and power, so, poor soul, look at that which is so conspicuous in your own humiliation, which seems to crown all and justify the cruel mockings of your adversary and plunge you into the deepest affliction. "I would do good," say you, but "evil is present with me." "The good that I would, I do not," while the evil I hate, I do. "O wretched man that I am!" "I am carnal, sold under sin." Who can interpret the cry that goes up to heaven out of a burdened, breaking heart, "My sins, my cruel sins"? We know it was the sins of his people the dear Redeemer bore; his soul was lacerated by their cruel sting; sin is the sting of death itself. The literal thorns

were not so hard to bear as the sins of his dear people borne "in his own body on the tree." The crown of thorns bespeaks the reign of sin. As Jesus, who knew no sin, was made sin for us, he bowed his head under its power and dominion, confessing the mighty power of darkness, voluntarily entering under that power, for there is where his people were. In his sublime humiliation the crown of thorns was wonderfully appropriate. In wearing it he shows he was "touched with the feeling of our infirmities," and was tempted as his people are. Looking at the things that are seen, or as they appear, we see a shameful end to a singular life, cruel disappointment and an ignominious death. "By his knowledge," thus obtained in his own soul's experience, he justifies many, for he bears their iniquity. I think the disciple Peter illustrates what I am trying to express; at the very time, a few short hours before the dear Savior was presented before his enemies in that mocking garb, Peter had professed, and no doubt felt, the greatest love and zeal for him, seeming ready and willing to sacrifice even his life for him. He appeared just such a follower as you and I, my brother, have long desired to be, but now, as Pilate says, "Behold the man!" Peter sees him, and himself enters into the hour and power of darkness, into the valley and shadow of death, under the siftings of Satan. He sees the man whom he had thought so faithful, even unto death, he sees him a vile traitor, a man of profane lips, a most wretched apostle; in a word, he sees himself, and how terrible the sight is shown by the bitter tears he shed. We can only see "the man" in our own case in the light of that look which Jesus cast upon Peter. How awful were those words as they were recalled to his mind: "Before the

cock crow, thou shalt deny me thrice." How cruel the pricking of the thorns, his own miserable, wretched infirmities, the weakness and wickedness of his vile flesh. Judas the betrayer could hardly be worse, but Jesus had said, "I have prayed for thee, that thy faith fail not." Thanks be to God, there is a victory, but it must come through death. It is not in the mighty plan of salvation that death remain unconquered; that Jesus and his dear people are brought to its borders and then delivered from going into it; no, a thousand times no, that dread enemy, that last enemy, is not left behind unconquered; it is through death that death itself is destroyed. "O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." The Captain of God's host did not turn back, but to appearances death was victorious, so the disciple thought, so his disciples almost conclude to-day when they look at things which are seen; surely "my hope is perished from the Lord."

The closing scene is on the cross, the end is come. "We trusted that it had been he which should have redeemed Israel," but they have killed him; put the dear body away, embalm it carefully and tenderly, it is only now a sad but sweet memory. But what word is this brought by those who were early at the sepulchre? the grave empty and a vision of angels? My soul, what means this shout that Christ is risen and become the first-fruits of them that slept? Death itself conquered. "I live; yet not I, but Christ liveth in me." Thanks be to God who giveth us the victory through Christ Jesus our Lord. My dear brother, death is conquered for us and in us, and we are given a crown of life, but remember the entrance into life is through the gates of

death. The crown of thorns first, the mocking robe and scepter whereby our cruel enemies mock our hope and trust when we look at what we really are before the just and holy God. But by faith, the power of the resurrection of the dead, a glorious victory is given us over death, hell and the grave. A great wonder appears in our heaven, "a woman clothed with the sun, and the moon under her feet." Poor Thomas says, I will not believe. A mighty voice says, Thomas, and Thomas lives. "My Lord and my God," is his profession. Paul writes as follows: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The power of the resurrection is the power which conquers death, the power of an endless life. Being made conformable to Christ's death is manifest to Paul and to us, if we are his followers, in the fellowship of his sufferings, being with him experimentally in his temptations and trials, in mockings and scourgings for his sake, by treading the wine-press alone, by bearing the cross, by dying to the law, by being "always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh," by our appearance to ourselves as we look upon our kingly dress, for we had hoped we were kings and priests unto God, our sceptre of rule, for we had hoped also we reigned over self and sin, and by the crown of thorns, for we find those cruel sins do reign in us unto death; indeed, we are led captive by the law or power of sin which we find in our members. It is a comfort to remember, when we can, that sin is a burden and a sting only where Christ is. It is the element of all who love it and live in it, but an element of death to all who are in Christ, or in whom Christ dwells by his Holy Spirit. So the crown of thorns is Satan's emblem of power and rule; that is why it is such a wretched disgrace and shame to all who love the Lord. The "glory" of Jesus as it is revealed in this conflict, and which his people behold in him, and which they partake in and by him, is illustrated in the case of Job, that representative man. After the climax of his afflictions, and he sat among the ashes of his prosperity, with his three friends around him dumb with astonishment at such wretchedness, his wife said to him, "Dost thou still maintain thine integrity? curse God, and die." Job's reply shows a conquering power, the power of an endless life, the power of the love of God, which is stronger than death; he says, "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?" So Job sinned not with his lips, nor charged God foolishly. Job's faith failed not, for it is the power of the resurrection and the life. We "believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." We hear Jesus say in the darkest hour of his adversity, "The cup which my Father hath given me, shall I not drink it?" Here we see the loving obedience of the servant and the Son in which we behold his glory, if we are experimentally with him. By his obedience even unto death the law is honored and fulfilled; by his resurrection from the dead the sting of death is taken away, the strength of the law is removed, and life and immortality brought to light. The reign of sin has its limits, it is unto death. I have power to lay down my life, "I have power to take it again. This commandment I have received of

my Father." Now by his resurrection from the dead he is "declared to be the Son of God with power," so "as many as received him, to them gave he power to become the sons of God, even to those that believe on his name."

Dear brethren editors, I submit this article to your judgment; it is of great length, but at the same time contains only hints, fragmentary at best, of what I wanted to say. Do not let it cumber the SIGNS to no profit.

Affectionately your brother in hope,
J. N. BADGER.

UPPERCO, Md., Jan. 7, 1909.

ELDER J. T. ROWE—DEAR BROTHER AND PASTOR:—I have seated myself to answer, as well as I can, your congratulations on my having reached my eighty-third birthday. But, dear brother, my head and hands are failing fast, and the indications are that my brethren and friends will soon have to excuse me from the pleasure it would afford me if circumstances were different. It seems to me that it is good to grow old, if for no other purpose than to receive so many tokens of regard and esteem as I have received from yourself and many others in the last two months. I try as much as possible to let them know by letter or personal interview how much good their remembrances have done me; and right here it seems proper that I should notice a request you made of me in your letter, which was that I should write something of my eighty-third birthday thoughts for publication in the SIGNS. Perhaps I might have taken your request under consideration but for the fact that I wrote a private letter to brother Chick, as I am now trying to write to you and have done to others, which he saw fit to publish in the SIGNS, and I think it best that my

name should not appear again in print for a time at least, if ever. In this connection allow me to make a request of you: that you write more frequently for the SIGNS, as the space your writings would occupy would be worth much more than anything I could write or have written. You excuse yourself on account of barrenness of mind and of not being a ready writer. Well, I feel incompetent to advise, but feel to say, Just sit down and write what the Lord gives you at that time, and I think he will make no mistake. I think one has said, "We speak that we do know, and testify that we have seen," and think it would be profitable for all who write or speak to tell that which they know and feel at the time, and I have not the least doubt but that what they speak or write will find a lodging-place in the hearts of those to whom they speak or write. Now, brother Rowe, I think you will agree with me that under the circumstances named I should not attempt to have the columns of the SIGNS again burdened with anything from me, but I do want you to write, whether it be upon that Scripture you were requested to write upon, or any other theme your mind might be directed to at the time of writing.

We all felt sorry that none of us could be at the meeting the first Sunday, but neither Emma nor I felt well enough to risk the journey, and wife thought the morning looked a little too threatening at starting time, and our roads up here are very rough. I hope the dear Lord gave you sweet meditations upon a portion of his word, and that your own heart was comforted with the same comfort wherewith your hearers were comforted. My bodily ailments are some better than formerly, but I am strictly charged by the doctor to take particular care against exposure.

Dear brother, at this point your card of the 5th inst. was laid on the table before me. Thanks again for your kind remembrance of us.

I cannot write more now, but will again if able. Write whenever you feel to do so, if not asking too much.

J. P. KELLEY.

BALTIMORE, Md., Jan. 14, 1909.

DEAR BROTHER CHICK:—You will see by the inclosed letter from brother Kelley that he requests me to write about the things I know, and I feel impressed to try to do so. First, I will say I know that I was born in sin, and have lived until now a sinner. When about seventeen years of age sin became a burden to me, which burden grew heavier as the days passed by, until the time came when I saw myself a hell-deserving sinner, and I was in hell, and therefore know there is a hell, which shall be the everlasting doom of those not redeemed by the blood of Christ. When this awful fate stared me in the face Jesus appeared and removed from me the fear of hell, and gave me sweet peace in believing in him, and one day as I worked in my father's field, about two miles from the Primitive Baptist churchhouse, and the most of that distance woods, he showed me the true church. I did not see the exterior, but the interior of the house, with the members in their accustomed places, and this poor, sinful boy who had mourned so long on account of his sins now rejoiced on account of the righteousness of Jesus Christ, and on the first Sunday in June, 1876, I was baptized in the fellowship of the same church I saw in the vision of God, by her pastor, Elder Bryan Whitford, whom I had from a child been accustomed to hear, and whose preaching sometimes affected me as far back as I

can remember, and with my mind's eye I can see him now as he stood preaching, while the tears rolled down his aged cheeks. I know that after I was baptized there was peace in my heart, the like of which I never felt before, and this continued with me and in me for about one month and a half, when very suddenly one day as I sat eating my dinner these words came to me as though some one said them: You have got to preach, and in an instant all my joy was gone, and the same heart that was so full of joy and peace but a little while ago was now sad and heavy. I saw that I was not fit for so great a work; in my own estimation I had not one qualification, and O the trouble and distress into which I sank I shall never be able to tell. I went on in my trouble, saying nothing to any one about it for the next month and a half. I was going to school, but could not put my mind on my books. The first of September the church held a three days meeting, as was her custom, and on Sunday a. m. Elder A. Jones, a very lovely and lovable servant of God, said to me: "Brother Joshua, myself and the rest of the brethren feel that you have to preach, and I want you to tell me whether we are mistaken or not." Here for the first time I confessed to man the burden of my heart, telling Elder Jones that my heart was burdened because I did not know whether the Lord had required me to preach or not. My trouble was not so much an opposition to preaching as the fear that it was not of the Lord; and just here I will remark that I am not now opposed to preaching, for I love to speak when I feel that the dear Lord is with me, and while I often dread it, because of a feeling sense of my weakness, I do not feel that I want to stop entirely. Elder Jones spoke to others about me, so

at night there was an appointment for my brother, the late Elder John R. Rowe, and Elder L. H. Hardy, of Reidsville, N. C., who were both young preachers at that time, and at this meeting they prevailed on me to open the services and talk some, which I did, greatly to my relief. How others felt about it I can only judge by their making appointments for me and asking me to speak. I have continued on to this day, and I feel like saying, with Paul, by the grace of God. I think surely no one has discovered my weakness more clearly than I have, or felt my shortcoming more sensibly, and yet I feel that very many of the Lord's people have been comforted by things I have been given to say, and if so I know that no sinner has been more highly favored than I, and I know that all this joy, as well as sorrow, has been experienced by the same sinner. I know of no sinner whose sins trouble me as my own do, and I know of no being so benefited by the righteousness of Jesus as this same sinner. I know that Jesus has promised to be with those sinners of Adam's fallen race whom he has redeemed by his blood, even to the end of the world. I also know that he has promised to change our vile body and fashion it like unto his own glorious body. I know therefore that it is this Adam sinner, soul, body and spirit, that is the subject of the salvation of Jesus Christ. In this tabernacle he groans, but in that spiritual body he shall forever sing, Thou art worthy, for thou hast redeemed us by thy blood out of every nation, kindred, tongue and people. I know I am a sinner still, and I know that I need the sustaining grace of God every hour of my life, and I know that brother Kelley is a child of God, and a servant of the church, and I know that such letters as this one from

brother Kelley to me is a source of great comfort to me, and I do not think he will object to my sending it for publication.

I have written hurriedly as my mind has run. May God bless us to think on what we know, and to his name be glory now and forever.

Your brother, I hope,

JOSHUA T. ROWE.

MONROE, Ga., Jan. 1, 1909.

ELDER H. C. KER—DEAR BROTHER IN HOPE:—Time has made my subscription to the SIGNS about due, so I must remit, and will send you a few lines. The coming of the SIGNS reminds me of my grandparents and parents, who enjoyed the reading of its pages many years ago. The doctrine of God our Savior which it continues to contend for is food to the children of God without doubt to me. The life of Elder Joseph L. Purington, of Maine, and that of Elder William L. Beebe, of New York, who married our southern women and were pastors of our churches here, are among the circumstances which gave the SIGNS a welcome in Georgia over half a century ago, and my three visits north among your people in the last eight years, and the marriage of Elder H. H. Lefferts, of Warwick, N. Y., to my sister, cause me to want to write you, wishing for you and yours, and all the readers of the SIGNS, a happy new year. To-day I take down the picture from the gallery of my memory that was made in the spring of 1906; it is vivid and soul-cheering to me now, seeing brother William and myself shaking hands at the association at Hopewell with the brethren and sisters, receiving their kind hospitality and christian care for us in the homes of Elder Chick, sister Purington and others. The spread of good things upon the table out of doors for the

friends and brethren to eat was only an index to the spread of the gospel feast that was enjoyed by us. Turning the picture I see ourselves at Elder J. G. Eubanks' enjoying the kindness of his family, also at his church, Welsh Tract. Then also Elder S. H. Durand's home and pleasant family were ours to enjoy; brother Terry also added to our pleasure at his home. Then the association in New York city gave us a hearty welcome, enjoying the preaching full of the power of God and the wisdom of God. From there to Warwick with brother Horace and sister Ella, who, with their friends, made it very pleasant for us at his church there. Then to your home and city, where your good wife and family made it so pleasant for us, showing us your brethren and sisters in the city, also the old church building where Elder Gilbert Beebe, who also visited us years ago, preached so many years. Then to the office of the SIGNS OF THE TIMES, where the neat and correct work of printing is done, which demands the prompt payment of our subscription. To look at this picture does me good, I can enjoy it as well in the nighttime as the day. We have a mind to visit up there again next spring, but we fear that it might be intruding on your people; I hope the Lord will direct me when the time comes. My imperfection and insufficiency to know how and when and what to do gives me no little concern. I love the doctrine of God our Savior, whose blood cleanseth us from all sin, who was declared to be the Son of God with power, to do the will of his Father, to redeem his people, to deliver them from the power of darkness, to make them walk and faint not, to make them lie down in green pastures, make them sit together in heavenly places in himself, to make them suck honey out

of the rock, to give them repentance, to give them knowledge of his love, to kill them to the love of sin, to hide their life with Christ in God, and when he who is their life shall appear they shall appear with him in glory, giving them an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who are now kept by the power of God, ready when this earthly house dissolves to bear the image of the heavenly, made ready by the power that raised up Jesus from the dead, notwithstanding some men were paid to tell the falsehood that the disciples came and stole Him away. I have thought those men did not know for certain how it was, because of the earthquake, the countenance of the angel being like lightning, and his clothing being white as snow; one of the writers said it was yet dark. Just think of such an occurrence, it must have been a fearful time. The wisdom of man in making the tomb secure proved ignorance, but the wisdom and power of the Son of God was proven beyond any reasonable doubt. He had power to lay down his life and power it take it again. There were some who did not think about being paid to tell of the coming forth of him, it was great joy to them, they were more than willing to publish it. There are some now who love to tell of his wonderful power and love and ability to save all that the Father gave him; to tell that there is no other name given under heaven whereby we must be saved, because He is the way, the truth and the life. It is not true that he came into the world to try to save sinners, to offer salvation to sinners, that they may accept or not. I feel it is dishonoring to Christ to say that he has done all he can do for sinners; that he wants all the family of earth to be saved; that he got Noah to

build an ark to save all that Noah could get to heed him. Redemption in and through Jesus Christ is the only hope of a child of God, for He is sufficient.

Since looking over this letter I feel ashamed of it, but it is the best I have this time. Let the mantle of charity fall upon it.

Your unworthy brother,

J. M. ADAMS.

[WE are very glad indeed of the above good letter from brother Adams; glad the last visit north was so gratifying to him and brother William. The memory of it seems pleasant to him. We were all glad to have them at our meetings and in our homes, and assure them of a hearty welcome should they come again this year.—K.]

VIOLA, Del., Nov. 3, 1908.

DEAR SISTER TERRY:—Your kind, sympathetic letter was received some time ago, and I have wanted to answer it, but did not feel that I could, and I do not yet feel so, but I must tell you that I appreciate it very much. I have passed through a season of great trial, and yet I can say, The Lord has not forgotten to be merciful. At times I felt to be cast down, and to say, "All these things are against me." The trial is almost more than I can bear, but the everlasting Arm, I hope, is beneath me and bears me up, and I have been made reconciled at last to the will of God. I cannot wish my loved one back, to suffer again as she did, though the loss to me is great, and I feel it keenly. The loss is mine, the gain hers. I feel that she now enjoys the full fruition of that for which she hoped, and had, for a number of years, been an advocate of. She was a sound, spiritually-minded woman, and a companion to me in every sense, hence my great loss, and

now that it is all over, and I have had time to think and realize the extent of my loss, it seems to me that that part of my life is a sealed chapter, sacred to me, and I must begin my life anew. From now on it will be different, and must be built up according to circumstances that may be brought to bear upon my walk through this world of sin and sorrow. But wherever I may roam, or whatever may be in store for me, what of joy or sorrow may await me in after years, can have no part with the past fifteen years, that is, so far as the blending of our lives is concerned. She has done her work, and filled her place in my life, and it is full and complete, sealed by death, and all I have is the memory, which is sacred to me alone, and ever will be. I know that time and the grace of God can and does heal the wounds, and there may be new attachments formed and we seemingly go on through the world forgetful of the past, but says the wise man, There is a time for everything under the sun; there is also a place for everything, and everything fills its allotted time and place, and can have no part with that which is gone before. We live the life marked out for us by the all-wise Creator, and when our journey is complete and it pleases God to take us away from these low grounds of sorrow our work is done, we have filled our place in the world and it is full and complete. Lena said awhile before she died, in reviewing her life and suffering, that she had not always lived just as she would like to have lived, or done just as she would like to have done at all times, but her life was just as God would have it, for he had a purpose in all he did, and there was nothing by chance. I wish I could tell you all she said, but cannot. She talked for about an hour of the goodness

and mercy of God, to his praise, honor and glory, and the abasement of self, and finished all with a beautiful prayer. As she talked I was made reconciled to the will of God. But, dear sister, we cannot always feel this reconciliation; our nature will rebel, and there have been times that I have questioned why it was necessary that she and I should suffer so: she to suffer pain and affliction, I a broken heart and the loss of the, to me, dearest being of earth. But it must be so; it was the will and purpose of God that she should be carried to the realms of immortal glory, to join that great throng around the throne, and join in the song of everlasting praise, where there is no more sin or sorrow, sickness, suffering, pain or death. I am left for a time in this world of trials and tribulation, to endure until the Lord shall say, It is enough, child, come home; if so be I am one of his. May the Lord give us each and all strength to endure and bow in humble submission to his righteous will, and grace to say from the heart, Thy will, O God, not mine, be done.

But I must close these rambling thoughts lest I weary you. I have not been left comfortless in my bereavement. I have had good support, and feel I have many dear friends, whose sympathy I greatly appreciate. I have received some very comforting letters, and wish I could answer them as they should be answered, but I am not equal to it; in fact, I have had little inclination to write, but have locked my sorrow in my heart, and go about my daily avocation with such strength and composure as is given me. I feel sure that you will throw the mantle of charity over all my weakness and imperfections, for this is like the writer, imperfect, and written under difficulty in the tower, with trains running to break

into my thoughts. When it is well with you, and you so desire, I would be glad to receive a letter from you; they always bring me comfort, hence are welcome, though I am a poor correspondent myself. Remember me in love to brother Terry.

In christian love and fellowship, I am yours in affliction,

W. S. CUBBAGE.

LANHAM, W. Va., Sept. 1, 1908.

DEAR BRETHREN EDITORS:—I have a letter from brother O. B. Hickerson which I believe will be received by all the readers of the SIGNS, so I will send it to you for your consideration.

Your brother,

J. W. McCLANAHAN.

NASHVILLE, Tenn., Aug. 25, 1908.

ELDER J. W. McCLANAHAN—BELOVED BROTHER IN THE LORD:—Your good letter in the SIGNS of the present month seems to me to have been written with true knowledge of the teaching of the word of God, which embodies all things. Isaiah was given faith from that lofty One who inhabiteth eternity to prophesy as follows: "Remembering the former things of old: for I am God, and there is none else." He is all-wise, and above all power in heaven and in earth, declaring "from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." This one sentence ought to keep the mouths of the world closed, for the end that was declared must come to pass, every jot and tittle of it. There is no uncertainty in that which was given to Isaiah to prophesy, and there will be no failure. The counsel of the Lord standeth firm, and none can disannul it. There are many devices in man's heart, but the

counsel of the Lord shall stand. There is no wisdom, nor understanding, nor counsel against the Lord; indeed there can be none. The natural man is too short-sighted to comprehend the least of God's wisdom. God hath spoken, his purposes and decrees have gone forth, and he will not reverse them. Jacob is the lot of his inheritance. "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen." Not in the wisdom of men, but in the hope of eternal life, which he purposed before the world began, hath he manifested his word through preaching, which is committed unto his servants, according to the commandment of God our Savior. "Among the gods there are none like unto thee, O Lord; neither are there any works like unto thy works. * * * For thou art great, and doest wondrous things: thou art God alone." There are no conditions required upon the part of man in order to the performance of all the precious promises unto the redeemed who are to be brought forth with singing, giving everlasting praise for the victory of the everlasting covenant, which is sure and steadfast. The Scriptures are still being fulfilled, and not one thing of all that God has declared shall ever fail of fulfillment; they are from the Most High, who is in and of himself absolute in all his attributes and purposes. He is not to be limited in his bounds, as some who claim the name of Primitive Baptists would contend, claiming as they do that his predestination is limited to that which pertains alone to his church, and that if God is absolute in all things he is the author of sin. They acknowledge him to be just in all

things, but cannot be reconciled to the term "absolute predestination of all things." I hope, my unknown brother in the flesh, but not in the Spirit, that I am not deceived. I feel sure that had it not been for his predestination and decrees I would be of all men most miserable, but trust that it was through his wise purpose, not known to man, that I had to be brought down, as it were, like Nebuchadnezzar, to eat grass in order that I should be brought to acknowledge that there is a God that giveth unto whom he chooses. But his kingdom dwells on the earth with his redeemed sons and daughters, who were chosen in Christ of the race of Adam before the world began.

Dear brother, I write you this letter in token of the love and fellowship which I have for your good letter. I felt that I wanted to talk to you in writing for the love of the truth published in the dear SIGNS. I have been a reader of it for fifty years, and it is still good and sound; the editorials are good. This letter may surprise you when you receive it. I have written as I trust the dear Lord has given me utterance. Remember me when it is well with you.

I am your brother, in hope of immortality,

O. B. HICKERSON.

MASSEY, Va., Jan., 1909.

DEAR BRETHREN EDITORS:—Perhaps it will do no harm if I should pen a few lines for the inspection of the editors and readers of our dear old paper, the SIGNS, which is one of the most precious of message-bearers, except the Bible. It brings tidings from all over the States and from the Canadas, causes people to become acquainted who would have never known each other, causes the sweet tears of fellowship to flow, and brings them so near

together that they can almost imagine they have them in their arms. Through this medium they tell the reason of their hope. I tell the reason of my hope, and the echo embraces the others like the grasp of arms together, giving the strength of many arms instead of two. This is one of the ways in which we help each other.

Dear brethren and sisters, yesterday I celebrated my seventy-eighth birthday. I read the SIGNS for January 15th, and received quite a number of beautiful cards expressing greetings and wishes for a happy birthday, and hoping that I might enjoy many more. Thus I have passed seventy-eight of my natural birthdays, and, if not deceived, I have passed fifty-seven anniversaries of my spiritual birthday, having received a hope through the mercy of God in August, 1851. I confessed the same before the Old School Baptist Church in March, 1852. By this you will see that I have been traveling with that dear people fifty-six years. They are dear to me, although their religion is despised by the world, and now, with tears in my eyes, I want to say that it has been a sweet home to me. The provisions of the Lord's house have been, all of them, suited to my need, the companionship and fellowship of the household of faith have been precious to me, and I do sincerely hope that nothing will ever take place to mar it now in my old age. I have been trying to speak of the glory of God's kingdom and talk of his power about forty-three years, and yet with all this I am still a poor, helpless creature, but hope I am thankful to our heavenly Father and Benefactor for the degree of physical health and strength which enables me to still go on filling my appointments regularly, traveling about twenty-five hundred miles a year, nearly

all by private conveyance. O how much I have longed to be a living example to the flock, but how far short it appears to me I have come. About the time I begin to think I am getting along very well, there will appear a black spot, which stains it all; then I have to begin again. There is something in me that craves godliness in thought, word and deed. Why is it that when I would do good evil is present, with me, hindering me from doing the good I would? It does make me feel so wretched at times. Does it not seem that after one has been in the warfare over half a century he would learn to fight better, and that he would learn more of the craftiness of the enemy? But his attacks do not always come in the same way or form, nor from the same point of the compass. I never thought much about becoming a great preacher, but I never was profane, nor intemperate in any way, and I certainly thought I should grow in the christian graces and subdue all corrupt thoughts and practices and ungodly habits of all kinds, but the warfare has waged until the battle is harder than ever. The great Captain has led to victory, over and over again, so that with Paul I can say, Who hath delivered me "from so great a death, and doth deliver," so my hope is that he will continue to deliver.

These imperfect lines will let my kindred in Christ know that I am still living. I want to say in closing, that the Lord is good to me, and so are his people, although I am but little deserving. I want to say that the SIGNS grows better and richer all the time. This is true of both the editorials and the writings in general. This may be because my needs increase. I wish the SIGNS, with its editors and correspondents, a happy new year. Amen.

T. M. POULSON.

MANORVILLE, N. Y., Dec. 6, 1908.

DEAR BROTHER CHICK:—I feel to address you at this time, as your editorial in the SIGNS of November 1st was so timely, as was also the one in November 15th number. Elder Durand writes a pleasant Circular; it presents just what all of God's people should try to put on; it is good to wear everywhere we go. Sister Bessie Durand gave me much pleasure in setting forth the number of biographical remembrances of loved ones. It cheers the drooping saint to hear of loved ones. You that have the pen of a ready writer, keep not silent. The experiences also were cheering, and the readers generally appreciate them all; they all tell more or less of the wonderful works of God.

I was highly favored of God in hearing the truth proclaimed at our association; it was good to be so greatly blessed. At the meeting at Schoharie I heard Elder Eubanks with much satisfaction, and felt to say, "The Lord is good: for his mercy endureth for ever." Let the redeemed of the Lord say, His mercy endureth for ever. I also attended a meeting at Olive and Hurley, and heard the Elders preach the word, and heard numbers tell of the Lord's protecting care. All were of one mind, giving God all the glory; they all seemed to be led by the Spirit, and I felt to praise God and take courage. He had not left us comfortless, but had come to us, and Satan was bruised for a little while under our feet, and we could say, The Lord has "triumphed gloriously: the horse and his rider hath he thrown into the sea," and soon, dear brethren, may we add, we trust that we shall see Satan no more forever.

I read on the fifth inst. the eighty-fourth Psalm, and the eleventh verse seemed to cheer me much: "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." On the fifth I was on my way for a visit, or to attend a meeting of the Lexington Church. Sister Griffin being called home, the meeting was held after the funeral service. I returned home feeling that I could see how our comforts could be taken away and yet we not be left to repine.

I have written this to relieve my mind and to commend your editorial. In hope that God may hush all disturbances, if it be his holy will, I would say, as did Job, "Though he slay me, yet will I trust in him."

D. S. ELLIOTT.

NEW YORK, N. Y., Sept. 24, 1908.

DEAR BROTHER AND SISTER CHICK:—You may be surprised when I tell you that I have not in truth ignored your kind message to us so many months ago; indeed I have often had it in my mind to write you, but did not know what to say, as is the case with me much of the time, as regards letter-writing. I might however have expressed appreciation of your kind interest in us when we were first called upon to face the fact that a dear face was never more to be looked upon in life, and a pleasant voice was forever hushed to our natural ears. Now months are passed and my heart of motherhood is not less full of tears than in the beginning, but there is a better thought abides with me, which seems to cover the other, that with him who has gone before there is no more sorrow, pain or sighing, and all tears are wiped away; and there comes a still better thought, the hope and belief that as Christ is risen above, his children are with him. I believe that our dear one knew experimentally what is given His people to know, something of the meaning of

the Savior's words to the sisters of Lazarus, "I am the resurrection, and the life." He did indeed daily and hourly need to know the power of the resurrection, inasmuch as he knew much of the fellowship of the sufferings of Christ. He must needs learn obedience by the things that he suffered, like others of the tried children, and he knew well that the flesh profiteth nothing. Such learning seems like that wisdom which is from above, which is pure and peaceable. I am not the circumspect walker by any means that our dear son was, I am slow to learn obedience, but I hope there is a willing and a doing of the sweet, broad commandment wrought in me, by the Spirit of Christ being poured out upon me, which is the light of truth shining in darkness. O how dearly have I learned that the darkness of my nature never can comprehend the truth of Jesus in any degree.

You are now called upon to do the last things that human hands can do for our aged sister Purington. We would have been glad to have been in your midst at this time, but I feel this last sad laying away of the body is not the saddest of all, for your hearts have been keenly alive to her suffering of years, in which you could afford little relief. The great Physician has taken her out of her prison of clay, and while we cannot measure her wealth in Christ, nor that which is beyond this mortal life, we believe, as we have experienced it, that the mercy of the Lord faileth not, and in the power of an endless life and in the earnest of the Spirit there seems proof that all the promises made of old shall be fulfilled. The promise that the Spirit, the Comforter, will come, is the sweetest thing we have to live upon. But we have not yet attained, we are not yet satisfied, we are looking for

purity and love and bliss without alloy. I think of you often in your home, which seemed like heaven to dear Arthur Vail, so peaceful and loving was the atmosphere in it. How it quieted him to be with you, and you have done much for our little Ruth, who thinks of you with the greatest pleasure.

Your sister in hope and love,
WATIE A. BEARD.

—♦♦♦—
CENTERBURG, Ohio, Jan. 19, 1909.

BRETHREN AND SISTERS:—Through the mercy of our kind and merciful heavenly Father I am still permitted to live. I have been somewhat afflicted since Christmas, as I had the misfortune to fall and dislocate my right shoulder and sprain parts of my hand and arm. My heart not being very strong, the doctor could not give me an opiate, and I was very doubtful whether or not I could endure the pain to have it set. While I felt to be reconciled to the dear Lord's will with poor, unworthy me, I could but call upon him mightily for his help this one time more, and after the third effort the doctor replaced it, and I have gained rapidly and am now writing with my right hand to those I love in the Lord. I have had time to read the many blessed communications I enjoy so much. There is much I would like to say, but I do not feel it would be profitable while there are so many more worthy to fill the columns who can tell those blessed truths so much better than I can. Something says to me the Lord's work is perfect. I have the reading of another Primitive Baptist paper, but it is not to me in all points what the dear old SIGNS is. I find but few who see things as I do. Brother Robert S. Pace tells some of my experience, and I am sometimes made to say, I glory in tribulation, because "tribulation

worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." By the help of the Lord, I trust, I have been able to continue in Christ as I received him. As far as doctrine is concerned, I have never felt to change, though I have had some hard battles on some points, and many calls saying, "Lo, here is Christ," but I have never been inclined to follow, though it has been some of my dear ones in the flesh. I do not want to take any of this glory to myself, O no, for we know that we are kept through faith, and that not of ourselves, but it is the gift of God.

I am blessed to meet with a little band that gives God all the glory. It is the little church of which Elder Peters wrote you, regarding a yearly meeting in September, near Delaware, Ohio, twenty miles from me. In good weather I go, but in winter it pleases our Father to shut me in for some purpose known to himself; but it gives me time to read and meditate, and think upon the Lord. I feel that perilous times are upon us, and sin abounds; it seems that God is suffering people to follow their own ways, and they are going as fast as time and opportunity will let them, right on to destruction. The blind lead the blind, and all fall into the ditch.

I have much in my mind, but I only intended to send money for the SIGNS. I like to read and hear from the dear afflicted ones who feel as I do, and can tell it so much better. I feel sure they are the poor and afflicted ones we read of, a peculiar people. O, am I one of them?

"I am a stranger here below,
And what I am 'tis hard to know."

I ask an interest in your prayers, if it

be the will of our Father to continue his great mercies and keep us by his grace.

Your unworthy sister in hope,
(MRS.) S. C. BOYD.

NEEDMORE, Pa., Dec. 14, 1908.

DEAR EDITORS:—The time has arrived for the renewal of my subscription to the SIGNS, and I do not feel like doing without it, as it gets more precious to me every year, for it gives no uncertain sound as to how sinners are saved: by grace, which was given them in Christ Jesus before the world began, without any conditions on our part, but according to His electing love and predestinating purpose, which he purposed in himself. I love to read the experiences of God's dear children as they are led along by his hand from nature to grace, and O how little and humble they feel, unworthy of the fellowship of the brethren. Could this feeling of love and humility always remain with us there never would be any strife among brethren, but we soon learn to our sorrow that we are still in the flesh, and all the seeds of sin still remain; the flesh is not changed, and it is only by the grace of God that we do not indulge in the lusts and passions of our carnal nature, for Paul says with the flesh he served the law of sin, but with the mind the law of God. It is a continual warfare, the flesh against the Spirit and the Spirit against the flesh, so that we cannot do the things we would, but the things we would not are the things we so often find ourselves doing, and those we desire to do we seldom do them. "O wretched man that I am! who shall deliver me from the body of this death?"

I have been in the field of battle almost fifty-six years, and in all that long experience I have only learned two lessons;

one is, that I am a poor, helpless sinner, just as dependent upon God for his support as the infant a day old is upon its mother's care. The other is, if ever saved it is all of free grace. I believe God has set our bounds and ordered our footsteps that we cannot pass, and that all our days are numbered.

One thing in particular makes me love the SIGNS: it closes its columns against all controversies or janglings about things that do not edify. Brethren, let us contend for the things that make for peace and harmony in the camp of the saints, that we may be found marching shoulder to shoulder under the blood-stained banner of King Emmanuel. Farewell.

Your little brother, if one at all,
AHIMAAZ MELLOTT.

PENNINGTON, N. J., Nov. 8, 1908.

ELDER F. A. CHICK—DEAR BROTHER AND PASTOR:—I feel like writing you a few lines this evening. I was out to the meeting this morning, and brother Stout, in your absence, spoke from John xv.: "I am the true vine, and my Father is the husbandman." What a comfort it would be did I know surely that I am one of the branches of the Vine. I think the Lord was with brother Stout this morning, for he spoke so freely of the things we love. Some years ago, when I first had a desire to come before the church, I thought I could not wait, yet I did put it off, hoping that I would get better; but instead of getting better it seemed I grew worse every year. Last winter, when I was very sick, one evening I saw myself as I had never done before; I saw that my life had been a sad mistake. When I would fall into a doze I would hear the most beautiful singing; it seemed like angels' voices. As soon as I was able I came to the meeting; and I do not think

I ever heard such a good sermon as you preached that day. Nearly every sermon afterward had in it something that I had felt. It was food to my soul, which was hungry. The Saturday meeting in May was very dear to me. I longed to come before the church, yet felt so unworthy. My health was very poor at that time, and I did not know whether I would be able to be baptized, were I to be received. As you know, the Saturday meeting in June my wife and I came and were received. I think that I realize every day what a great sinner I am; how far short I come from being what a child of God ought to be. Sometimes I have a little hope that I may be one of the weak branches, for I do know that I love the brethren.

Brother Chick, I hope you have had a pleasant trip, and that you have been able to speak a word of comfort to some poor sinner, as you often have to me.

With love to you and family, I remain your unworthy brother,

PAUL M. LEIGH.

PINSONFORK, Ky., Oct. 28, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—By request of sister Mary Runyan, a subscriber of the SIGNS OF THE TIMES, I send this letter written her by her sister, Sarah A. Hankins, just a short time before she passed away from time and time things to that blessed immortality. Sister Hankins was a worthy member of the Big Creek Church of Primitive Baptists a little over sixteen years. Her husband, Abel Hankins, preceded her to the glory world a few years. Sister Hankins was baptized by the unworthy writer, who also spoke on the funeral occasion to a large and sympathizing congregation of friends and relatives.

W. J. MAY.

CANADA, Ky., April 25, 1908.

MRS. MARY E. RUNYAN—MY DEAR SISTER:—I received your very welcome letter, which "Flossa" could read all right, and words cannot express how much comfort it was to hear it read as I lay on my bed and listened. I think the Lord has given me understanding to see the Scripture as you wrote, knowing that I was left undone and cast out unless saved by grace. I do not know much Scripture, only my experience, but I hope the Lord God has given me the right understanding. I have lived in the Old Baptist Church sixteen years, and feel at home, though I feel to be the least among the saints, if one at all. I know not how many days on earth I am to spend, but Jesus knows all things best, so his will be done.

Dear sister, do not worry over the disputes and tribulations in the churches, God rules all things well, both in heaven and on earth, therefore, earnestly believing that we are the true church of God, I hope we may continue on in the good old way. All through my sickness, and through many trials and tribulations, I am content with my belief, believing if saved at all I am saved by the grace of God, and not by works; there is nothing good that I can do. I always enjoyed being with you, for you can tell my belief better than I can explain it myself, though it gives me great comfort as I sit and tell "Flossa" while she writes for me, my belief. As I now have sat up an hour, I will have to lie down. Hoping your health is better by this time, I will close.

Your loving sister,

(MRS.) SARAH A. HANKINS.

DENTON, Texas, Sept. 29, 1907.

ELDER W. L. ROGERS—MY VERY DEAR OLD BROTHER:—Your token of sympathy, love and christian fellowship reached me in due time, and found me down in Lodebar, not only lame on both feet, but lame all over. Your remarks about the mystery of death and of the great future did not suggest a new topic of thought to me, for my feeble mind dwells on that mystery much of the time. Of course it is, as you say, I have been hovering on eternity's shore for some time, and have even felt its cold waters gathering about me, and a few times have been so far gone that I did not feel the chill, yet for some reason or purpose the Lord keeps me lingering on the shore. Of this I am convinced, we will never fully understand that mystery until all mysteries are cleared up, or until we know even as we are known. Our heavenly Father brought us into this world without consulting us about it, and he will take us out of it in the same way. He evidently has a wise and righteous purpose in doing both, and we know it is right and best, otherwise the Lord would not do it. Therefore, my dear brother, as we have for so many years prayed for the will of the Lord to be done, let us not cease so to pray now, but let us earnestly and faithfully continue to pray, knowing that the will of the Lord is righteous, and that he will be true and faithful in all his promises to us. Though he slay us, let us still trust in him; all he does is for our good.

I fully appreciate what you say about your shuddering to think how near the grave I was recently, but, dear old brother, it affords me great comfort to be able to say in truth that death and the grave are not so terrible for me to contemplate now as formerly. Earth once was very

attractive to me; its changing and transient beauties, together with its varied products and the society of its creatures, held me captive, but earth and its charms are to some extent losing their power to attract me. Dear brother, is it not so with you? You are certainly right in saying that there cannot be many years between the time of our departure, and you are right in saying that if I am called home first you will have lost a true friend and brother, and with all my heart I can reciprocate the sentiment if you should be called first. Yes, our faith and hope are the same, our God and Savior are the same, our infinitesimal nothingness is the same, and our eternal home will be the same; and as the God of Israel is our God, and heaven is his home, even so will heaven be our home; never doubt that, brother. Now I may be too positive about it, but I feel it that way at this time, for He will never disappoint any who put their trust in him, and surely we trust in him implicitly, confidently and absolutely, knowing that he alone has the words of eternal life. If our trust, as well as our faith and hope, are not in him, then we have neither, for they are certainly not in anything that is earthy or that pertains to earth. The primitive saints acknowledged themselves to be sinners, yet they trusted in God, and they received what other trusting sinners will receive. Dear brother, I being now near the end of my earthly pilgrimage, feel like saying that I am ashamed of the life I have lived, it has been a sad failure, sin and weakness have characterized it from infancy until this day, but I glory in the life of Him who is meek and lowly in heart; his life was and is a divinely glorious success. I claim his life as mine, and thank God, who gives me the victory through him.

So my only hope of an endless life in the sweet bye and bye is centered in the sovereign grace of a sovereign God. This is something like the last message I would send you if I had reached the end of mortality. Thousands around me know my form and face, and yet I am a stranger to them. My family all know my external appearance and my sinful ways, yet I fear some of them do not know me as I am. Sometimes when thinking of my approaching dissolution I wonder who will attend my funeral, and will there be any one there who really knew me to speak words of comfort to loved ones left behind?

Pardon me for saying so much about myself; much of what I have said applies to you, as unto all of God's children. May the Lord help me to walk humbly before him, and to meditate much on the things contained in your letter, which I enjoyed so well.

Some days I feel as well as when we were last together, but my spells seem to come more frequently and to increase in severity. Omie is as well as usual; the children are well as far as we know. Omie joins me in sending love to all.

Your afflicted, though hopeful brother,
SAMUEL McKELVEY.

(See obituary notice on page 124.)

DELPHI FALLS, N. Y., Dec. 29, 1908.

DEAR BRETHREN EDITORS:—I again through the mercies of our dear Lord am able to send you a postal order for the SIGNS. The paper gives me much comfort. I am left alone, no members to meet with, but our much beloved Elder D. M. Vail calls once in a long time, which is kind of him, but my Bible, my hymn-book and the SIGNS are my companions, and when the presence of the Lord is with me I enjoy them. I have

had my faith tried, for it seemed as if I could not get the money, but the mercies of the Lord are with me continually; all praise to his blessed name. I will say, Salvation is of the Lord; without him I can do nothing. My only hope is in God the Father, his Son Jesus Christ and the Holy Ghost, for I have no confidence in the flesh in any form. Christ said to his disciples, "If ye love me, keep my commandments;" but I come very far short of doing so, and I feel to bow at his feet and say, Lord, be merciful to me, a poor, helpless sinner. The most of my time is spent in supplication to him to guide me by his Holy Spirit in the way of truth and righteousness, to his honor and glory; I most earnestly desire so to live. He gave his commandment to all who were weary and heavy laden to come and he would give them rest. I understand it is not an invitation, as many call it, for if he calls they will surely come. If at any time I called my children to come, I did not invite them, but ordered them to come. God speaks, and it is done; he commands, and it stands fast, and I am glad it is so. I love to read the SIGNS, for it adheres strictly to the word of God in its fullness, and does not add anything to his word, neither takes anything from it; if it did I would not take it.

Dear brethren, I think of you every day, and pray the Lord to sustain you in your labors of love to the afflicted and poor people who trust in the name of the Lord and have no confidence in the flesh. May the blessed Spirit and his grace be and abide with you, is my earnest desire in love and fellowship in the truth of our Lord and Savior Jesus Christ.

I am nearly eighty-one years of age, so please excuse blunders. Do with this as you will.

From a poor, unworthy worm of the dust,

JAMES TAPNER.

PINEVILLE, Ky., Oct. 26, 1908.

ELDER F. A. CHICK—DEAR BROTHER:—In volume 76, page 625, of the SIGNS OF THE TIMES, I see that brother A. L. Thornton has requested your views upon 1 Kings vi. 8, which reads as follows: "The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third." As you have asked some one to give their opinion upon said text, I shall send you mine for what it may be worth to inquiring minds, but do not take my opinion as an ironclad one, for I have been in the kingdom of heaven only two years, and in the ministry about a year and a half, if indeed I am one in the kingdom at all.

This Scripture is describing Solomon's temple, as far as it goes. It speaks of three chambers: the nethermost chamber, which was five cubits broad, the middle, which was six cubits broad, and the third, which was seven cubits broad. This house, or temple, was built for the Lord as a dwelling-place for him, and where the children of God are, there the Lord is also. These three chambers represent the three places in which the Lord's children dwell, or, in other words, the three heavens. These three heavens are the first or legal heaven, the new heaven, or the kingdom of God, wherein dwelleth righteousness, and the third, or celestial heaven.

"The door for the middle chamber was in the right side of the house." They had to pass by this door to enter the middle chamber. Right side, or right hand, represents love, favor, mercy and grace. It is by the love, favor, mercy and grace of God that poor mourning souls pass out of the wilderness, which represents the legal heaven, through old Jordan, which

is represented by the winding stairs, into the land of Canaan, which represents the new heaven or kingdom of God. From the middle chamber they enter the third chamber, which was seven cubits broad, seven representing the perfect number. The children of God pass from the kingdom of God, or new heaven, into the third heaven, or their immortal home, where they will be perfect, in the image and likeness of their Lord Jesus Christ.

Your unworthy brother,

L. D. HOSKINS.

[WE willingly give place to the above brief letter. Our brother's views upon this matter may be right. As we said in the editorial referred to, we have no special light upon it, further than to say that it shows the perfect order of all that our God has appointed, both in the worship of the old covenant, which has passed away, and in the new. The types are, some of them, explained by inspired apostles, and these we may be sure are rightly explained. Those portions of the types of which we do not have a direct explanation in the word we have felt like handling with care, and not as though our understanding of them is sure to be right. Without the direct word of God it is very easy to be wrong, yet it is right for brethren to confer together regarding all these things, and it is right for each one to express his mind if he be indeed impressed so to do.—C.]

FORT SCOTT, Kans., Dec. 29, 1908.

DEAR EDITORS:—Inclosed you will find the amount to renew my subscription for the SIGNS for the year 1909. I have taken it continually since I came here, which, I think, was in the fall of 1871; before that time I lived in Virginia, and had access to my father's paper. I know he was taking it as far back as I

can remember, and I cannot feel willing to do without it. In reading the SIGNS I sometimes see a communication that expresses my condition. If I thought it necessary, I could give some of their names, but when I tell you some of my wanderings in sin's dark maze you will know whether it is you. In the first place I am a mystery to myself, for "what I am 'tis hard to know." The poet said sin was mixed with all he did, but with me it is worse still, it is all sin with nothing mixed with it. I sometimes meet with those people who have great power—claim they can and are doing many things for the Lord. I feel so needy of His help. As little as I know about spiritual things, I do believe I know worldly religionists are wrong. If I could feel as well convinced that I know the truth as I am that they do not, I think I would be better satisfied. It may appear strange that one who has these feelings should feel interested in such doctrine as the Old Baptists believe and preach, but no other will do. I wish I could have had such a change as brother Ker and others have had; could look back to the time when I despised the doctrine the Old Baptists preach, then I would know a change had been wrought in me.

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

I know this is not worth publishing, so dispose of it as you choose, and I will not care.

Unworthily your brother,

M. B. WEEDON.

FRANKLIN, Tenn., Dec. 28, 1908.

DEAR EDITORS:—No. 1 of the new year came this a. m. I am always glad when the SIGNS comes, and frequently sit down and read it through before I

stop. I am getting old and cannot do much work, and feel somewhat like old Jacob when he said, All the days of my pilgrimage have been but few and evil. If it please God that I should live so long, I will have completed my three-score and ten on the 21st day of February, 1909. The Lord has been good to me, and I have much indeed to be thankful for, yea,

“Ten thousand, thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart
That tastes those gifts with joy.”

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view,
I'm lost in wonder, love and praise.”

On last Saturday at conference meeting of the church at Big Harpeth, one of the oldest churches in the country, having been organized on Saturday before the fourth Sunday in May, 1800, my brother, Dr. R. H. Harvey, was ordained to the full work of the ministry. He dated his experience back to his boyhood days. When about fourteen years old, out in the tobacco patch, in the absence of any preacher or other living mortal, the very heavens seemed to open and he was made to rejoice in the pardon of his sins, and he felt right then that he wanted to go into the pulpit and tell it, and for all these years he has refused to be ordained, yet has been talking in public all the while. He now is in his sixty-eighth year. After the ordination he was called by unanimous vote to the care of the church.

May the Lord continue to bless the SIGNS, with the editors, correspondents and readers, and please accept the continued assurance of love and esteem from yours unworthily,

J. W. HARVEY.

OLIVE, N. Y., Dec. 28, 1908.

DEAR EDITORS:—The January 1st number of the SIGNS is at hand, thereby reminding me that another year's subscription is due, so inclosed find postal money order for two dollars. I have tried to get one or two to subscribe for the paper, but have not succeeded. I feel anxious that you receive enough to enable you to continue its publication, for it is a great privilege to be able to read so many comforting letters from brethren and sisters from every part of our country, and all speaking the same language, all having been taught by the same Teacher, and all singing the song which none can learn only those to whom the Lord has revealed it. I can hardly find words to express the joy and comfort I receive in reading the able writings by the dear brethren in the ministry. The one by Elder Beeman, of Oklahoma, on the resurrection, in No. 24, was food indeed to my hungry soul. It is a beautiful theme. I can truly say with the psalmist, “I shall be satisfied, when I awake, with thy likeness,” but when I look within I hardly dare claim any of the glorious promises; but if he died for me I can claim them through Him who paid the ransom for his bride. The one written long ago on predestination, by Elder Purington, and republished in August, I think shows plainly that the writer was taught of God, and of whom we can truly say, Though dead, yet speaketh, for it still feeds and sustains the dear children of God. Dear brother Scates, too, who talks much of darkness, is a comfort to me. Those who are much in sorrow are the ones my heart goes out to in sympathy most, for so much of the time I am in darkness and sadness, and when brother Yeoman, of Loveland, Colo., wondered if there is any one like him, I

felt to say, Yes, dear brother, your very lack in the things you complain of makes me better able to endure my own leanness and darkness. Just to illustrate what I am saying, I must tell one trouble that made my heart sink to-night: I was reading hymn No. 1272 (Beebe's collection), the judgment of hypocrites, when all at once it came in my mind with a great heaviness that I was the character. Everything I could do or think seemed to crush me with the weight of that thought, until my mind went back to the days of my early childhood, and the hope that, I trust, was given me then. Sometimes it is so small I almost give up, but still it is all I have. I realize daily that I am a sinner, and if saved I am saved by the precious blood of Christ, which cleanseth from all sin.

Dear brethren and sisters, write on, your letters are glad tidings in a weary land, and my earnest desire is that the SIGNS may be supported, so that it may continue to proclaim the truth in the future as in the past.

With love for the dear children of God scattered through our broad land I am, if one, the least of all,

MARY B. KEOGAN.

MADISON, Ga., Nov. 10, 1908.

DEAR BRETHREN AND SISTERS:—I feel like writing a few lines to let you know the SIGNS is still a welcome visitor. I have read it for more than seventy years, and now enjoy the many good letters written by dear brethren and sisters as much as ever. They tell my experience better than I can myself. Many years have passed since I was able to attend the meetings of our church at Shoal Creek, Newton County, Ga., twenty miles from me. I have been confined to the house three years, and am now scarcely

able to walk, but I feel that the Lord has been good to me; yes, much better than I deserve. I have occasionally had the pleasure of hearing sermons at my home. About two weeks ago Elder John Almond and several others spent the night here, and the former preached. We liked his sermon and appreciated their visit. "We know that we have passed from death unto life, because we love the brethren." I feel that I have this evidence. I was eighty-five years old the 3rd of last September, so my time on earth is short, and I desire an interest in your prayers. I have a sister, Mrs. M. A. Carter, who was eighty-eight years old last June. She is a firm Primitive Baptist and lover of the SIGNS. May we meet in that blessed world and unite in praising the Lord forever.

Your sister in hope,

L. L. PERRY.

ELGIN, Ore., Dec. 16, 1908.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—The time to renew my subscription has come and inclosed you will find money order for two dollars. I heartily indorse the doctrine contended for by the editors and correspondents, as well as the spirit of love in which all seem to write. Love should be the motive that prompts all the Lord's people to either speak or write, and love never works any evil. Paul tells us that all we may do if not prompted by love amounts to nothing: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." What a needful lesson this is to all the Lord's people, and when they speak or write if they could but remember this, how much better than to speak or write in a spirit dominated by the flesh. Let me here

give more of what Paul says about love: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." May the Lord grant that all who write for the dear old SIGNS be prompted and guided by this spirit of love in the future as I believe they have in the past, then will it still bear the messages of love.

In gospel bonds,

G. E. MAYFIELD.

INDEPENDENCE, Mo., Dec. 27, 1908.

DEAR EDITORS:—Another year is numbered with the past, and my unprofitable life is still spared, for a purpose known only to God, who gave my natural life and has given me a little hope of eternal life when I have crossed the dark river, and, if I am not mistaken, he has sometimes given me a foretaste here of the joys that await the redeemed; then for a small moment my feeble cry has been, "Bless the Lord, O my soul; and all that is within me, bless his holy name." Surely his goodness and mercy have followed me all the days of my life.

When I read each number of the SIGNS there seems to be something written especially for this old sinner, and I desire to tell the writers of the cup of cold water they have given unawares. Surely many cooling draughts have been sent by God from the editors and correspondents that have strengthened the weary wanderers. I hope we all may be made to feel able and willing to cast in our mite, or, at least, to pay our subscription, so our dear family

paper will still come to us filled with the blessed truth of Jesus and his word.

"Lord, may we all at last be led
Where bitter tears are never shed;
Where weary pilgrims do not part,
And Jesus binds each broken heart."

Dear editors, brethren and sisters, write on, and shun not to declare the whole counsel of God, for these are perilous times.

You are at liberty to publish this; but if it goes to the wastebasket I will not feel hurt or disappointed. I always am ashamed of what is my best effort.

Your wayworn and weary sister,

LAVINA MORGAN.

Mt. Sterling, Ky., Jan. 21, 1909.

DEAR BROTHER CHICK:—As my time for the dear old family paper, the SIGNS OF THE TIMES, expired December 15th, I will now forward my remittance at once, for I feel you, with the assistance of those who have written so ably for its columns, have given to the readers several times the price of the paper. If all subscribers would send at once what is due, the publishers could meet all obligations and clear all debts, if any. I prize it above all other papers that come into our home. While there are other Baptist papers perhaps just as good, it has been coming so long, and, so far as I can see, there is no change in the doctrine it has always advocated. Dear brethren, how many homes are made glad by the coming of the SIGNS, for there are many scattered over the United States who seldom hear preaching, and the SIGNS gives them more preaching than they can get in any other way.

Please excuse this letter, I did not intend to write so much.

Your brother, I hope,

T. J. RATLIFF.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1909.

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.***HEBREWS X. 12-14.**

"But this man, after he had offered one sacrifice for sins for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

Our attention has been of late called to these words, especially to the thirteenth verse, and so we feel like presenting for the consideration of our readers our thoughts regarding them. We do not need to do more than call attention in a few words to the general design of this epistle, nor to the immediate connection of the text. Paul contrasts all former typical sacrifices with the one sacrifice of the blessed Savior. He calls attention to both the similarities and to the differences between the former sacrifices and this one great sacrifice. One of the differences is the very fact that then there were many sacrifices often repeated, but now there is but one. Another difference is that those sacrifices can never take away sin, but this forever removes it. Those former sacrifices could and did make a remembrance again and again of sin, but could not purge the conscience, while here in this one sacrifice sin is remembered once for all, and afterwards is never to be remembered again. The Lord declared he would remember their sins and iniquities

no more forever. Some of these differences are especially set forth in the first verse of the text and the verse preceding: "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever sat down on the right hand of God." Notice, first, many priests and the one man; notice, second, the standing, and over against it the sitting down; notice, in the third place, the daily service of the first, and the one sacrifice of the other, and notice, in the fourth place, that the first "can never take away sins," while the other does take away sin forever. So the former priests must stand daily, because their work was never finished, but this Priest now sits down, his work being completed forever. It is a wonderful thing just to compare these two verses and see the contrasts in them. The sum of them is that there could be no purging of the conscience from dead works to serve God in the former sacrifices and offerings, but that the blood of Christ does purge the conscience, opening the way for the true service of God by all who are thus purged. Sin, after all the former sacrifices, still remained upon the sinner, and the sacrifices, which he brought, and of which he witnessed the offering, were to him but a reminder that he was a sinner, and also that there was a coming sacrifice which should have virtue in itself to present him cleansed and blameless before God. In the offering of the body of Christ sin is indeed remembered before God, but it is never to be remembered again; by his death and resurrection sin was atoned for and the sinner justified. How blessed are they to whom this finished redemption is revealed, and who are given peace with God, and cleansing of

conscience experimentally, through faith in the blood of the Redeemer. Here is set forth the finished salvation, the perfect atonement; Jesus does not need to do more than he has done for the sinner; his work is finished indeed. So he cried upon the cross, "It is finished." So also in his prayer to the Father he said, "I have finished the work which thou gavest me to do." Twice the Father testified of him in the days of his flesh that he was well pleased in him, and this must mean that the Father was well pleased with him as the Son of man, holy, harmless, undefiled, and separate from sinners, whose meat and drink it was to do his Father's will. Of him it was written in prophecy, "I delight to do thy will, O my God." So we read in the twelfth verse, not only that he sat down, but was on the right hand of God. The Savior's work was finished, and he also abides in the everlasting favor of God. "The right hand of God," means his favor. The exalted Son of man is received at the right hand of God, and the blessedness of this truth to us is that in him we are accepted also. This one theme has engaged the minds and hearts of the people of God in all ages. Of this one theme prophets wrote, and the law continually spoke in types; and this one theme filled the hearts and lips of the apostles, and it is the one theme of every redeemed sinner to this day, and it shall be the theme of all of the redeemed in glory.

In the thirteenth verse the inspired apostle opens to our view another glorious assurance: Jesus has finished his work, and now on the right hand of God he is "expecting till his enemies be made his footstool." The word "expecting" here is from the same original Greek word that in many places elsewhere is translated "hoping" or "waiting," and in this

place the word simply means waiting. In fact, neither hope nor expectation can relate to things already in possession. "What a man seeth, why doth he yet hope for?" is the question of the apostle. Hope is made up of expectation and desire. Sometimes expectation is the stronger, and sometimes desire. When the thing expected is desirable then we have hope. Our blessed Redeemer is here presented as expecting, in the sense of both desire and expectation. Jesus ascended to the right hand of God from Galilee, in the presence of disciples who saw him ascend, until a cloud received him out of their sight, as we are told in the word. But the work for which he came into the world and lived, and for which he died and arose and ascended to glory, has been going on in the hearts and minds of men ever since; it is not finished yet; our Redeemer is still "expecting," and will be so long as one redeemed soul remains to be brought as a trophy to his footstool. If we understand the text to mean the bringing of the elect to love and serve him, he is expecting that, and his expectation shall not be disappointed. If we understand the text means that one day all the proud, and all who do wickedly, and who exalt themselves in the earth, shall perish before him, that is also true. Let either of these be the meaning of the text, or let both meanings be included, it still remains true that the Savior is waiting, not as one who is uncertain as to the outcome, but as one whose work is perfect and who knows that there can be no failure; and this is our comfort, that our blessed Lord is here presented as having finished all the work, so that there remains no more for either himself or for us to do as an atonement for sin; and for this final glory the people of God are also waiting. "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." Paul did not count himself to have attained. Not only saints who yet remain upon earth, but those beyond also, have the promise of awaking with his likeness: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that 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. Wherefore comfort one another with these words." If the blessed Lord may be spoken of as waiting on the right hand of God, we fail to see why it is not right also to speak of the redeemed on the right hand of God as waiting for this most glorious consummation, in the same sense that the Savior is waiting. This waiting of the blessed Master has no anxiety in it, no tediousness, no sense of want; in short, nothing that can mar his perfect blessedness, but it is still called an expectation, a waiting, for this final glory, and so to those on the right hand of God with him there can also come no want of perfect happiness; there can be nothing to mar the peace which is theirs. So the apostle could speak of David that he had not yet ascended, but that his sepulchre was with them to that day; and now believers are said to be waiting for the coming of the Lord Jesus Christ, "waiting for the adoption, to wit, the redemption of our body,"

and believers are not waiting for uncertainties; their expectation is well grounded upon the oath and promise of God. He hath spoken it, and he will also do it. Here is our rest while we are in these low grounds, and this hope again and again revives our courage by the way, and it is our expectation to see the day when we shall be free from all that here hinders and mars our peace, then we shall be like him, for we shall see him as he is. Believers seek the things which are above, where Christ sitteth on the right hand of God. To these things we have not attained, but faith assures us that we shall attain to them and apprehend the things for which we are apprehended of God.

In the fourteenth verse the apostle gives the one reason why all that has gone before in the text must be true: "For by one offering he hath perfected for ever them that are sanctified." Here the "one offering" is set over against the many offerings; the word "perfected" over against the making nothing perfect of the old covenant; the word "forever" against the yearly and daily offerings which were then commanded, and by which frequent remembrance was made of sin; and the word "sanctified" means here, as always elsewhere in the word of God, a setting apart to the service of God, and in this text is in contrast with the merely outward forms and ceremonies enjoined upon a national people. In this text that sanctification is meant which is of the heart and life. The perfection here presented, as it appears to us, refers to the justification of the people of God through the atonement of the blessed Lord. In him all his redeemed are regarded as being perfect before God, and although while in the flesh each believer confesses that he is sinful, yet faith assures him that he is perfect in the Beloved.

There remains a full personal perfection to all who are perfect in Christ when they shall awake with his likeness; then shall we be like him, for we shall see him as he is. This perfection Paul did not think he had attained to when he wrote the epistle to the Philippians; he says there, "Not as though I had already attained, either were already perfect." He also says, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Yet it is still true that the one offering of Jesus did perfect the people of God in such a sense that they can never again come under condemnation. They are free from the law that condemns and free from the bondage of sin, and "there is therefore, now no condemnation to them which are in Christ Jesus." They are said to be "justified freely by his grace, through the redemption that is in Christ Jesus." This is completed, not for a day or a year, or for time only, but for all eternity; it is forever. How perfect the security of all who were chosen in Christ to this redemption; nothing shall ever separate them from this inheritance of righteousness which Jesus has secured for them, and the text declares that all this is done for them that are sanctified. If all men are sanctified, then all men are perfected by the one offering of Christ; then the teaching of universalism is true. But we know from the teaching of the blessed Master that some go away into everlasting punishment; these therefore are not perfected forever, and therefore these are not among the sanctified; beside the form of language used in the text forbids that any should think that all men are perfected or sanctified. It would not be said, "Them that are sanctified," if all men are sanctified. No man ever has or ever will use language in that way, un-

less that man does not know the force of language. If all men are sanctified, it would not be needful to designate the sanctified as the recipients of this perfection. But the important question for all who feel their need of salvation, and who desire this perfection, is, How may I know that I am sanctified? What does sanctification mean? First, it does not mean election. Election is the choice of God of a portion of mankind to be vessels of mercy from before the foundation of the world. Sanctification is the actual work of the Spirit in the heart, by which men and women are set apart in desire, in feeling, and prepared for the worship of his name. The vessels of the literal temple, or sanctuary, were first chosen from the great mass of the vessels that were among the people, and then these vessels thus chosen were consecrated, or sanctified, (for the two words mean the same thing) by the washing of water and the sprinkling of blood, and then were fit for the service of the temple. So vessels of mercy were chosen in Christ before time was, from out of the great mass of mankind, to be fitted for the Master's service in his great sanctuary, the temple of the living God; and now in time he who chose them works in their heart to actually separate them to his service, and all those in whom this separating work has been wrought are the sanctified in Christ Jesus, and are perfected forever through his atonement. These have not separated themselves, but the Lord has separated them. As the vessels of the temple, though consecrated, were still vessels of clay, brass, silver or gold, as the case might be, so believers, though set apart for the service of God, are still vessels of clay made unto honor at the will of the Master. In the flesh there still dwells no good thing, but still we

are washed, and the blood of the covenant has been sprinkled upon our consciences, preparing us to serve God. The sanctification of the vessels of the temple-worship did not at all change the nature of the vessels, they were still the same in kind, but now prepared for other service than had been their service before. So believers are still men and women, poor, weak, sinful, and are in no wise by nature better than before, but the dear Lord has purged their consciences from dead works, and has washed them with pure water, and so they are, in heart and mind, in body and soul, set apart to love God and to walk in his ways and to be used in the true sanctuary. The evidences of our sanctification are that we love God, that we delight to hear of him and to follow him, that we love his courts and his worship, that we love all who bear his image, and that we cannot live any longer in sin, being dead to it. If these things be in our hearts, even though we but faintly see them there, then we are among them who are sanctified, and then also the glorious truth is ours that Jesus has perfected us forever through his one offering upon the cross.

C.

NOTICE.

IN Nos. 7 and 8, Vol. 76, we published a "Very Important Notice" to our subscribers, in which we stated that on account of the new postal law we were not allowed to carry subscribers who are more than three months in arrears. The department has taken up the matter now, and given us until March 1st to bring our list to the required condition, and so after this number we will be compelled to discontinue those whose subscriptions are in arrears, and any who do not receive their paper for March 1st, and whose subscription is in arrears, will understand the reason. Look to your dates, and if you are not paid up please send on your subscription at once.

MARRIAGES.

By Elder Benj. E. Cabbage, at the home of the bride's parents, Dec. 28th, 1908, Lonza Hands, of near Harrington, Del., and Miss Emily C. Frasher, of Petersburg, Del.

By Elder D. M. Vail, Nov. 21st, 1908, at Cherry Flats, Pa., George Weld, of Ingleside, N. Y., and Miss Florence Ely, of Cherry Flats, Tioga Co., Pa.

OBITUARY NOTICES.

Elder Samuel McKelvey died Jan. 27th, 1908, at his home in the city of Denton, Texas. The subject of this notice was born in Franklin County, Tenn., Dec. 1st, 1839, professed a hope in Christ and joined Macedonia Church of Old School Baptists in 1856, was baptized by Elder John P. Walker, pastor of the church, was married to his first wife, Miss Bass, who died at about the beginning of the war between the States, leaving one child, a little boy, Henry, who is still living in Tennessee. After the death of his wife brother McKelvey went to the war and was a good soldier until near the close of the struggle, when at the battle of Drury's Bluff he was seriously wounded and carried from the field as dead. He carried thirteen scars with him to the grave from wounds received in the war. After the war he went to Alabama, where he met his second wife, Miss Naomi Embry, to whom he was married in 1866. He moved with his family back to Tennessee in 1867, where he remained until 1873, when he moved west. In 1871 he was ordained to the ministry by Wagner's Creek Church, Franklin Co., Tenn. He was received among Old Baptists wherever he was called to go as a sound, able and gifted preacher. He moved to Texas with his family, settled in Denton County, was received in the fellowship of Blooming Grove Church of Old School Baptists in 1879, and for many years served the home church and other churches as pastor, and as clerk of the Trinity River Association. In 1892 he was elected tax assessor of Denton County, and served six years in that office with great fidelity. His theme in preaching was the sovereign grace and mercy of God abounding to the chief of sinners, which he at all times freely confessed himself to be. No mortal suffered more in soul and body for many years than did Elder Samuel McKelvey; he hated his own life by reason of indwelling sin. No one who knew him could doubt for a moment that the precious blood of Christ cleansed him from all sin.

His remains were followed to the grave by the largest procession that ever went to any funeral from the city of Denton. Elder Keith, an Old Baptist, conducted the funeral services at the residence, after which the old soldiers took charge and interred his remains according to the rules of their camp (the Sul Ross) of which he was an honored member. He

leaves a sorrowing widow, four sons, six daughters and many grandchildren to mourn their great loss, but we mourn not as those without hope, for we feel sure that our loss is his eternal gain.

W. L. ROGERS.

BLUM, Texas, Jan. 17, 1909.

Cornelius Palmer was born in Marshall County, Ill., near where the town of Toluca now stands, Feb. 22nd, 1870, and departed this life Nov. 27th, 1908, at Bartonville asylum. He was the last of a family of five brothers and one sister, who with father and mother preceded him in death, three of his brothers dying within forty-eight hours of each other in the spring of 1897. Cornelius united with the Salem Church of Regular Baptists Nov. 22nd, 1896, and on the same day his mind became a blank. He was taken to Bartonville, near Peoria, Ill., where he remained until called by death.

His body was conveyed to Pattonburg and there laid beside the rest of the family, after services by the writer.

ALSO,

Simeon C. Hiltbrand was born in Robinson Co., Tenn., Sept. 18th, 1826, and died at his home in Tonica, Ill., Jan. 10th, 1909, aged 82 years, 3 months and 22 days. He came with his parents to Illinois in 1828, locating in Putnam County in 1829. He was united in marriage to Miss Hannah A. Funk, March 29th, 1855, moving to a farm, where he resided until the year 1901, when they moved to the town of Tonica, where he resided until his death. He, with his wife, united with the Regular Predestinarian Baptist Church called Sandy Creek, at Caledonia, Oct. 14th, 1866, of which church he remained a faithful member until called to come up higher. This worthy couple had no children of their own, but raised three, two girls and one boy, all being highly esteemed in the neighborhood. Uncle Simeon, as he was called, was respected by all who knew him, and in church relation was ever faithful to the trust his brethren put in his hands. His home was always open to his brethren, and several times he entertained the entire association. He was a constant reader of the SIGNS OF THE TIMES, and took great delight in perusing its columns. His aged widow is left, but not alone, for the same Hand that led him across the shores of time, is leading her, and we would say to her in the language of David, "Be still, and know that I am God."

The writer spoke to a very large concourse of friends and neighbors, after which his body was laid away to await the resurrection, when it shall come forth a spiritual body.

ALSO,

Clarissa Oaks was born April 18th, 1837, in Lawrence County, Ind., and died at her home in Farmington, Ill., Jan. 15th, 1909, being 71 years, 8 months and 27 days old. Her husband departed this life

about six years ago. She lived to see all her children grown, seven of the ten surviving her. Sister Oaks and her husband united with the Predestinarian Baptists in Indiana over fifty years ago (the data could not be obtained), coming to Illinois in 1867, bringing letters with them and uniting with Fountain Church, remaining faithful attendants until released by death.

Funeral services were conducted by the writer in all three of the above occasions.

S. H. HUMPHREY.

Mrs. Rebecca Frazier, wife of brother James Frazier, late of Dover, Del., died Nov. 12th, 1908, at the home of her daughter, Mrs. John Redgrave, near Middletown, Del. Mrs. Frazier had been suffering for many months from Bright's disease. She lost the use of her limbs early in her sickness, was confined to the bed, and her suffering from that time on was intense. She was a woman of wonderful forbearance and fortitude, and was not a stranger to sorrow and trial in this life. Her kind, thoughtful and motherly care had made comfortable and restful the bed of affliction to many, as she ministered to those about her. Her life was a fulfillment of the true saying, "It is more blessed to give than to receive." When the hand of affliction was laid upon her she knew whence it came, and did not complain. As she saw that which was mortal passing away, her hope was well stayed on the immortal, invisible, only wise God our Savior. She was never permitted to unite with the church, but for many years she testified of a hope in Christ, and her life was a witness of the truth. She told the writer at her bedside just a short time before her death, that she was ready for the change, and satisfied save on one point, viz., why she had never been given strength to unite with the church and be at home with the people of God, whom she loved. I tried to comfort her with this truth, that the blessing was hers, in that our heavenly Father in bringing her to the church, not in time, but to the church triumphant in glory, would give her to see as she is seen and to know as she is known, the fullness of glory. While here we know only in part and see only in part, until that which is perfect shall appear.

Her funeral was held at Cow Marsh Church. The writer spoke from Song of Solomon ii. 12. Interment in Cow Marsh Cemetery.

B. E. CUBBAGE.

FELTON, Del., Jan. 28, 1909.

Mary Jane Butler Turpin died at her home in Yoncalla, Oregon, Dec. 13th, 1908, after an illness of several months. She was afflicted with a partial stroke of paralysis, accompanied by a general breakdown of the nerves, which finally ended in her death. She was born in Ohio, Nov. 19th, 1836, and was married to John Turpin June 30th, 1852. To this union were

born fifteen children, six of whom preceded her, while nine are left to mourn their loss, besides an aged husband, who is feeble. She united with the Old School Baptist Church at Oak Creek, near Roseburg, Ore., in 1903; her husband also united with the same church the next year. She was a great comfort to our little scattered churches in southern Oregon, and her death will be greatly felt. She was of a loving and charitable disposition, never turning even a tramp from her door without feeding him, and was ever ready to visit the sick and afflicted, which marks the path of a true christian and proves to us that she was laying up for herself treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. I can well remember a visit she made to my parents' home, near Drain, in 1898, and of the precious conversation we had together.

The funeral service was conducted by the writer, who spoke from the following words: "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 17. The interment took place in the cemetery at Yoncalla, Dec. 15th, 1908.

C. F. MORNINGSTAR.

George Deniston, of Okome, Lyeoming Co., Pa., died Jan. 19th, 1909, of pleuropneumonia, aged 69 years next birthday. He lived about twelve hours after taken. He leaves a wife, two children, a son and daughter, two grandchildren, one brother and two sisters, with a host of friends to mourn their loss, which we believe is eternal gain to him. He did not make a profession of religion, but was a believer in the precious doctrine of grace, and as belief in the truth is evidence of eternal life, we believe he is living in eternity in the presence of Jesus Christ. May the dear Lord comfort his dear, sorrowing widow, son and daughter, with all others called to mourn his absence.

ALSO,

Sister **Sarah Jane Wyatt** died Jan. 25th, 1909, aged 72 years, 6 months and 14 days. Her home was at Sergeantsville, N. J. Her husband died Dec. 14th. Her disease was dropsy and heart trouble, from which she had suffered for some time. She leaves one daughter, sister Gibson, of Atlantic City, four grandchildren, one brother and, I believe, one sister. She was the daughter of Deacon Cornelius and Charity Myers. She was baptized by Elder Gabriel Conklin about forty years ago, uniting with the Kingwood Old School Baptist Church at Loektown, N. J. Her whole life was spent in looking after the interest of others, both in her family and neighborhood. Sister Wyatt loved to meet with her brethren, which she did when she could, and her brethren loved to meet with her. She lived in the fellowship of the church

until death. God bless the mourning ones with great grace.

Services were held in the Methodist meetinghouse. The writer officiated at both of the above funerals, which were largely attended. D. M. VAIL.

WAVERLY, Pa., Jan. 19, 1909.

Bonnie Lee Richardson, daughter of James P. and Katie Lee Richardson, was born April 26th, 1905, and died Nov. 22nd, 1908, while on a visit to our home in Neshoba Co., Miss., aged 3 years and 7 months, lacking 4 days. Bonnie Lee was an unusually bright child, very affectionate, of a gentle disposition and tender-hearted; love ruled her into obedience and held her close in the affections of all, hence her demise is keenly felt by more than the family. We are not able without the assistance of our heavenly Father to be reconciled to his will, therefore we pray God for strength to bear the stroke with christian fortitude, trusting that in some way unknown to us it is best. She came into our lives a little spark of sweet sunshine to light life's pathway for a little while, and then her light went out of this life, and, we trust, was borne to that heavenly paradise where all of God's children rest in Jesus. We learn by this stroke how hard it is to say, "Thy will be done." Everything that loving hearts and willing hands could do was done, for we loved little Bonnie Lee dearly, but we could not stay death's hand, and after great suffering for the last twenty-four hours she quietly passed into the great beyond. We felt willing at last to let her go that her suffering might cease.

Her grandfather,

A. J. RICHARDSON.

MY beloved mother, **Mrs. Esther A. Pipe**, formerly Mrs. Esther A. Odell, died Jan. 24th, 1909, aged 74 years, 6 months and 18 days. If I am not mistaken, she was baptized by Elder F. A. Chick, and united with the Primitive Baptist Church at Rikers Hollow, Steuben Co., N. Y., nearly forty years ago. She had always been a devoted christian and a kind and loving mother. She enjoyed reading her Bible and the SIGNS. The last few hours of her illness she was apparently unconscious, gradually sinking into that sleep where the pain, sorrows and cares of this life are all forgotten. The writer is the last of seven children, who with three grandchildren are left to mourn their loss.

EDWARD ODELL.

WATERLOO, N. Y., Feb. 4, 1909.

Elmina A. Kilpatrick Griffin died Nov. 26th, 1908, aged 57 years, 1 month and 7 days. She was born in Roxbury, N. Y., Oct. 19th, 1851, the daughter of Robert and Thirza Kilpatrick. She was the youngest of six children and one adopted daughter, who have all preceded her except one sister, Mrs. Fletcher Mackey, of Lexington, N. Y., and the adopted sister,

living in New Haven, Conn. She was married to Edward Griffin Dec. 3rd, 1878. Sister Griffin united with the Lexington Old School Baptist Church and was baptized May 3rd, 1896, by the writer, and ever remained a faithful and consistent member until called home to dwell with Him she so much loved to praise and adore. She was a good singer, and sang in the spirit. The church feels its loss deeply, and with her husband and great-niece, a girl of ten years mourn together, but not as those who have no hope, being confident that their loss is her gain, and that she is at home, perfect through the redemption and resurrection of her Elder Brother, the Lord of lords and King of kings, to whom be praise forevermore.

R. W. SANFORD.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., MARCH 1, 1909. NO. 5.

P O E T R Y .

ONE IN CHRIST.

“How precious that truth to my soul,
That Christ and his people are one!
He the life-giving Head to the whole,
They members; e'en bone of his bone.

A union so firm and so sure
Not Satan nor sin can undo;
In Jesus the whole is secure,
And since he lives they shall live too.”

A PRAYER.

My soul is now longing to see thy dear face,
And dwell in thy bosom, my sweet resting-place;
For all things are empty and vain here below—
No rest, animation or rivers to flow.

All barren the desert and wilderness here,
No comfort, no waters my spirit to cheer;
I long for pure fountains that flow from above,
That spring from the bowels of Jesus' pure love.

No city on earth has foundations to stand,
They all must decay that are built by man's hand;
But the city of Zion, the building of God,
Is built by Jehovah for the saints' sure abode.

We'll rest in thy favor through Jesus' rich blood,
With nothing to offer but sin—nothing good;
Thy favor to sinners, amazing to tell,
Is rich in its fountains to save them from hell.

O wonder of wonders, amazing and free,
That rescued poor rebels as wretched as me,
To stoop from thy throne, that's all sparkling and
bright,
And live here below in the confines of night.

O may thy correction now bring me to thee,
And stamp thy blessed image forever on me,

By sore tribulation, true patience to work,
With experience to anchor in pure gospel hope.
JOHN G. EUBANKS.
NEWARK, Del., Dec. 22, 1908.

T H A N K S G I V I N G .

FATHER, I would mark this hour
With a glad thanksgiving song,
From the depth of darkness lifted
To the light I've sought so long.

With thy Spirit's soft caresses
Thou hast banished all my fears;
In the glory of thy presence
I forget my foes and tears.

Many days and nights I've waited
For the coming of the King,
Looking, longing, seeking, sighing,
For some token of the spring.

Now the wintry gloom has faded
In a radiance from above,
And my frozen heart has melted
In the sunshine of his love.

On the Rock I'm sweetly resting,
Breathing joys so pure and deep;
Harm cannot come near my dwelling,
For the Lord his own doth keep.

O what peace, what hope, what comfort,
In a camping place like this,
To a lonely, weary pilgrim
Traveling through the world's abyss.

Like a beacon ever shining,
Which no storms can overthrow,
And our faith at each remembrance
Must a little stronger grow.

LIZZIE MACALLUM.

WALLACETOWN, Ontario.

CORRESPONDENCE.

"MY JEWELS."

"AND they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. iii. 17.

"The Lord of hosts." The revelation of our God in this name is as a mighty fortress; his majesty and omnipotence are so assuring to frail, sinful creatures. Our God is Lord of the multitude of the heavenly host, (Luke ii. 13,) the holy angels, those heavenly intelligences who excel in strength, who do his commandments, hearkening unto the voice of his word. (Psalms ciii. 20.) "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipeth thee."—Neh. ix. 6. He is Lord of all the human race; he is Lord of the host infernal, the devil and all his angels, those wicked spirits whom God hath reserved in everlasting chains, under darkness, unto the judgment of the great day, even unto everlasting fire which God hath prepared for them. (Matt. xxv. 41.) God reigns over all the hosts in heaven and earth and hell; all are subject to his omnipotence. If God be for us, who can be against us?

"They shall be mine." Who are these? They have been described in the preceding verse; they are those who feared the Lord and thought upon his name; they are the true worshipers of the Lord, they hallowed the name of God in their hearts; his name was in their thoughts. Not as an enemy who with mighty power has made his entrance, not as an intruder, not unwelcome, but they thought upon his name reverently, believingly, affectionately, prayerfully and profitably. The name of the Lord is not meaningless, but

as his name is, so is he. Therefore those who thought upon his name lived in very intimacy with the glorious dear name of their God and Savior. "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."—Psalms ix. 10. It is Jesus, our Redeemer, who brings near and declares so fully and blessedly the name of God; he sings into the hearts of his people the praises of our Father in heaven, "saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."—Heb. ii. 12. Look through the Scriptures and see how manifold are the revelations of his name, and in every aspect in which his name is declared we find all our sufficiency and blessedness. In every condition, at all seasons, his name so answers all our needs, and thinking upon his name our hope revives and our trusting souls say, He will surely be to me, a poor sinner, all that his name declares.

"They shall be mine, saith the Lord of hosts." The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. (Psalms xxiv. 1.) The silver is mine, and the gold is mine, saith the Lord of hosts. (Haggai ii. 8.) "All things were created by him, and for him."—Col. i. 16. But in a way more intimate than all this the elect of God are his, "For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 9. "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine."—Exodus xix. 5. They are the Lord's in his eternal election of them in Christ Jesus; (Eph. i. 4,) they are his by redemption, bought with a price; (1 Cor. vi. 20,) they are his by the sanctification of the Spirit and belief of the truth; (1 Peter i. 1,) they are the Lord's, in communion with him, and as

instructed in the faith of the gospel in many intimate relations they are made to taste the blessedness that they are the Lord's. Yet all this does not fully set forth the preciousness of the words, "They shall be mine." They are even now his jewels, he has begun his good work of making them up; but there is to be that final, completing, crowning work wrought by the Lord in that day, saith the Lord of hosts, when I make up my jewels. The chosen of the Lord shall each and all of them, in their body and spirit which are his, be made up, and in all spiritual and eternal excellency be conformed to the image of Jesus, the ascended, glorified Redeemer; and though sin and death have put their disfiguring hands upon them, and hold them in their grasp as lawful captives, they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Is such a hope of all this blessedness mine?

"In that day." This day is all the gospel day, unto the end of the world, to the end of time. The personal, experimental beginning of this day with each one of these "my jewels" is that moment when God quickens them into divine life. He begins the transforming good work in them, (Phil. i. 6,) which he continues from that moment to perform. He is making up his jewels, and thus wrought by God, moulded by him, his own workmanship are they until the day of Jesus Christ; the day when all the jewels shall be gathered together in one, perfected, made up, and in all their immortal splendor they shall shine in the beauty of Jesus. He that hath wrought us for this selfsame thing is God, who also hath given us the earnest of the Spirit. (2 Cor. v. 5.) The work of the Holy Spirit quickening our souls with divine life animates us with holy fear and sacred love toward

the everlasting God and his dear Son Jesus Christ. We are moved by his divine power to love holiness, to love God's truth. Yes, most blessed is the work wrought in us; we are moulded, transformed, animated in our souls to see the beauty of the Lord, and as shown to us by the Spirit, the attributes of the Lord absorb our delighted eyes, and beholding in the light of life, by faith, the loveliness of God in the face of Jesus Christ, he is our soul's very admiration, our loved and worshiped One; and looking to Jesus, in faith apprehending his atonement and righteousness, our hearts in hope say, Who is he that condemneth? We are perfected forever, we are washed from our sins, redeemed from the curse of the law, justified, beautified, accepted in our beloved Savior, the head of the church. This is in faith, in our hope we thus speak, for we are not yet actually what we shall be. Ah, while we are pilgrims below, in our Adamic life and nature, we feelingly know that we are yet poor, sinful, vile mortals, often constrained in the bondage of corruption to sigh and moan forth our sorrows and desires before our God. "O wretched man that I am! who shall deliver me from the body of this death?"

"In that day when I make up my jewels." That day is spoken of a number of times in the Scriptures; it is that day spoken of by Paul: "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "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."—2 Tim. i. 12; iv. 8. It is designated the day of

Jesus Christ: "He which hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. i. 6. It is the day of redemption, unto which believers are sealed; (Eph. iv. 30,) it is that day of God, that appointed day. For God "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."—Acts xvii. 31. It is the last day, the resurrection day. (John vi. 44, 54.) "There shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 15. It is that day "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; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. i. 7–10. And in our text, "that day when I make up my jewels."

"My jewels." In my mind I have been looking upon these two words, and have been awhile absorbed in the sight. But how shall I find words to depict the scene that has been before me? I have seen they all are fondly loved by the Lord. As the words, "my jewels," signify, they are his "special treasure," and if they are his peculiar treasure his heart is in them. (Matt. vi. 21.) His heart and his eyes are with them perpetually, (1 Kings ix. 3,) and in the gathered, clustered, made up jewels I see one resplendently, preeminently, transcendently glorious, and all the others shine and are glorified in the likeness of this chiefest

One. This preeminent One is Jesus, in whom it pleased the Father all fullness should dwell. Who is Jesus? Very many do not know who he is; of his being and person they have no scriptural apprehension. Then there are many others who have a theoretical knowledge of him, and yet in the deep, true sense do not know him; that is, they have no spiritual, intimate knowledge of the only true God, and Jesus Christ whom he hath sent, whom to know is life eternal. (John xvii. 3.) As all the making up of Jehovah's jewels is ever in association with Jesus, the preeminent, chiefest jewel, it will become us to contemplate this altogether lovely One. His majesty, glory and exaltation and eternal excellency are such that he has a name above every name. (Phil. ii. 9.) Christ Jesus, the head of the church, is none other than the incarnate Word. Being in the form of God, and the brightness of his glory, he thought it not robbery to be equal with God; in him dwelleth all the fullness of the Godhead bodily. (This is the most wonderful theme presented in the Scriptures, and I should like to speak to you at some future time upon the subject, but just now simply wish to look at Jesus our Lord as the preeminent, most glorious jewel in the gathered peculiar treasure of Jehovah.) Jesus was verily of the seed of Abraham; to him was given the Spirit without measure. Yes, that "holy thing" which was conceived by the Holy Ghost in the womb of the virgin was taken into indissoluble union by the Son of God to himself, and thus he that is Jesus, verily the virgin Mary's child, is verily God. Christ Jesus, the last Adam, the second man, is the Lord from heaven, (1 Cor. xv. 45–47,) and to him, our Jesus, (our fellow, Psalms xlv. 7, the man, Jehovah's fellow, Zech. xiii. 7,)

every knee shall bow of things in heaven, and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. (Phil. ii. 10, 11.) While he was upon the earth there were some who were eye-witnesses of his majesty; (2 Peter i. 16,) they beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth. (John i. 14.) O what exaltation our manhood has in Jesus, that the eternal Son of God has taken it into union with himself. Yes, he was made flesh and dwelt among us. I mention again that Jesus, the virgin's very child, is the preeminent jewel of Jehovah; no other one, save the child Jesus, has such union with God or hath such infinite and eternal exaltation. He is endowed, anointed (the man Christ Jesus) and glorified with the glories of God; in him dwelleth all the fullness of the Godhead bodily. All the attributes of God, all the beauty of the Lord Jehovah, the light of the knowledge of the glory of God, shines in the face of Jesus Christ. Through the manhood of Christ irradiates the brightness of Jehovah's glory. And when our beloved Christ, the Son of God, had by himself purged our sins he sat down on the right hand of the Majesty on high, and to him Jehovah the Father saith, "Sit thou on my right hand, until I make thy foes thy footstool."—Acts ii. 34, 35. Christ is the head of the chosen congregation, and all the excellencies of the church ("my jewels," "ye are Christ's; and Christ is God's,") are derived from and are ever found possessed by them in union with Jesus, the anointed one, the head of Jehovah's peculiar treasure. Of Jesus, God the Father speaks, "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."—Isaiah xlii. 1. As then Jesus, the chiefest among ten thousand, is now glorified in heaven, so all the chosen in him shall be gathered unto him in eternal glory in that day, saith the Lord of hosts, when I make up my jewels. The ultimate and the eternal purpose of God in Christ Jesus our Lord; (many of the purposes of God decreed in eternity relate only to temporal things, and are consummated in time, but this in Christ Jesus extendeth throughout eternity) the ultimate purpose of God therein is his own eternal glory in having near unto himself in highest exaltation the congregation of his chosen of Adam's race; a church of redeemed, regenerated, immortal, incorruptible, glorified beings; the objects of his love from eternity, who shall worship him forevermore, and who in immortal delight shall dwell with him throughout eternity. How near unto him and exalted they are, and eternally shall be, can be seen in its infinite height and glory in Jesus Christ, the head of the church. (But let it be confessed that while we are on the earth we are capable of attaining to the knowledge of this only in part; it is but glimpses that we can now endure of such glories. 1 Cor. xiii. 9–12.) Jesus, verily of the seed of Abraham, verily the virgin Mary's child, was in the moment of his conception by the Holy Ghost in her womb taken by the Word, the eternal Son of God, into unity of person with himself. The Word was made flesh; the Son of God was made of a woman. How near then is our manhood unto God in the person of Christ. Of all that are born of women not one has this nearness, this infinite and eternal exaltation and glory, save Jesus, the virgin's firstborn child. He is our Life, our Head, our Husband, our Redeemer,

our High Priest; such an one became us, who is holy, harmless, undefiled, separate from sinners, and O, he is made higher than the heavens, far above all principality, and power, and might, and dominion, and every name that is named. We see him crowned with glory and honor, and to him every knee shall bow and every tongue confess that our Jesus is Lord, to the glory of God the Father. Has Jesus Christ this nearness and exaltation? Then his ransomed church shall be brought into eternal participation with him of this nearness, blessedness and eternal weight of glory.

"In that day when I make up my jewels." There is no work like the Lord's; his work is perfect. O that transforming work of God in quickening us, when we were dead in our sins; in being born again of incorruptible seed, by the word of God, which liveth and abideth forever. In this the hidden man of the heart is made up, beautified, endowed by the Holy Spirit with imperishable graces. From the moment that the Lord quickens the soul into divine life his working in us goes on; yes, it is continued all the time of our earthly sojourn. The vessels of mercy are afore prepared unto glory. Who are these vessels of mercy predestined to glory? Elect human beings. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Romans ix. 24. "Now he that hath wrought us for this selfsame thing [that mortality shall be swallowed up of life] is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 5. All the time that Jehovah's jewels are on the earth they are led and taught by the Spirit, and as they are being moulded by his ministrations they are brought into more and more intimate knowledge of God, and of his Son Jesus Christ our

Lord. No other hands but the Lord's gather together and make up his jewels. "I make up my jewels." He knows just where they all are, and he knows with what riches of glory he will have them adorned to shew forth his praise. He will be glorified in them, and admired in all them that believe in that day.

The apostle John was shown the holy Jerusalem descending out of heaven from God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. The light and glory of the jasper stone is derived from the sun. The light and glory of the city is from Jesus Christ, the Lamb is the light thereof. (Rev. xxi. 11-23.) So the eternal excellencies in which the souls of the elect are wrought, made up in the new birth, are all derived from Christ; they are in that life by which our souls are quickened. So we live unto our God, in the life, in the graces of the preeminent Jewel, even Jesus Christ; we are in Christ, and Christ is in us; we are new creatures. Is it verily so with us? Then, love and truth and holiness inspiring, renewing, lifting up the inward man, we worship God in our spirit, and find peculiar, divine delight in the law of our God. Yes, it is God who hath wrought us, made us thus.

The inheritance reserved in heaven for the saints is incorruptible, undefiled, and that fadeth not away. (1 Peter i. 4.) How then shall corruptible man inherit such an inheritance? In our defiled, Adamic condition it is impossible; but Jehovah, who hath predestinated his chosen unto this inheritance, will fashion them; yes, they shall be wrought by his transforming power for this selfsame thing.

The jewels of the Lord are made up by the atoning sacrifice of Christ. This brings them near in reconciliation, in

peace, in at-one-ment with God, for by that sacrifice they are perfected forever. (Heb. x. 14.) Their sins and blots and spots are all purged. Wonderful, wonderful! How very precious is this to the soul! The blood of Emmanuel cleanseth us from all sin. O wash me, and I shall be whiter than snow. Contemplate also this, The righteousness of Jesus Christ is unto and upon all that believe. In such a glorious robe the jewels are perfect in God's sight, for Christ's comeliness is put upon them. By the faith of the operation of God we enter into this blessedness. God's jewels are described as being born of incorruptible seed, by the word of God, that liveth and abideth forever. Being the subjects of such a birth they are capacitated in their souls of tasting this glorious, immortal inheritance. The Comforter, the Holy Ghost, takes of the things of Christ and shews them unto us, and this is our sacred, comforting earnest of our inheritance, until the redemption of the purchased possession. O this earnest is so blessed. Yes, we through the Spirit wait for the hope of righteousness by faith, and we (amidst the tribulations of our pilgrimage) abound in hope by the power of the Holy Ghost of its unfading, immortal, infinite fullness. That eternal excellency, loveliness of the church set forth in the gospel, is so comfortingly apprehended in our faith and hope in Christ Jesus, and though now we have only the hope, the earnest of the Spirit in our hearts, yet so gladdening and assuring is this foretaste to us poor sinners that having this hope in us we say, We shall be like Jesus, our Savior and Head, for we shall see him as he is. In that world of immortal glory we shall then in our very being be without sin, and robed in all spiritual beauty we shall be conformed in all things to

the image of our precious Christ. O so blessed. We shall be incorruptibly glorious forever with our God. The church is Christ's fullness, the fullness of him who filleth all in all. He filleth his people with his Spirit, life and graces. Thus he makes up his church, he makes her meet (Col. i. 12,) to present her to himself a glorious church, having neither spot, nor wrinkle, nor any such thing, but holy and without blame before him in love. (Eph. v. 27.) Having ransomed her by his precious blood there shall be a final gathering together in one, even in Christ Jesus, of all the special treasure of Jehovah, even in that day when I make up my jewels, saith the Lord of hosts. Not one jewel, not one saint, not one vessel of mercy, will be missing, and not one but what will be most gloriously and eternally made up in the likeness of their Lord and Redeemer. The apostle Paul says, "Not as though I had already attained, either were already perfect," &c. —Phil. iii. 12. He so well knew (as all believers in Jesus know) that the good work of making up the jewels is but begun, to be performed until the day of Jesus Christ. But though now it doth not yet appear what we shall be, yet we are not left in the dark, not left to conjecture what we shall be; we shall be like Jesus, for we shall see him as he is. This is the hope in us. (1 John iii. 3.) We then shall appear with our Head, our preeminent One, with our precious Christ in glory, and be glorified in his glory. So transitory, fading, unsatisfying, are all terrestrial things. Ah, even though we have the first-fruits of the Spirit, nevertheless through the bondage of corruption in which we are tabernacling we are found groaning within ourselves, waiting for the adoption, to wit, the redemption of the body. (Romans viii. 23.)

Our natural bodies are corruptible, mortal, they are therefore in their earthy condition incapable of participation in that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for the ransomed ones. "Now this I say, brethren, [saith the apostle] that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Our bodies then in death return to the earth from whence they were taken. (Gen. iii. 19; Eccles. xii. 7.) Our bodies are the members of Christ, bought with the price of his precious blood. Shall these blood-purchased bodies of his jewels remain the prey of death forever? No indeed, he will raise them up at his coming, at the last day, fashioned like unto his own glorious body. Be of good cheer, believers in Jesus, contemplate with earnest expectation that which we are waiting for; here are the glad tidings of the hope of the gospel: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" This is the final, completing work of the Lord in making up his jewels. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him."—Heb. xi. 5. Elijah also was taken up into heaven without seeing death. (2 Kings ii. 11.)

They were "changed" when God translated them from earth to heaven; changed from natural to spiritual, their manhood, mortal and corruptible, put on immortality and incorruption. What a work is this, that our bodies shall be changed to be fashioned like unto the glorious body of our Lord Jesus Christ, made up by the regenerating, transforming power of God; changed from the image of the earthy to the image of the heavenly; by redemption, regeneration and resurrection made up eternally glorious. All the stains, wrinkles, blemishes and spots removed, in immortality and incorruption the glorified church shall possess with Jesus all the blessedness of eternity, and in ceaseless adoration, in everlasting gratitude, "so shall we ever be with the Lord."

O dear brethren, how blessed is this hope to us poor, tried sinners. No more shall sin intrude to stain, to deface and annoy; there shall be no more sighing, no more crying and tears; there shall be no more curse and no more death; never shall there come any symptom of mortality, pain and sickness; wrinkles, blemishes, spots, never shall be known. The jewels all made up in immortal youth and beauty shall bear the image of the heavenly. They shall be mine, saith the Lord of hosts.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

PHILADELPHIA, Pa., Nov. 17, 1908.

DEAR BROTHER KER:—I inclose a letter from Elder R. S. Pace, which I think would be profitable to the readers of the SIGNS, and if you have the same mind when you have read it, please have it published. I remember times in the past when I had sweet and precious letters from you, and I realize that it is my own fault that I have not had any lately, be-

cause you have not failed to answer every letter that I have written you. I have fallen short in my letter-writing during the last few years, and I can hardly tell the reason, unless it is that I feel a greater sense of spiritual poverty than formerly. (I wonder if I am growing careless of my privileges, or if I am less thankful for them.) Often my mind is led to the words of the psalmist: "But I am poor and needy; yet the Lord thinketh upon me," and my hope is strengthened and my strength renewed. I go on from day to day hoping I may yet attain to a clearer consciousness of my right to the "tree of life," but alas, each day shows me more and more the corruption of my flesh, so that the glass becomes more and more darkened through which I look into the perfect law of liberty. If you can spare the time I would like to have a line from you.

Affectionately your unworthy brother,
B. F. COULTER.

NACOGDOCHES, Texas, Nov. 1, 1908.

DEAR BROTHER COULTER:—If one so low down by the mountainside as I feel myself to be may thus address a fellow-traveler who is sweetly resting upon the top of Mount Zion, the mountain of God's everlasting love, as you seem to be, and I am sure you were lifted up by the Spirit and led by his guiding power to write that good letter to the SIGNS. When I read it I felt to say, Yes, I have been there, I have traveled the same highway, "the way of holiness," and to better express myself I will quote from your letter: "The beauty and order of the house of the Lord are unfolded to your wondering vision, and with the poet you sing,

'Father, whate'er of earthly bliss
Thy sovereign will denies,' &c.

You feel in your heart you are now for-

ever free from sin, from anxious cares, turmoil and doubts." Yes, brother Coulter, that was my joyful experience when I first came to the church, but alas, as you say, soon I was called back to earthly things, and now I go all the day long mourning my loneliness, crying with David, "My sin is ever before me."—Psalms li. 3. Again you say, "Seeing as through a glass darkly (the glass darkened with sin and evil thoughts) we never could have found our way alone; indeed, we would not have sought the way at all had not the soft, kindly touch of the Elder Brother's hand encouraged us to press forward and scale the mountain's side." This brought to my mind a passage of Scripture: "I was found of them that sought me not; I was made manifest unto them that asked not after me."—Romans x. 20. Then the question arose, Is man a free moral agent? We have but to take the history of God's dealings with Israel, under the old covenant, and their continued rebellion, to find that if an Ethiopian can change his skin or a leopard his spots, "then may ye also do good, that are accustomed to do evil."—Jer. xiii. 23. The Lord designed to prove this fact to the uttermost before revealing the hidden mysteries of his kingdom, that this wonderful mystery might appear the more glorious.

The Jews were a favored people of the Lord, whose love for them was made manifest in many ways, and times without number. It is not necessary to refer to all the wonderful dealings of the Lord with them to show they were set apart for a special purpose; suffice it to say, "He hath not so dealt with any nation."—Psalms cxlvii. 20. To them were all the promises given, and every advantage that man could have, every opportunity one could wish was bestowed upon them,

yet "He came unto his own, and his own received him not."—John i. 11. Who then in the face of this testimony will yet say man is a free moral agent? But man must have a fair trial. He came unto his own, though they would not receive him. He worked miracles, healed the sick, raised the dead and convinced some of them that he was the promised Messiah; but all the day long did he stretch forth his hands unto a disobedient and gainsaying people, as it is written, "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!"—Matt. xxiii. 37. Truly, brother Coulter, you have well said that if left to ourselves we would not have sought the way at all, even if we had beheld the Son of God with our natural eyes and witnessed all his marvelous works. "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Isaiah liii. 1, 2. Where O where is the free will and ability of man? "Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe."—John xii. 37-39. That forever settles it; God hath said it, and who art thou, O man, that repliest against him? The ability of man was thoroughly tried and proven a failure in every instance. With all the advantages,

and the promises which were given to the Jews, when the great supper was ready and they were called, "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."—Luke xiv. 18-20. This was the condition of the Jews under the old covenant; it was conditional; they were consulted in the matter, and it was left with them whether or not they obeyed. Everything that could be done under that covenant was done for them, yet still they rebelled. "So that servant came, and shewed his lord these things," and O what a solemn event, what a wonderful change took place: they which were bidden were not worthy. "Behold, your house is left unto you desolate."—Matt. xxiii. 38. The old covenant with all its conditions passed away; the new covenant of sovereign grace came in. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Hebrews viii. 10. "Thy people shall be willing in the day of thy power."—Psalms cx. 3. Yes, it takes power to bring one to Christ. "No man can come to me, except the Father which hath sent me draw him."—John vi. 44. It is no longer left with man, neither is the gospel any longer confined to the Jews. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations."—Matt. xxviii. 18, 19. They were first commanded, "Go not into the way of the Gentiles, and into

any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. x. 5-7. Jesus himself said, "I am not sent but unto the lost sheep of the house of Israel."—Matt. xv. 24. But all his life of suffering and grief was of no avail, so far as its influence upon national Israel was concerned. "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."—Luke xix. 41, 42. These are solemn things to think about; the Son of God weeping over Jerusalem. "So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, 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. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke xiv. 21-23. Under this new covenant there are no invitations in the gospel or offers of salvation; there are no conditions upon which man may decide the matter. "I was found of them that sought me not." "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith."—Romans ix. 30. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.

Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."—Romans xi. 1-11. So if man had been a free moral agent, (the term itself is contradictory) and the Jews had proved worthy, where then would there have been any room for us poor Gentiles? But God was not experimenting, he knew it all the time, and the first covenant was to try man and prove his weakness, that the power of the second covenant might be manifest. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever."—Romans xi. 33–36.

In fear and trembling I am,
ROBERT S. PACE.

ELECTION.

"KNOWING, brethren beloved, your election of God."

The above quotation is found in 1 Thessalonians i. 4. Election is a Bible doctrine wherein God, exercising his sovereign power and right, chose his people in Christ before the foundation of the world. Election is a doctrine that has been despised and rejected by the natural man in all ages of the world; it is and has been so offensive to the unregenerate man that when the subject is broached he becomes enraged, and declares that God would be cruel and unjust to thus deal with his creatures, and while men think it perfectly right that they should choose or reject anything they wish, and not consult any one about the matter, feeling they have a perfect right to do so, yet when it comes to the God who made heaven and earth exercising his sovereign right as the Creator of all things, they deny he has the right to thus act, and by such reasoning they deny his right to dispose of his creatures as he will. In the days of the apostles the people rose up in opposition to the doctrine of God's sovereignty and rebelled against it. Paul in Romans ix. 18, in writing on that subject, says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." In the nineteenth verse the objection is raised,

"Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" As much as saying, If what you say is true: that God has the power and right to do whatsoever he will, we have no power to resist his will, so we do what he causeth us to do, and therefore he cannot rightfully find fault with us, and so we are not to blame for what we do. But Paul in answer to that argument says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" They, the objectors, dare not deny that statement of a recognized fact that the potter had perfect right to do so. So we see in the first century of the setting up of the kingdom of Jesus Christ in the world that this doctrine of election was repudiated by the people, and from that time until the present the same objections are raised against God's sovereign right to have mercy on whom he will have mercy. But the poor sinner who has felt the power of God's mercy and compassion poured out in his soul, a hell-deserving sinner, as he realizes himself to be, is ready to lay down the weapons of his warfare against God's election, for God will show such an one that in that act of God's choice lies all his hope of at last entering God's holy presence to live and reign with him forever. Without election no Redeemer would have made his appearance here in this world to die for the sins of men and to rise for their justification; there would have been no cleansing fountain opened to wash away sin, no door of hope, no mercy-seat would have been prepared for poor sinners to approach unto to obtain mercy and grace to help in every time of need; so those born of God are made to see the blessedness of God's choice of them. But as glorious a doctrine as election is, there

must be evidence of it in the children of men before it can be enjoyed by faith. Paul in the Scripture quoted at the head of this article, said, "Knowing, brethren beloved, your election of God." Paul knew they were the elect of God, and in the following verse gives the evidence he had of it in them. Those Thessalonians were citizens of Thessalonica, the chief city of Macedonia; the people were idolaters, worshipers of gods of gold, wood or stone, but at the time when he wrote this epistle he declared that those addressed were of the election of grace. Now the evidence that he saw in them was this: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The gospel was a power in them; they believed it, thereby giving evidence they were chosen of God. Dear brethren, what a wonderful transition from bowing down to gods made with their own hands, to turn to the worship of the living God, being temples of his grace. This was Paul's evidence of grace in them. But in order for the elect of God to feel the blessedness of God's choice it must not only appear to our brethren that we are the children of God, but each one must have the evidence within himself so that he can know for himself. Many times the brethren can see the evidences in another child of God, but the person himself can see but little, if anything, in his life to warrant such a conclusion, and until God makes it plain to such an one he cannot rejoice in being of the election of grace. The faith in God of these Thessalonians, and their love of the truth as preached by Paul to them, were so manifest that the apostle was enabled to say of them that they were ensamples unto all that believed in Macedonia. So Paul found that God had a people chosen and precious in that great heathen city, and as in the case of those brethren to whom he wrote, there is still an election of grace in the world. The Holy Spirit teaches poor sinners that salvation is by grace, and grace alone. By faith they realize that there is no other cleansing fountain but that of Jesus' blood, no other refuge but in Christ, the cleft Rock; all other refuges are "refuges of lies," and when the vials of God's wrath are poured out upon them they will be swept away. The man unrenewed by grace sees nothing in election that appeals to him as a gracious truth, but rather finds it a stumbling-stone, or something to stir up all the enmity of his sinful heart, and when the subject is presented to him his wrath and indignation burst forth and have no bounds; every faculty of his unrenewed nature rises up in opposition to such a monstrous doctrine, as he is pleased to call it. How wonderfully does this prove what the apostle says in his letter to the brethren at Rome. He plainly sets forth their condition, Rom. iii. 13, 14, and says of such, "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." Nothing but a power that can conquer a rebel sinner can ever make such an one as the apostle here describes love and bow to the will of God in sweet submission. Blessed power that conquers rebels and makes them loving subjects of God's government! Faith shows such the blessedness of the doctrine that they once abhorred, and by that faith which is given unto them they come and sit down in the kingdom with Abraham, Isaac and Jacob, and with singing unto Zion. When we are thus brought by God's conquering love and grace to love that which we hated, we realize how great is the change.

In view of such wonderful manifestations of God's mercy and grace to us we should live so as to glorify God, and so set forth what he has done for us in making us fit subjects to dwell in his glorious kingdom, and become, as were those Thessalonian brethren, ensamples unto all that believe. My prayer is, that the church of God may arise and shine, showing forth the glory of her King, and so be a sweet resting-place for weary pilgrims.

E. S. CULY.

FRANKLIN, Ohio, Dec. 10, 1908.

EAST SHOKAN, N. Y., Nov. 3, 1908.

ELDERS CHICK AND KER—DEAR BRETHREN:—I want to pay for the SIGNS, and write a few lines once more, but so many things come into my mind at once that I feel confused. I love the SIGNS, it seems to get better all the time. The editorials are plain to me, as also was Elder Durand's views upon the lion and the lamb: the Spirit and the flesh, but when I read your views upon one God and Mediator, and Elder Ker's views upon the seven churches, I was much lifted up in my mind, and these words came to me, "Glorious things are spoken of thee, O city of God." All the dear Elders and brethren write in a lovely way. The Lord knows what I am better than I do, and I am glad he does. I love all the dear brethren and sisters in the Lord, for they believe in the predestination of God. I believe that when Jesus died the work of salvation was finished and he made all things new.

I am living among self-righteous people, who can obtain their own salvation. When they see me mournful they say, Why are you so sad? If you were a christian you would be more cheerful. They say, Here are two churches, why do you not go to one of them? I

have told them I wanted to go where I could hear the gospel preached, and that the Old School Baptists were the only true church of God on earth, as I believed. Then they become angry, as they hate the doctrine and those who love it. I have been a mourner from a child. It seems to me that the greatest comfort I ever had was when I was burdened and saw no way of escape, and then these words which I read in the Bible came to me, "Blessed are they that mourn: for they shall be comforted." A light seemed to shine around me; I wanted to tell it to every one and speak of the dear Savior I had found, but I did not tell any one except Uncle Isaac Avery. He wanted me to go to the church, but I waited for some time, and then he urged me again. I loved the ordinance of baptism, but I wanted to get better.

I think brother Horton is right about how men are ordained for gospel preaching. It seems that people are becoming worse. I remember Deacon Montrose, my grandfather, telling my mother that before her generation passed away there would be perilous times. I believe we are near the last days. My father, mother, four brothers, three sisters and my husband are all gone from earth, and I am living with my daughter now. I have one sister left. All this makes me feel solemn. Many times I have shed tears when reading the book of Job. His comforters were just the same as are around me, they all talk the same language, they say there is no experience or revelation from God, that all such things are imagination; but I know better, for everything that I have seen, felt and heard was not imagination; it all came when I least expected it. What you wrote to me in the SIGNS is true. None but Jesus knows what all these revelations mean. I could

not tell, but I thought a few words from one of you dear Elders might comfort me a little. Your words were comforting and tender. If I could see some of the Elders to talk with them, I feel that I could tell them of my travels through life better than I can write. There have been times in days gone by when I have been lifted up and felt as though I could have leaped over a wall; but it is not so now, gloom or darkness surrounds me, yet I know that the Lord is ever nigh; I am, however, much confused in mind. Many read the Bible and apply it to suit themselves, seeking to support Sunday Schools and Sabbath days. Do you not think when the Lord said, "It is finished," he included the Sabbath days also? We are observing Sunday, and Sunday is not the Sabbath. As for me, I cannot keep any day holy; I esteem every day alike, and cry unto the Savior, Hide me till the storm be past.

I hear the language quoted, "Choose you this day whom ye will serve." He was talking to the people of earthly things, and he knew they would do just as they did. I find my own righteousness so vain that when I count up all the cost, without free grace I know I am lost. I live in fear and trembling. If I have little seasons of peace, something will come in to annoy my mind. Though Satan appears to stop up our way, and to fill us with fear, he cannot take from us, though often he tries, the heart-cheering promise that our Lord will provide. Yet often I feel as though the Lord had forsaken me, and that he will be gracious no more. It seems to me if I could get a little word now and then from some one who knows the Lord it would be of much comfort to me, for I have no one to talk with about the things I love.

"As on some lonely building's top,
The sparrow tells her moan,
Far from the tents of joy and hope
I sit and grieve alone."

But I cannot write as I wish. When I am alone, then the Lord seems nearer.

"How sweet the name of Jesus sounds
In a believer's ear."

I have loved his name from a child. A neighbor came in to-day and told me about the two days meeting, and that you were there. I felt well-nigh heart-broken, and could not help shedding tears. Had I known it, I would have been there and heard you, and had you stay with us over night. I am sure we would have enjoyed a visit from you.

I have written this letter at times, as I was moved. It is now near the end of the year, and another sorrow has overtaken me: my last sister, and only earthly comfort, was called away one week before Christmas. Her name was Polly Winchell; she was a firm believer in our faith and order.

I remain your afflicted sister, as I hope, in Christ,

(MRS.) HANNAH HURLBURT.

HAMPTON, Iowa, Jan. 19, 1909.

DEAR BRETHREN EDITORS:—This has been a beautiful day, and my mind has been resting upon the works of nature. How complete are all things which were created by our God, and how completely everything works, as he purposed it to do, since the creation of the world. We have the seasons: spring, summer, autumn and winter; seedtime and harvest, all for the benefit of mankind. Also the world of nature remains just the same as when he made it; there is no change, for he pronounced everything good, and very good. But what a vast difference between the inhabitants of this earthly globe, that is, the human family, and

how few realize the great goodness bestowed upon them by their Creator. He has given all the natural blessings they need. For one moment look at the wickedness that is in the world; for this wickedness he once destroyed the inhabitants from the earth, saving only eight persons. What a few! And there are but few at this present time saved in the antitype, and these I believe to be the church of the firstborn, whose names are written in heaven. They number only a few out of every kindred, tribe and tongue under heaven; they are an afflicted and poor people, who shall trust in the name of the Lord. Noah and his little few, who were saved in the ark, trusted in God, and it has been so down to the present time. The world of mankind little knows why this natural world stands; with all the wisdom they possess, or ever will possess, they cannot know the reason why; worldly wisdom cannot know. Only the few can tell the reason, and they hold the secret locked up in their own hearts, written there by the finger of God, and they did not learn it by worldly wisdom. They are the only people who can answer the question, and the answer is, that it is because of the elect of God. The world would not endure one moment longer, only for the elect's sake. Dear brethren and sisters in the Lord, as Moses could say, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thy enemies shall be found liars unto thee; and thou shalt tread upon their high places." We can trace this little few down to the present day. When Jesus was here in humanity they were his followers; see them to-day surrounded by worldly religionists. How

ed to them; the more they catch in their net the louder they shout, saying, What great things we are doing for the Lord. It is more for filthy lucre they desire them than for anything else. But the foundation of this little few is as solid as the days of eternity, and so they do not rest upon filthy lucre, Jesus Christ is the chief corner-stone, and they are built up an holy temple in the Lord; he is the rock of their salvation, and shall stand forever. This rock shall break in pieces all other kingdoms. So we see that this natural world is as good as when the Lord made it, and without change, though man is fallen. It is so with eternal salvation to the little few; in this there is no change since the beginning. All of them are taught of the Lord in the heart; a religion of the heart, and not of the head. O may God deliver all his saints from the snares of the wicked one. May they be kept watching as well as in prayer, looking to Jesus, who is the author and finisher of their faith.

Brethren, I have written these lines with much fear and trembling. I look over my religious life, and see the crooked way that I have taken, and my sinful nature, which is prone to sin, so that I know that in my flesh dwells no good thing, but by the grace of the Lord I received a hope in Christ, if not a poor, deceived mortal. I think often of the changes which have taken place in our borders since that time; some have gone off and denied the faith, and are now our worst enemies; they have joined some of the daughters of the mother of harlots. I could name many of her daughters, one in particular is called "Christian Science." Some have forsaken the faith and advocated other doctrines, but Paul gave the church warning of these perilous times, and our God

has a purpose, and all shall work together for good to his church and people. He will always have witnesses, and will never be left without them, so, dear brethren, be of good cheer, our blessed Lord will never forsake us, and when life's journey is over he will take us to heaven to rest.

May God bless you, precious brethren editors of the SIGNS, and give you wisdom from on high to conduct the SIGNS as well in the future as you have in the past. I hope that brethren will write for the feeding of the sheep and lambs of the fold and for the upbuilding of the Zion of our God. This is the humble prayer of one of the least of all.

Your brother,

E. A. NORTON.

NEWARK, Del., Jan. 29, 1909.

DEAR EDITORS:—I herewith send you a letter written to me by our dear young sister, Lida Davis. She was baptized last meeting, and as she was not allowed, through great fear and trembling, to say much when she came to the church, I thought it would interest others, as it has me, to read her experience. She is still in her teens, and all she writes is the language of her own heart. It speaks for itself.

Your brother,

J. G. EUBANKS.

NEWARK, Del., Jan. 14, 1909.

DEAR ELDER EUBANKS:—I have been troubled in mind ever since I left you the other morning, for I am afraid I said something that would cause you to misunderstand me.

In some way, about two years ago I was brought to see how sinful I was. I was in darkness and there seemed to be no way out, and I felt that I was lost. I would get off by myself and read the

Bible, but I did not get any comfort from it. I prayed and prayed to God to guide me and show me the way, and I know he did. I went to the Presbyterian meetings several times, and listened to the minister preach, but I could get nothing from it; I would leave feeling just as hopeless as when I went. One Sunday I went to Welsh Tract and heard you talk of salvation by grace, and I seemed to reach out and grasp a little hope. I wanted to hear more, so I went regularly for a while. The sermons seemed for me. The little hope I had was strengthened, and I would always leave feeling comforted. Then I thought I would go back to the Presbyterian meetings, for I wanted to see if I felt that way there, but it was the same thing as before: as if I had nothing to do with them, and always there was something that drew me back to Welsh Tract. I loved to be with you all; it seemed as if I could not stay away.

You used to tell me to come to your home and talk with your wife, and sometimes I would go just for that purpose, but when I got there I could not say a word. I wanted to ask her about these things, but could not. Several times I wanted to speak in meeting, but could not tell them how I felt, and I thought they would not understand. But that Sunday I could not leave without going to you; I was drawn by a power I could not resist. O how I wanted to be with you all. I knew then, as I do now, that God had led me to the Old School Baptists. I know I could never be satisfied unless with them, and O the happiness I feel when I think of that blessed hope of one day living with Him. I have never done anything to deserve his goodness. How thankful I am for his mercies to me.

I hope you will pardon my writing to

you, but I know you will understand. I hope you will allow me to sign myself, your little sister in hope,

LIDA DAVIS.

SOUTHAMPTON, Pa., Dec. 6, 1908.

DEAR BRETHREN EDITORS:—I send you a letter written to me Dec. 15th, 1881, by the late George W. Lindsey, of Newark, Del., in which he relates a portion of his experience. He was well known by all of our ministering brethren who have visited among us during the last forty-five years, and you, brother Chick, have known him nearly as far back as that. All brethren who have served the Welsh Tract Church had fellowship for him, and would gladly have welcomed him into the church. In a letter written to me in December, 1873, occurs the sentence: "About twelve years ago I found myself to be a poor, lost, wretched sinner, and have a little hope that I have since then had a view of the glorious plan of salvation by grace, and have been led to rejoice in it, but feel too sinful, unworthy and rebellious to do what I have really felt my duty to do."

Your brother in hope,

SILAS H. DURAND.

NEWARK, Del., Dec. 15, 1881.

ELDER S. H. DURAND—DEAR FRIEND:—I feel as though I would like to have a good long talk with you through the medium of the pen, but my mind and memory have become so impaired from so much worriment and mental labor I can scarcely write, talk or think much of my time. I suffer very much with a nervous oppression in my head, the result of overwork, but have reason to be thankful to God that he has preserved me thus long on my mortal pilgrimage, a poor, sinful and rebellious creature. I feel my-

self an unfit companion for the world; have long felt it a waste howling wilderness, while I have long felt a desire to have a place in the visible church, which I feel to be my home, but I have always felt myself so small and unworthy that I fear I could not fill even a doorkeeper's place.

About the year 1863 I began to have serious impressions. I was then in the employ of John W. Evans, at the Newark depot, a dealer in grain, coal, &c. I became very much drawn to old Elder Barton, and when I would have leisure I would go to the large grainhouse, which was quite elevated, where I had a good view of Welsh Tract meetinghouse, also the residence of Elder Barton. Time and again I would visit the place, and really thought the place was holy. I continued in this frame of mind for some time, and finally Mrs. Griffith, of our town, was baptized and received in the fellowship of the church. Elder Leachman preached on the occasion from the text, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels," &c. I then and there first saw my condition, a lost, perishing sinner. His discourse was powerful. I was then employed in the bank as clerk, and my misery and lost condition nearly incapacitated me for business at times. Every day I would long for the time to come to close, so that I could go to a wood about three-fourths of a mile distant to try and pray for relief, but when the bank would close I would start for the wood, and the nearer the wood the worse I would get; everything seemed to be blackness and darkness upon me, and I would not go to the wood at all, but wander about until night, and then return home again, and still no relief. This state of affairs continued all one summer. I would take my Bible to

some secluded spot in the bushes, but often would not open it; it would seem like presumption for me to do so. Finally I began to receive great comfort in hearing the gospel preached; the plan of salvation through grace seemed to be opened up to me in great beauty, and after hearing a discourse preached my mind would be so completely absorbed that I could scarcely separate from the minister and members of the church. I would, however, keep my feelings concealed, and when I would go outside and mingle with the congregation my mind would be so completely absorbed it would be impossible for me to carry on a conversation on ordinary subjects, and to this day I experience the same feeling. It is written, He who knoweth his Master's will and doeth it not shall be beaten with many stripes. Again, it is written, I will put my laws in their mind and write them in their hearts; and, my dear friend, how often have I pondered over these things to know whether I knew anything about the Spirit of Christ. The wicked, vile nature I still carry with me, which keeps up a constant warfare against another nature or mind within me, encourages me sometimes to think that I have a little hope.

I have given you a few hints of some of my exercises, yet hesitate whether to send them or not, fearing I am talking about something I know nothing of, but hope you will overlook my imperfections and shortcomings. I would like to see your views in the SIGNS of when Israel came to the Red Sea, Moses, a type of the law, commanded them to stand still and see the salvation of God; hence all who crossed over represented spiritual Israel, yet it seems some fell in the wilderness, and if I am not mistaken, a larger proportion remained on this side

of Jordan than those who crossed over into the promised land, which I take to be a type of the church.

I will not try your patience longer. Please consign this letter to the fire when you read it, and believe me your friend,

G. W. LINDSEY.

TEHUACANA, Texas, Dec. 31, 1908.

DEAR BRETHREN EDITORS:—The time is a little past for me to send my renewal subscription for the dear old family paper, the SIGNS OF THE TIMES. It contains nearly all the preaching I get, outside of the Bible, and it would be a hard task for me to do without it. I would like to talk with all the dear brethren and sisters who contribute to its columns, but I can hardly write at all, on account of nervousness, and, beside, I am such a poor, ignorant, insignificant worm of the dust that I fear I might bring reproach or disgrace upon the cause of my Lord and Master, and I would rather close my mouth in silence the remainder of my days than do that. I receive so much comfort and encouragement in reading the good letters that I would like to take the writers all by the hand and tell them how much I love them for the truth's sake. It seems I am so low down in the pit of darkness that it would be impossible for me to write anything that would be of interest to the household of faith. I often think, Is there any one in the same condition? for I am made to cry out often, "My God, my God, why hast thou forsaken me?" Why hast thou left me so long to grope in the darkness? I also am made to cry, O Lord, "restore unto me the joy of thy salvation," if indeed I have even known anything about it. The question often comes to my mind, Is it possible that a child of God can have the evil, wicked thoughts and imaginations

that are mine, for they are many? Then there is another question that arises in my mind: Is it possible for one who has not been born of the Spirit of God to enjoy the presence and association of the followers of the meek and lowly Lamb of God?

But I had better bring this letter to a close. If, after examination, you should publish it, correct all mistakes and forgive me for troubling you. When it goes well with you remember me, a poor sinner saved by grace alone, if saved at all.

JOSEPH H. BOZEMAN.

GLENS FALLS, N. Y., Dec. 18, 1908.

DEAR ELDER KER:—It is the spirit of the law of life in Christ Jesus that is referred to in Eph. ii. 1: "And you hath he quickened, who were dead in trespasses and sins." This operation or quickening process is a transpiring process in the hearts of the people of God now and here while we live in the flesh; those who were "pricked in their heart" and said, "Men and brethren, what shall we do?" were raised above the law to believe on Jesus. One cannot know him without knowing the power of his resurrection, for in the salvation of his people the events of his death and resurrection are inseparable. If then I claim that "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," it must be that I also have part with him in that operation, else "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." If there is no such thing as knowing the power of his resurrection to-day, or in our experience, then we are yet in our sins. But he has given us the victory over death, and it has lost its sting. I

know full well that I do not dread it as I did before I had a hope in the power which raised up Christ. I am hoping this is the same power that quickened me to walk in newness of life. It is a ceaseless operation in us, going on all the time toward its perfection, whether we realize it or not. It began when in our experience we first saw as through a glass darkly, and will continue until we see him face to face. The spiritual vision grows more and more vivid as we go from strength to strength; so are we raised or removed farther and farther from the law, as to hoping in it for salvation. By the grace of God I feel farther from it each year, if not each day, as by here a little and there a little I am assured again and again that by the deeds of the law shall no flesh be justified. Shall we not consider the operation of faith in our hearts as a constant one, working in us every moment according to the measure of the gift of grace?

Sincerely,

E. R. KINNEY.

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THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908; 09 means 1909; 10 means 1910; 11 means 1911, &c.

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EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1909.

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Second-Class Mail Matter.**EDITORS:**

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.***I CORINTHIANS XIV. 34, 35.**

SISTER Belle Rupert, of Altoona, Pennsylvania, desires our views upon 1 Cor. xiv. 34, 35. Like all the admonitions of the inspired apostles this is of importance to be considered. The two verses named read as follows: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

Perhaps it is well at this time to call attention to this subject, for the reason that in different sections of our country among the churches of Christ there are divergences of practice as regards the part which women take in the affairs of the churches. In the north at conference meetings, as they are called, all members, whether men or women, are at liberty to take part, by speaking as their minds may be led, upon whatever may then be impressed upon their minds; in most of the churches in the north, but not in all, women do not vote upon any subject. In the south it is not the custom for the women to speak in the church meetings, which are the same thing as the confer-

ence meetings in the north, but they vote upon all questions; at least, all that we have known anything about vote just as do the men. We do not know the custom in the west at all. It may be that in some sections in the south women do not vote, but we have never heard that this was so. Beside, in the north social meetings are sometimes held for narrations of experience, or the speaking of the minds of brethren and sisters upon some portion of the Scripture, or upon some scriptural subject. We have never heard of this being done in the south. We believe, however, that in all the churches, both north and south, it is the custom for all who wish to become members of the church, by way of baptism, both men and women, to give publicly a narration of the reason of the hope and faith that is in them; so that once, at least, in the life of members of the church all alike speak publicly in the church. These differences of custom have never called forth any difference in fellowship among the churches, and this is right, yet it is right also to seek to know what the will of God is in this, as well as in other matters pertaining to the order of the church. The testimony of the Scriptures must settle this matter for us all, if we may come to understand their teachings.

We desire to add another thought right here, or rather to enforce it, viz., that there can be no real contradiction in the testimony of the Scriptures, however much seeming difference there may to us appear to be in them. The fact that the apostles gave to one church directions regarding this or any other matter, differing from what was said to another church, does not imply any contradiction whatever, but only that the circumstances in the two churches differed. Thus it has been thought by some that Paul and James

differed with regard to the doctrine of justification; one saying it was by faith, and the other by works. But when it is remembered that Paul was correcting one error, and James the opposite error, there is seen to be perfect harmony in their teachings. So with regard to the subject named in the text; the teaching of Paul here in nowise contradicts what is elsewhere said with regard to women who did speak in the gatherings of the churches, and who were, as it appears, approved by the apostles in so doing. The apparent difference in the teachings of the apostles was not a difference of faith or practice at all, but simply implies a difference of the circumstances surrounding those to whom they were writing. Also in this text it must be manifest that the apostle forbids something different from what he seems to command and does give rules for in another place in this same epistle. From the teaching of this text some brethren in the north have gathered that women ought not to vote in the business of the churches; on the other hand, our churches in the south have gathered that women ought not to speak, but have a right to vote, yet all, both north and south, think that women should speak once, at least, publicly before the church, viz., when they offer themselves as candidates for baptism. It appears to us that if the text under consideration forbids women to speak at all publicly, it would also forbid that they be heard the first time; and if the text does not forbid that they shall speak in the way of giving a narration of their christian experience once, how can it be made to appear that they shall not have the privilege of speaking in the church of the daily and hourly ups and downs of their travel in after days as well?

We will briefly call attention to several

places in the Scriptures which seem to show that in some manner and at some times women were accustomed to speak publicly in the churches. First, we know that under the old covenant there were women who held public places among Israel, and who were accustomed to taking part in public exercises pertaining to the worship of God. There were women who were recognized to have the Spirit of God upon them and who were regarded as leaders; and some are called prophetesses, as, for instance, Miriam, Deborah, Huldah, Noadiah and others. In the New Testament we read of the prophetess Anna, and in Revelation we read that the evil woman Jezebel claimed to be a prophetess. It may be well here to call attention to the fact that the word prophesy in the Bible does not exclusively mean the power of foretelling future events, but, often, the power of speaking in the way of teaching, exhortation and warning, and of setting forth the will and word of God in a general way. Those who gave instruction, with the power of the Spirit in any way, were called prophets or prophetesses. In the New Testament we also read of women accompanying the Savior in his journeyings, and of their ministrations to him, and of the active part which they took after his death and burial, and that they were among those who, after his ascension, continued in prayer and supplication with other disciples. (Acts i. 14.) Philip, as we are told, had four daughters, which did prophesy. (Acts xxi. 9.) See also the quotations from ancient prophecies in Acts ii. 17, 18, in which it was recorded that their sons and their daughters should prophesy. Whatever else this word prophesy included, it did include the thought of open or public teaching, or exhortation, or confession of the work of the Lord. Beside this, Paul recognizes

the right of women to pray, or prophesy, in the churches, and gives strict rules as to a becoming behavior in so doing. In chapter eleven he declares that it is a shame for a woman to pray or prophesy with her head uncovered. The whole connection shows that he is speaking of the custom of prophecy and prayer in public worship. Paul does not contradict himself in these two places; we must not, we dare not, for a moment think this; it must therefore be that he does not mean the same kind of speaking in the one place that he does in the other. Our judgment, after much thought for many years past, is this: that while he does not forbid that women who have the Spirit should speak in the assemblies of the church, of things that pertain to vital godliness, whenever occasion offers, yet it must be humbly; not as one teaching with authority or assuming to dictate, but with humility and submission in feeling and in manner. They are not to usurp authority; it is to be in the church as in the home. Paul, and all the word of God beside, forbids that women should seek to rule in the home, so also he forbids that they should seek to rule in their spiritual home, the church of God. But as women may in the home commune of all that is in their hearts with their husbands, yet so as to be in subjection, so in the church they may commune of what is in their minds and hearts with the church, yet not as assuming authority, but simply bearing testimony to the teachings of the Spirit in their hearts.

We present these thoughts as what seems to us to be the teaching of the Scriptures regarding this matter, and the meaning of the text under consideration.

C.

GENESIS XXIV. 27.

"I BEING in the way, the Lord led me to the house of my master's brethren."

Sister Mary E. Lake, of Hurricane, W. Va., desires us to write something with regard to these words.

Many years ago, one who was very dear to us said of this very text, "There is much in being in the way." The expression has never been long absent from our mind since then. This language, "being in the way," is but one form of saying, being about the business which my Master put in my charge; going on in the way in which my Master had bidden me. Thus Peter was in the way when upon the housetop he was praying to the Lord, and the Lord brought him to the household of Cornelius. Philip was in the way when he went at the bidding of the Spirit down into the wilderness and there preached a full Savior to the eunuch. Paul was in the way when he obeyed the voice of the Spirit, going where he was led, though not knowing the future, only that in every city where-soever he might go bonds and imprisonments awaited him; and again and again the Lord led him to the house of his Master's brethren. The same thing is true of every servant of God who is careful to go forth as the Lord commands him. Being in the way, not out of it, it is true still that the Lord leads his servants to those who are brethren of the Lord Jesus Christ. Paul plants and Apollos waters, but it is God who gives the increase, or, in other words, prospers the planting and watering.

It is not needful that we repeat the narrative which leads up to this confession of the servant of Abraham, but some few things we may refer to briefly. First, the name of this servant is not given at all in the narrative, he is simply many times

called Abraham's servant; and when speaking, calls himself by no other name. This was claiming a far greater dignity than his own proper name could have conferred upon him. In the thoughts of all who knew his master, to proclaim himself Abraham's servant was to confer upon himself honor, and to secure their attention and regard; all who honored Abraham would also honor him. Ambassadors for any government to any other country do not receive honor there in their names, but in the name of the government which they represent. Thus also in the kingdom of heaven, nothing ought to be considered, nothing before God is considered, except this one thing, Is this or that person a servant of God? All the honor, praise, regard or favor shown to him there is not because of any earthly position or name he may bear, but solely because he is the Lord's servant. In and of himself he may be of small account among men in every way, but if he be the servant of the Lord all who love the Lord will hold him in esteem and honor him; by so doing they honor the Master whose servant he is.

The narrative also shows that this man was possessed of the spirit of a servant. He was a willing servant, who, first of all, honored Abraham. This spirit cannot be wrought by any master in the heart of any servant, and yet no man is a true servant of his master without this spirit. Abraham could not confer this spirit of faithful service upon his servant, yet he was such a servant; the Lord had made him so. What masters on earth cannot do with their servants, the Lord does do in preparing his servants to serve him; he gives them a willing mind, and then their service is accepted. Solomon gave thanks to God that the people were able to offer so willingly of their sub-

stance. How happy would be that government whose citizens paid their taxes willingly and gladly. How happy are the citizens of Zion, for theirs is a willing service; they long to render more service.

It is, in the third place, this willing spirit that kept Abraham's servant in the way. It is this that leads all the people of God in their service. So Paul could say, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The blessed Master was possessed of this spirit of willing service, and so he could say, It is my meat and drink to do the will of my Father in heaven. By the inspired psalmist the dear Redeemer also said, "Mine ears hast thou opened." That is, mine ears hast thou bored, as was provided under the Mosaic law. If a man desired of his own will to be a servant to another, he was brought to the door, and against the post his ear was bored with an awl. This was a token in the eyes of all who should see him that he was a willing servant. So Jesus said, "I delight to do thy will." How blessed are they in whose hearts have been wrought this willing obedience to God; these partake of the Spirit of the dear Redeemer, and are his own treasure. So this servant of Abraham stands forth as a type of him who was to come, and to whom all the types pointed. Such as these the blessed Lord brings at last to dwell with their Master's brethren. With all the willingness, and all the service rendered, they never claim any merit, nor boast in the results of their service, but always say, The Lord led me to this place, and they thank God, first, for the willing mind, then for the power to in any measure act out this willing mind, and then for being kept in the way, and for the outcome, dwell-

ing in the house of their Master's brethren, and so one song only is sung, and that to the praise of God. C.

THE TWO WITNESSES.

DEAR EDITORS:—Having been a reader of the SIGNS for nearly a half century, I take the liberty to ask brother Ker's views on the eleventh chapter of Revelation, concerning the two witnesses. I was much entertained by reading brother Chick's "Greeting." I am eighty years old, and all the preaching I get is through the SIGNS, so if I have asked too much you can charge it to the account of one who hungers much for the truth as is given by God's ministers.

LUCINDA RILEY.

BOWEN, ILL., Dec. 30, 1908.

The request of sister Riley would lead us into deep water should we attempt to grant it. Many of the sayings of the book of Revelation are shrouded in mystery, owing to the highly figurative language used. Because of the enmity and wicked persecution of kings and others of authority, the Holy Spirit was pleased to speak in parables or figures, often using the term "Satan" with reference to those who practiced such tyranny and malicious wickedness; at other times applying the term, "the beast," to the same characters. The word "days" is often used when years are meant; hell, when tribulation and sorrows are meant; heaven and earth, when the old covenant, with its rites, forms and ceremonies, is signified; new heaven and new earth, when the gospel dispensation is presented. Hence, without definite knowledge of those wicked characters, and events as to when and where they took place, it is impossible to give an opinion that would be correct or satisfactory. The same difficulty confronts us in attempting a solution of the subject suggested by our sister. If commentaries were consulted, perhaps no two would agree, and as the Lord does not reveal natural things, such as characters, dates, &c., we are utterly

unable to understand much recorded in Revelation. There can be no question but that John, and the other servants to whom they were signified, understood those things which were "shortly to come to pass," but our opinion is that very few, if any, understand them now. While we would desire to know such things, and while we have as much pride perhaps as most men, we frankly confess that there is much more in the sacred word of God that we do not understand, than there is which we hope we have some knowledge of.

Now with reference to the two witnesses, some things might be suggested as to how the Lord has dealt with men, and the benefit derived from the testimony of his witnesses. To some witnesses of ancient times power was given which corresponds with that given the two witnesses mentioned in Revelation. When the Lord began to speak to men by man he did not send one witness alone, but two. When the time came that Israel, in Egyptian bondage, should be reminded of the promise to Abraham, Isaac and Jacob, and to be delivered from the power of Pharaoh, the Lord sent to them Moses and Aaron. He told Moses that the place whereon he stood was holy ground; not the literal earth upon which his feet rested, but as a witness between God and his people, the place he occupied was holy. The same was also true of Aaron, who was the high priest between God and the Israelites. Moses and Aaron traveled together, both witnesses, speaking the same things. To them was given "power over waters to turn them to blood, and to smite the earth with all plagues," which power was fully demonstrated in the land of Egypt. Then Elijah and Elisha, two witnesses, speaking the same things, had power given them

to shut up the heavens, that it rained not on the earth by the space of three years and six months, and to call down fire from heaven. Thus "the law and the prophets were until John," and were not they clothed in sackcloth and ashes? Was it not a dispensation of days and years of darkness and sorrow? But "since that time [the coming of John] the kingdom of God is preached." Here two witnesses meet: the law and the prophets and the preaching of the kingdom of God. The sending of witnesses by the Savior was two by two speaking the same things: "The kingdom of heaven is at hand." It has ever been necessary that one witness should corroborate the testimony of another to add strength thereto, and thus confirm the testimony. Of the law and gospel referred to as two witnesses, each is found corroborating perfectly the testimony of the other; the law testifying of certain events to take place in order to salvation. The gospel testifies to the fulfillment of every declaration and type of the law. Without the law and the prophets we would not understand the gospel dispensation, and without the gospel dispensation the law and prophets would be without signification. The witnesses above mentioned, with many others, have presented themselves to our mind, and we refer to them because we are sure of presenting the truth in connection with them, even though we may utterly fail to touch the subject suggested by our sister.

With regard to the two witnesses lying dead in the street three days and a half, we shall merely state that they were in open view during that time. While the law was fulfilled in every jot and tittle it was not destroyed, and while the kingdom of God was persecuted and the testimony thereof suppressed, it was not over-

thrown. Daniel said, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." The period while no testimony was being given may be synonymous with the declaration of Zechariah the prophet: "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." Of one thing however we are sure: that during the time Christ was in the tomb there was no testimony of God and his works, neither by the law nor the gospel. The law was fulfilled and all types and shadows done away. But no testimony of that great work could be given until the resurrection of Christ from the dead. Thus darkness covered the earth. We have no record of a spiritual emotion in all the world during the terrible three days and nights while Jesus was in the heart of the earth.

The two witnesses mentioned in Revelation are said to be "the two olive trees, and the two candlesticks standing before the God of the earth." When Zechariah saw in vision these things he asked the angel who talked with him what they were, and he replied, "This is the word [testimony] of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." Thus we see these witnesses testifying to the power and grace of God, which is the testimony of both the old and the new testaments. Not by might, nor by power, but by the Spirit of God the dead live, the house is reared and sustained.

The two anointed ones mentioned in the same chapter of Zechariah, that stood before the Lord, were, no doubt, Zerubbabel and Joshua, the king and priest of

God at that time, but they were only types of Christ the two in one, he being anointed of God both King and Priest, and in this character he ever stands before God. As King, reigning over all worlds and beings, executing the will of the Father. As High Priest, having obtained eternal redemption for his brethren, he ever liveth to make intercession for them. K.

PSALMS CXXXIX. 7-10.

WILL Elder Ker please give his views through the SIGNS on Psalms cxxxix. 7-10: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." And oblige yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky., Jan. 31, 1909.

The personal experience of each pilgrim of Zion is so clearly presented in the Psalms that we are apt to forget the statement of Peter: "The Spirit of Christ which was in them [prophets] did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Peter most positively declared David to have been a prophet. Hence it was Christ in him testifying beforehand, saying, "I will praise thee; for I am fearfully and wonderfully made: marvelous 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."—Psalms cxxxix. 14-16. Taking therefore this view first that it was Christ in David who uttered the words suggested by brother

Sloan, we see not man, with all things put under him, "but we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honor." He, the Son of man and the Son of God, asked the questions, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Not that a shadow of prospect existed that he might wander from the Spirit of God, nor that the faintest desire would arise in him to flee from his presence, but realizing the omniscience and omnipresence of God, he declared that truth, or doctrine, in the questions.

In Psalms twenty-two, Jesus describes his life from his birth to the cross, with all the dire distress between the two most wonderful and sacred events. Yet in Psalms twenty-three he declares the Lord to be his Shepherd, and because of that truth he should not want. In God's faithfulness there were given pastures and still waters, and through his watch-care the Son should lie down in the one and be led beside the other. Yea, though he walked through the valley of the shadow of death, he would fear no evil, for the reason God would be with him. His rod and his staff in that very place would be made manifest. His Shepherd would restore his soul, bring him forth from the dead and anoint his head with oil that his cup might run over, he dwelling in the house of the Lord forever, the Head of that house: the redeemed of God.

The Father was with him and in him while in the flesh, yes, in every step, in every word, in every work. When at the age of twelve years talking with the lawyers and doctors, the Spirit of God was there. When in Jordan at his baptism the Spirit was there, and also in the wilderness the presence of God was there

to keep his Son in the days of temptation. If he ascended into heaven, there he found God, it being his throne; if he made his bed in hell (grave or earth), there he found God, because it is his footstool. The two extremes, so to speak, are here presented: the perfect joy and peace of heaven and the anguish and bitterness of the earth. God is in each place, beholding the glory of the one and the tribulation of the other. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Should he consider the greatness and the depth of the sea, and the "living creatures" thereof, even there the creative power of God would be manifest and his dominion over all things appear, so that Christ, as man, could not doubt God. Or should he, in mind, go into the very depths of the law, and there behold the wonders of the deep, ordered in the unfathomable mind of Jehovah, as figures of himself, which must be fulfilled in him, all shadowing forth his sufferings and death, even there the Shepherd's hand should lead him, and his right hand hold or sustain him.

The children of God also know, experimentally, that all things are open and naked to him with whom they have to do; therefore they cannot go from his Spirit nor flee from his presence. His Spirit being in them, it is impossible to go from it, and "the angel of his presence" being with them, they cannot flee from that. Yet with sorrow and shame we often are made to confess in the language of the poet:

"Prone to wander, Lord, I feel it!
Prone to leave the God I love!"

Were it not for his unchangeable love and perfect work we would be forever banished from his courts, but though we forget him and wander away, kindly he follows wherever we stray. Yes, even now the ninety and nine are safe in the fold while the Shepherd seeks the one astray; he always finds him, and restores him to the flock. He is our Shepherd, we shall not want. He leads us in pastures fresh and green; he also gives us to drink of bitter waters. He has promised never to leave nor forsake us, therefore he is ever present. K.

MARRIAGES.

By Elder F. A. Chick, at the residence of the bride's parents, on Thursday, Feb. 4th, 1909, Frank A. Hixson and Miss Mary S. Hart, both of Pennington, N. J.

OBITUARY NOTICES.

Miss Mary Eva Sayer, our dearly beloved sister in Christ, passed out from this life Feb. 12th, 1909, in the 65th year of her age. She was born at Sayerville, near Warwick, N. Y., Oct. 18th, 1844, the daughter of William Ellison Sayer and Mary Ann Brook, and was baptized in the fellowship of the Old School Baptist Church at Warwick by Elder J. N. Badger, June 27th, 1875. Sister Eva had not been in good health for a number of years, but nevertheless her death came suddenly and unexpectedly to us all, being due to organic heart trouble, while visiting at the home of her sister, Mrs. Joel H. Crissy. The Sunday before she died she attended both the morning and afternoon meetings of the church, but her weariness of body afterward was extreme. Surely it can be said of her that her devotion to the cause of Christ was unswerving to the end. A member of the Warwick Church, baptized fifty-nine years ago, says she cannot recollect sister Eva ever missing a church meeting. If absent from home, she made it a point to always return in time for those meetings. In later years, when compelled to reserve her strength, it was not unusual for her to decline invitations out from home if she felt that accepting them would weary her too much to enable her attending meeting the following Sunday. The church and all things pertaining to it, temporally and spiritually, were first in sister Eva's mind and heart. Being such a faithful one as she was, our loss is truly a sore one, and her departure being so sudden, we cannot yet realize that she is really gone from us. Being not merely a

"hearer of the word," but a "doer of the word" also, we have for her a strong hope that she has entered into the fullness of her eternal rest in the Beloved at the right hand of the Majesty on high. Many portions of the Scriptures were dear to her, but especially the twenty-third Psalm and Paul's letter to the Philippians, which she had read and reread many times. She had marked in her Bible the first verse of the fourth chapter, which was very characteristic of her attitude toward the truth, and this was the text used by the writer at her funeral. The church was her "joy," her "longed for," her "dearly beloved" and her "brethren." It was her desire to see and to hear of Old School Baptists everywhere standing fast in the Lord, and not taking up with any of the modern ideas in religion as they come along. She leaves one brother, Wm. Benjamin Sayer, one sister, Mrs. Joel H. Crissy, and her family, and one half-sister, Lydia Ellison Sayer, to mourn her departure, to say nothing of other more distant family connections and a host of friends and brethren here and elsewhere, for sister Eva has visited the eastern associations of the Warwick correspondence and was known among them all. Her brother, Wm. Benjamin, is now left alone at the homestead, where for so long he devotedly cared for his sister. Our hearts go out to him in sympathy, and to the sisters, and to all the mourning ones.

The funeral was held from the home of Mr. Joel H. Crissy, services in the church she so dearly loved, and interment in Warwick Cemetery.

HORACE H. LEFFERTS.

WARWICK, N. Y., Feb. 18, 1909.

Mrs. Anna Eliza Hancock departed this life at her home, in Pocomoke City, Md., Jan. 20th, 1909, after a lingering illness of eleven months. The dear sister was a great sufferer for at least five or six months; the disease was supposed to be spinal rheumatism, dissolving the marrow of the back. She gradually weakened and died like the going out of a lamp as the oil is consumed. Sister Hancock was born April 11th, 1834. She was baptized by the writer in fellowship with the Old School Baptist Church called Pitt's Creek, Worcester County, Md., Oct. 20th, 1878, and from that time until her death her walk was consistent, and the testimony that she bore with her lips was clear and explicit. No one could be with her long but to learn where her faith and hope rested. She had quite a travel in the wilderness before she found her home and people, but when she found them it appeared as clear as crystal, and she never questioned again where the church of God is, but had serious questions about herself. Thus one more of the precious ones has been removed from the militant state, and while we sorrow that we shall see her face and hear her sweet voice no more, it is not without hope, for the apostle Paul said for our comfort: "But I would not have you to be ignorant, brethren,

concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." In this is indeed our comfort in the midst of our sorrow. She has left behind her to remember her as a shining light in the family, in the church and in the neighborhood, her aged companion, four children, (one son and three daughters,) quite a number of grandchildren, a few great-grandchildren, with the little church and a host of friends.

Her funeral took place at her late home in Pocomoke City, Md., where the writer tried to comfort all who mourned, using the words in Romans viii. 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," after which all that was mortal was laid to rest in the Old School Baptist Cemetery in Snow Hill, Md., until the trump of God shall sound, then all that was sealed by the Holy Spirit shall come forth in the glory and image of the Son of God. Amen.

T. M. POULSON.

MASSEY, Va.

Mary Ann Walling Street, widow of Joshua Hill Street, was born Dec. 2nd, 1838, in Plymouth, England, the daughter of John and Mary Walling (nee Mary A. Taylor), of that place, and departed this life Tuesday, Jan. 28th, 1908, at the home of her nephew and daughter, Mr. and Mrs. R. Street, Bois-savain, Manitoba, aged 69 years and 2 months. She came with her parents to Montreal, P. Q., in 1842, and upon her profession of faith in Christ was immersed by Mr. Lillie and admitted a member of the St. Helen St. Baptist Church, Montreal, at the age of fifteen years. She was married to Mr. Joshua Street in 1864. For many years she was a prominent member and a Bible class teacher in Montreal. She with her husband moved to Brantford, Ont., in 1871, and both were esteemed members of the old Tabernacle and Park Baptist Church there from that time until October, 1888, when they withdrew their membership and opened their home for the meeting together of the followers of the Old School Baptist doctrine, and it was there the members of that body held their meetings every Sunday afternoon, both being devoted to the cause, until Mr. Street's death, which occurred May 4th, 1900; since then Mrs. Street had lived most of the time alone, still continuing to hold the meetings, her greatest ambition being to keep what she called the little band together. I have heard her say that was really what she cared most to live for. She was a sincere christian, and was thoroughly acquainted with the Bible, and her greatest delight was conversing on the Scriptures. She was a faithful follower of the truth, striving always to serve the Savior whom she so dearly loved, and was a true friend of all who loved the truth. She

was a constant reader of the SIGNS OF THE TIMES. In August, 1907, she spent a few weeks visiting Mr. and Mrs. J. P. May, at Dudley, Muskoka, and for some time after her return home was feeling fairly well, until November, when she was taken ill and sent word for me to come and nurse her. In two months she had so far recovered as to feel capable of accompanying me to my home in Manitoba, wishing to spend the rest of her days with us. It soon became apparent that the end was not far off, as she contracted a cold on the journey, which resulted in her death in two weeks after reaching here; her end was peaceful and happy.

Funeral service was conducted by Mr. A. Hamilton, with the members of the family and a number of neighboring friends, after which the remains, accompanied by Mr. R. Street, were transferred to Brantford, Ont., for interment, where a goodly number of her old friends were assembled in loving respect to witness the words which were uttered to her memory by Mr. Emerson, who at that time officiated, at the Park Baptist Church, after which the remains were laid to rest beside her husband in Mount Hope Cemetery, on Sunday, Feb. 2nd, 1908. "Who shall lay anything to the charge of God's elect? It is God that justifieth."

Written in loving memory by

(MRS.) R. STREET.

BOISSEVAIN, Manitoba.

Orpah A. Messick, wife of J. H. Messick, departed this life Jan. 19th, 1909, at the age of 62 years, 9 months and 6 days. Her maiden name was Short. She was a granddaughter of Elder Rogers, who was for several years pastor of the Broad Creek Church. She was married to Joel H. Messick Dec. 16th, 1868, and was truly a helpmeet indeed. She was the mother of seven children, five of whom are yet living, three daughters: Mrs. Lily Dolby, Mrs. Canola Phillips and Mrs. Dora Brown (all of whom are members of the Broad Creek Old School Baptist Church), and two sons: Peter J. Messick and Forris Messick, all living in Sussex County. It was my privilege to baptize sister Messick at Broad Creek, Sussex Co., Del., some time in the year 1891. Her husband writes me that she had a hope about ten years before she came to the church, and often expressed a wish to be baptized, yet feared the privilege would never be hers; but the Lord gave her strength to testify of his goodness and mercy to her in the year above mentioned. She had great enjoyment in the church, and was privileged to see her husband and three daughters baptized and walking in the order of the gospel. I have enjoyed great satisfaction and comfort in my association with this family, having been partaker with them of their joys and sorrows now about twenty years. I have baptized five, married several of them, and in their bereavements have

tried to minister of the consolations of the gospel. Dear brother Messick feels his loss very severely, but takes comfort in the assurance that to his beloved one it is eternal gain. May the good Lord uphold him in this trying hour, keep him by His grace and power through faith unto salvation, ready to be revealed in the last time.

ALSO,

E. Frank Holloway departed this life at his father's residence, in the city of Salisbury, Md., Jan. 10th, 1909, at the age of 21 years, 5 months and 17 days. His health began to decline some time last spring, and on the 25th of last June he was taken down with typhoid fever, and although he recovered from the typhoid and was able to go about he was never well and strong again, and on the 10th of January was released from his sufferings. Frank was a noble boy, a good son and brother, and of a disposition to make friends, the large number being quite in evidence by the number that attended his funeral in the Old School Baptist meetinghouse at Salisbury, on the afternoon of Jan. 12th, when the writer tried to speak words of comfort to the bereaved family. He leaves father, mother, four brothers, one sister and a large circle of relatives and friends to mourn. The exemplary life of the subject of this notice leads us to hope that he had been taught of the Lord, and that the gracious Redeemer of sinners has now taken him to dwell with him in glory.

May the Lord comfort the bereaved ones.

A. B. FRANCIS.

DELMAR, Del., February, 1909.

BROTHER Jason Morse departed this life Jan. 11th, 1909, in the 75th year of his age. His death was very sudden, and was a great shock to all. Brother Morse had been complaining for several days, but was able to go about and to attend to some duties. On the day of his death he drove to town, although not feeling very well, and after putting out his team went into the post-office to mail some letters, and was taken suddenly with acute indigestion and only lived about half an hour. The last he ever did was to inclose in a letter to the SIGNS his subscription for another year, and died about five minutes later in the post-office at Halcottsville, N. Y. He was received by the Second Roxbury Church on Saturday, Sept. 8th, 1893, and baptized on the following Sunday, by the late Elder J. D. Hubbell. Brother Morse had always lived a faithful and consistent member, and was held in high esteem in the community where he resided. He leaves a widow and five children, two daughters and three sons, beside the church and a host of friends and other relatives to mourn their loss, but we do not mourn as those who have no hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

His funeral was held from the Old School Baptist Church at Halcottsville, N. Y., and was conducted by the writer. Burial was in the Hubbell Cemetery at Kelly Corners.

May the God of grace comfort all who mourn.

J. B. SLAUSON.

Elder William H. Gilmore was born in Des Moines County, Iowa, Nov. 4th, 1848, and moved with his parents, Beverly W. and Lucinda Gilmore, to Oregon in 1852; received a hope in Christ in 1873, and was baptized Sept. 10th, 1876. He was married to Miss Ailey Darland in December, 1880. He began to preach in March, 1891, and was ordained to the full work of the gospel ministry May 9th, 1896. He preached an excellent discourse less than two weeks before he was called home, Feb. 4th, 1909. I had known him for nearly forty years, having been much together, and were baptized and married by the same Elder (James A. Bullack), our membership always having been in the same church, and in the ministry we were true yokefellows, so that my loss seems irreparable. He leaves a loved companion, nine children, the church and many friends to mourn. I feel I can truly say of him that he has fought a good fight, finished his course and kept the faith, and that he entered into rest with the full assurance that "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Gone is the sting of death, the grave has lost its victory. He shall come forth all glorious, like unto the Holy One.

W. J. HESS.

David Birdsell, of Otego, Otsego Co., N. Y., was born in 1826, the son of John Birdsell, and died Feb. 14th, 1909. Deceased lived in Otsego County all his life, and was a quiet, unassuming, good neighbor. He leaves two brothers and many relatives. Mr. Birdsell was an Old School Baptist in belief, but not a member.

Funeral services were held in the churchhouse of the Old School Baptists in Otego, Feb. 17th, the writer officiating. He is in eternity, where is no tomorrow, hence no waiting to be with the Lord. This truth our faith embraces. May God bless the mourning friends with this faith, if it is his will.

D. M. VAIL.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., MARCH 15, 1909. NO. 6.

CORRESPONDENCE.

“BE YE SEPARATE.”

THESE words occur in 2 Corinthians vi. 17. I do not know that they are found anywhere else in the Scriptures bearing the same relation to the context. The Scriptures, however, teach the same important lesson to the children of God as taught in the verse mentioned. Let us read two verses: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—Verses 17, 18. The apostle here exhorts the Corinthians in regard to idols or false worship. The all-important thing touching their conversation and walk is to be “not unequally yoked together with unbelievers,” and to “come out,” and “be ye separate.” In this respect God’s obedient people walking in the fear of the Lord are “a peculiar people, zealous of good works.” Their zeal is not as the false teachers and hypocrites who love the “uppermost seats” and the applause of the world, but it is to dwell alone and not be reckoned among the

great in religious circles. There is much fault found to-day with God’s humble poor because they will not mingle with other religious bodies; they are charged with being selfish and holding themselves as being more righteous than other professors of christianity. Consistency separates believers from unbelievers, so the decree of Jehovah that, “Israel then shall dwell in safety alone,” works no hardship to the saints, but rather is relished, because there cannot be concord between righteousness and unrighteousness, neither fellowship existing between believers and unbelievers. Sometimes some of the Lord’s chosen ones desire to be exalted through fleshly lusts and long for the fleshpots of Egypt, so that they feel like making a little compromise with the enemies of truth to escape their venom. When brethren are overtaken in a fault of this kind the exhortation at the head of this letter will lay heavily upon their hearts, if they be spiritually-minded: “Be ye separate” from worldly religionists and false teachers. If this be a hardship, then think of the language of Jesus in Matthew x. 37, 38: “He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daugh-

ter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Again, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24. Again, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv. 33. The last mentioned Scriptures may allude more to our conscience than to our demeanor towards our earthly treasures. Certain it is that idolatry or false worship is the greatest sin charged against the children of men. If we be spiritually-minded we are unselfish, and in this sense fill the requirements of Scripture teaching. A denial of self is the most important effort enjoined upon the followers of the meek and lowly Jesus; without that denial they cannot be his followers. In all the instructions given to the saints by all the apostles this idea is kept in view. If the saints were above temptation and could be fully spiritually-minded at all times, then it would be altogether unnecessary for any exhortation from the apostles or men. Deny thyself and be thou separate is in conformity with gospel lore from beginning to end. Then it becomes us who trust that we love Jesus and his kingdom to take heed more to the sayings of our Lord Jesus and his inspired "princes" than to our surroundings on earth. By nature we seem to be married, or joined together, with things of earth. These things of earth may be flesh and blood, or the ways and opinions of men. To be sincere followers of Jesus we must regard the opinions and ways of men as against our growth in grace and in knowledge of the heavenly kingdom and our spiritual enjoyment with the saints in light. Paul would be energetic and forceful, saying, "I beseech you there-

fore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans xii. 1, 2. This Scripture would seem to say, Do not forget to put off the old man, crucify the old man with all his lusts, deny thyself and take the yoke of Jesus upon you and learn of him. Does not all this mean, Be ye separate from the world? John says, They are of the world, we are of God. Is it necessary for us, who declare that salvation is all of the Lord through abounding grace, to follow the instructions given us by Jesus and his apostles? If so, let us look to our religion. Is it of the purest gold? Do we do good to the poor and afflicted, and keep ourselves unspotted from the world? There are many worldly religionists who visit the widows and fatherless in their affliction, who do not, nor cannot, keep themselves unspotted from the world. "They are of the world; therefore speak they of the world, and the world heareth them." Doing good to the needy and afflicted is a reflection from the true light, but not light itself. If a man be of the world he cannot keep himself unspotted from the world. Jesus says to his disciples, which holds good to all the saints in every age and everywhere: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. xiii. 11. If we desire to study to show ourselves "approved unto God," may we refer to Peter's exhortation on the day of Pentecost: "Save yourselves from this untoward generation." This accords with the phrase at the head of this letter: "Be

ye separate," and it will do no violence to the language of James: "Keep himself unspotted from the world." These all show the pureness of the religion of the Lord Jesus Christ; none other like it. Shall we in our lives on earth be ashamed of the narrow way of the Lord? Do we want less of the reproach of the cause of truth by giving heed to those who would pervert the truth "just a little" to gain favor with religious bodies which are not of the Lord? Surely if we are obedient children walking in the fear of the Lord, we as much as in us lies will exercise caution that we be found separate from all of the organizations of men, whether they be secret or otherwise. In this respect we will hold the ancient sign of the royal priesthood, a peculiar people, dwelling alone, not mixed or mingled with false worship, which tends to idolatry, if not idolatry itself. We shall not escape from sin while on earth, but we may keep aloof from the false ways of the great enemy of souls. This is accomplished by being separate, dwelling alone; there may be few, two or three, (or even one,) which are "by pureness" "unspotted from the world." How beautiful on the mountains are the feet of the unspotted little ones who trust alone in the Lamb and have no confidence in man. They stand out boldly, in that their names are written high up, even in heaven. O let us praise the Lord for Jesus' sake, and trust him that he will keep us separate and unspotted, and present us unto himself without spot, or wrinkle, or any such thing.

In hope,

J. F. BEEMAN.

HELENA, Okla., Dec. 1, 1908.

HAMPSTEAD, Md., Jan. 20, 1909.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—When I came home this fall I found myself often writing to you, but being busy in my slow way I did not get my thoughts on paper, and often the words have come to me, "Quench not the Spirit." I think one cause of my desire to write was to speak of brother Luke Ensor. I was glad to get to see him, just one month before his departure; he was sitting in his chair, and I never shall forget his smile of welcome as I entered the room. He said that he had given up the things of this life, and I thought afterwards that he was just waiting for the Master's call, but he looked so well I little thought it would be so soon. The next week I left my relatives in the vicinity of Union Bridge and was in Hanover when Leah wrote me of his death. I was sorry I was not near enough to be with them; but God knows best. I know you would have been glad to have been with them also. I shall ever respect his memory for his kindness to me when an inmate of his family; and since then, as you know, there has been a closer tie, the tie that binds christian hearts in love.

I had the pleasure of reading brother Kelly's birthday letters. What a pleasure it must be to him in his advanced age to feel that he has been kept by the divine Hand, and therefore has been enabled to walk worthy of the vocation wherewith he has been called. If I cannot walk therein, I rejoice to see those of like precious faith in the path, not only for their sakes, but also for myself; for if I love these things in others, does it not show forth a desire for holiness, even though I do not³ attain thereto? With all my

shortcomings I feel that I have much to be thankful for. I remember that every good gift and every perfect gift cometh down from above, from the Father of lights, with whom there is no variableness nor shadow of turning.

I am again the recipient of the SIGNS, through brother Kelly's kindness. When I wrote you last I did not know that the publishers had given me nearly two years' subscription. I highly appreciate their kindness, and, being strangers in the flesh, I think there must be that sacred tie that binds in christian love, and, as I have nothing to give in return, I hope they have received their reward.

I want to thank sister Bonnie for sharing her aunt's good letters with the rest of us. I find fellowship in them, and therefore comfort, but I would like to read some from sister Bonnie also. Had I the pen of a ready writer, as has sister Bessie Durand, there are many things I would like to say about the contributions to the SIGNS, but I will have to leave that to those who can so beautifully express themselves. But I want to speak to you a little about your editorial upon the words, "Choose you this day whom ye will serve." I had more than once given the passage a passing thought as I read it, though feeling I did not understand it, for my thought of it was about like the minister's of whom you wrote, and I knew that did not agree with that part of the Bible which I thought I did understand. So having, as I hope, the love of Christ, which passeth all understanding, I stood still until it was opened to me. If you remember, the expression of it by Elder Beeman in the same number, was very similar to yours in the editorial, and O how plain it seemed. How could I read and not understand? But such is my weakness. So you see that through

brother Kelly's kindness, and the contributors of the SIGNS, I am edified and instructed. If I believed that I was left to my own self, and was not upheld by an unseen hand, I think that of all mankind I should be most miserable. The hymn says, "I need thee every hour," but I think I need Him every moment, every second. Though I dare not ask for his presence every moment, yet I do believe the everlasting arms are always underneath me and will never let me sink in despair. Wonderful words in the book of life I see, these are the dearest, that Jesus loves me, even me.

Since the new year I was reading the pamphlet of the anniversary of the Black Rock convention, and I thought, as I read over the names of those whom you had baptized there, how thankful I ought to be that I was among the number, with also a blessed hope that my name is written in heaven.

I was glad to hear from brother Yeoman again, even if he is, like myself, murmuring with blessings in his hands. But is it not good that we long for the society of the people who are healed by the stripes of the dear Redeemer and who are kept by the power of God? Is this not evidence that we are of that number? The skies of the Lord's people are seldom cloudless. This brings me back to last May; I was all ready to go to the all day's meeting at Black Rock, but the weather looked very threatening, and I decided not to venture, but it turned out a pleasant day. I believe if every one suffered, as I did, for letting such things disappoint them they would not try it again. In addition, the tempter kept telling me, You know that you wished it would rain. "But he knoweth the way that I take." O what a blessing! He, too, knows that the flesh is weak, and that,

"He who can for sin atone,
Must have no failings of his own."

He was tempted in all points as we are, yet without sin. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," &c. How comforting is the whole chapter in which these words are contained.

Through the kindness of brother Kelly, I went to Black Rock the first Sunday in October, but found no pastor there, but we gathered in, though disappointed, and had a nice little meeting, the services being led by brother Frank Scott, and I felt that it was good to be there, even though the pastor was absent. I thought it was for the bringing out of the gifts in the church. I have heard but one sermon during the year, but our God knows it all, and I think that I can say yes to your question: "Do you not feel just as sure as did Paul that the strength of the Lord has been made perfect in weakness?" O for a more trustful and thankful heart. In a communication many years ago you wrote, "Can you say I am a poor sinner, and nothing at all, but Jesus Christ is all and in all?" Yes, this is the way I feel, and I think, too, that I can testify to the witness of the Spirit of which you spoke in the same article, and can join you in the closing of it: "I do love God and his truth and those who bear Jesus' image," but still I can but cry, O that I had more life, more light, more zeal and more of the meek spirit of the Redeemer.

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

I fear I have not that humility, that feeling of unworthiness which a child of God ought to possess, and of which I so often read from the pen of others. Isaiah wrote, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: be-

cause he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." But how often is this peace disturbed by the things of this mortal life. When it is all summed up it is just this: Jesus Christ is our righteousness; and our constant prayer should be: Ever keep us looking to the Rock that is higher than I. Perhaps that is why I am shut in the most of the time, for I seem to be easily drawn from the things of the kingdom; but when my meditations are of him it gives me joy, and they are sweet.

Brother Kelly was in town yesterday and gave me a call. These little visits from the family are more than a cup of cold water to me. He said he wished I would write something of my travels, and I would love to do so if I could. You may remember that about the time I went to the church you told me you would write for me if I could not for myself, and instead of thanking you, I said, No. But that is only one of my many blunders. I certainly love to read the narrative of the experience of a child of grace.

When I was, at the beginning of this letter, writing you about brother Ensor, I thought of how I had met you there, not knowing the whereabouts of any other Baptist minister, and I knew I did not have fellowship for the doctrine that I heard elsewhere, for I felt that salvation was of the Lord, by grace and not by works. To walk worthy of the vocation wherewith we are called, does not make us heirs.

But my letter has grown too lengthy, and is not an answer to your good letter. I have written just as my mind has been led. My love and best wishes to you all, and a happy new year.

Your sister,

GEORGIA ENGLAND.

HEBREWS XI. 4.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh."

The apostle here refers to the two offerings made by the two brothers, Cain and Abel, and I wish to offer a few thoughts on the two offerings, and why Cain's was rejected and Abel's accepted. "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." Let us not forget that cursed is the ground for man's sake, and that "thorns also and thistles shall it bring forth to thee;" "and it came to pass, that Cain brought of the fruit of the ground [thorns and thistles] an offering unto the Lord," and the offering was rejected, because it was the production of that which was cursed, and was the fruit of the labor of man, who was also under the sentence of death, for out of the ground was man taken, so that here we see nothing clean can be brought out of an unclean thing. This offering of Cain to my mind represents all the works of man in nature's darkness, dead in trespasses and sin. "An evil man out of the evil treasure of his heart bringeth forth that which is evil."

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Now here we see that the reason given why he did not do well was, sin lieth at the door. Sin is the ground and reason for all wrongdoing; it lieth at the very door of

all wicked thoughts and actions. I do not understand the Lord said this to Cain as though Cain could have brought the same kind of offering as did Abel had he of himself so chosen. Cain brought all he had, and what all men do in nature's darkness, prompted either by fear or selfish motives, and how natural, too, is it for them to manifest the spirit that Cain did when their supposed good works are rejected, and there is no faith in the crucified Savior in their work. Cain is not said to have brought his offering by faith, it was the product of his own labor, so no need of faith, he would expiate his sin by the offering of his own works. Here we have, to my mind, a true type of that plan of salvation by the deeds of the law, and the way that Solomon speaks of: "That seemeth right unto a man; but the end thereof are the ways of death." There is no manifestation in the offering of Cain of the need of an atonement being made for him by the shedding of blood. John says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." John here asks the question why Cain slew his brother, and also answers the question by saying, "Because his own works were evil." As I have said, sin lieth at the door of all evil works; yes, as the Lord himself said, had this not been so he would not have slain his brother, and this gives the reason why his offering was rejected: evil works.

"And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering." Let us notice here that the Lord had respect unto Abel first, and then to his offering. I want to show, if the Lord will enable me, that the respect the Lord had unto Abel had all

to do with the acceptable offering. Paul tells us, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was [then] righteous, God testifying of his gifts: and by it he, being dead, yet speaketh." When we notice what the Scriptures teach about faith we very clearly see its importance in the acceptable worship of God. So essential is it that it is said, "Without faith it is impossible to please him [God]." Since all men, as Paul teaches, have not faith, it follows that faith is not an inherent principle in human nature, that is, it is not common to man, for were it, all men would have faith. We see now why the apostle said, "They that are in the flesh cannot please God." Since Abel pleased God, it is evident that he was not in the flesh, as the apostle said to his brethren, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." This, to my mind, shows that all who are born again have passed from death unto life and possess the divine nature Peter told his brethren they possessed, and such only have faith. Abel was one of these blessed characters, and he brought the lamb, and in it by faith was enabled to see the way of life and salvation through the atonement that was to put away sin, and no doubt was made to realize the need of the shedding of blood for the putting away of his sins. The innocent lamb did not represent the labor of his hands, but it did represent suffering, in that its blood must be shed. All the offerings on Jewish altars were but types. While it was not possible that "the blood of bulls and goats" could take away sin, it all pointed to one perfect Offering, and when the appointed time of the Father came we heard the Son say, "Lo, I come to do thy

will, O God." "By the which will [says Paul] we are sanctified, [through the offering of the body of Jesus Christ once." This was the end designed by all the types and shadows. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." This was the faith of Abel in the offering of the lamb, and the act was a righteous one, for God testified that he was righteous; the tree had been made good, and the fruit was good. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." The doing righteousness then is not in order to be or to obtain righteousness, as is believed and preached by the Arminian world to-day, but doing righteousness, as only they who have faith can, manifests their blessed state. Men do not gather grapes of thorns, neither figs of thistles.

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sins."

Dear brethren editors, I send you these scattering thoughts to be disposed of as you think best. I hope they are in accord with the doctrine of salvation by grace, so faithfully contended for by the SIGNS OF THE TIMES. May the Lord bless his Zion everywhere, is my prayer.

In gospel bonds,

G. E. MAYFIELD.

ELGIN, Oregon, Feb. 8, 1909.

FRANK, W. Va.

DEAR EDITORS, AND KINDRED IN CHRIST:—I have a mind to write to you to-day, as I have been requested of late to write for the SIGNS, and in order to answer such requests I wish to say that it is only at times I have a mind to write, and I much fear that what I write is al-

together unprofitable, knowing also that I am but a youth in the church, all of which increases the burden to me. However, if the Lord has been pleased to confer on me the gift of preaching or writing, the gift then belongs to the church, and I am sure the church only is able to decide whether one is gifted or not; if in their judgment they see in me a gift, then it is not mine to withhold from them. I do not feel that I should write often when so many older and abler write so seldom, such as the following dear brethren, whose names are familiar to all who read the SIGNS: Durand, Vail, Sawin, Keene, Beeman, May, and many other gifted brethren and sisters who write for the SIGNS. We read that "a little child shall lead them," and unless the Spirit is with us and leads our minds out upon the Scriptures of truth we cannot even think rightly of them, much less write upon them; but when our minds are led forth it is then with us that, "He maketh me to lie down in green pastures: he leadeth me beside the still waters," and "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Then when we try to speak of these things our "tongue [seems to be as] is the pen of a ready writer," and we enjoy trying to preach, and unless the same Spirit is with the hearer to open the eyes of his understanding he will hear but in vain; the gospel has never been preached but by the direct power of God, and it can be understood only by the same power. Our God is a God of purpose, and I am glad that I believe the doctrine of the absolute predestination of all things, for without it I would be lost; but all things are fixed, and nothing shall ever fail which he has purposed, and I feel sure he has purposed all things whatsoever come to pass, whether good or bad, great or small, seen or unseen, whether they be things present or things to come, heights or depths, principalities or powers, and none of these shall be able to separate God's people from the love of God, which is in Christ Jesus, for the safety in time and eternity of the redeemed family of God is among his glorious purposes. The third chapter of Ecclesiastes is certainly speaking of the absolute predestination of all things. The first and part of the second verse reads: "To every thing there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die." Yes, in God's divine arrangement there is a set time for everything to come to pass, and nothing can pass over this time, and nothing fall short of it, and I feel to say with the prophet, "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it." There was a time when Joseph should be sold into Egypt, a time when he should be falsely accused by a wicked woman and cast into prison, a time when the butler and baker should also be cast into prison and there dream each his dream and be interpreted by Joseph; there was also a time when the king should dream, and a time when the butler should remember his faults and speak of Joseph, though it had been two full years since he had been released from prison; but he could not possibly remember Joseph until God's appointed time, and yet he felt it to be a fault. Joseph's brethren knew they had done wrong, and were sorely troubled; Joseph told them, Ye meant it for evil against me, but God meant it for good. Surely no one can deny that everything connected with the selling of Joseph into Egypt, and his stay there, both before and dur-

ing the famiue, was according to the purpose of God, yet it is no more true of this than it is of all things whatsoever come to pass; even "the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." O how weak is the mind of poor, mortal man; how impossible it is for him to comprehend the mystery of godliness. Hark, I hear one who is called of the Lord to preach the unsearchable riches of Christ, one in whose heart the law of God is written, saying, "How unsearchable are his judgments, and his ways past finding out!" and I feel that this is the conclusion of every heaven-born soul on earth. Is this not your experience? Do you not often fear and tremble when you try to speak of these solemn mysteries? But fear not, dear saints of God, your life is hid with Christ in God, and he has said, "Because I live, ye shall live also." What a blessed hope is ours; it is that by which we can live, it is an anchor of the soul, both sure and steadfast. The children of God are safely housed in the glorious ark of the new covenant, chosen in Christ Jesus before the world began, and while the great deluge of Satanic power may rage without, you are still safe and securely kept by the power of God, for the gates of hell shall not prevail against this lovely bride; she is loved with an everlasting love by that God who knows no change, who is the same yesterday, to-day and forever.

I must soon close, but I want to say that the SIGNS is of much comfort to me. I enjoyed Elder P. W. Sawin's experience and call to the ministry; his words were very encouraging to me, and I would be glad to hear from him again. O how I seem to be drawn to such dear brethren by the cords of love and fellowship, I hope. I would be glad to meet all who so ably write for the SIGNS, but I know

this is impossible, for I am not able financially to travel much, but the thought is, that when we are done with time things and this vain earth, yes, when we shall be released from these sinful, aching bodies, we hope to meet in that celestial city, where parting is no more. Pardon my awkward way of writing. Remember me at the throne of grace.

Your little brother in hope,

G. B. BIRD.

MURKIRK, Ontario, Dec. 14, 1908.

DEAR ELDER KER:—Ever since the death of our dearly beloved friend and sister in the church, Mrs. Altha Walker, I have talked much with you, though far apart, on spiritual things. I did hope you could be with us at her burial. You were much on her mind; she enjoyed your preaching and conversation; that was one reason you were sent for. In her life I often thought of her as Mary, who sat at the feet of Jesus. While I feel Martha's serving is needful, Mary hath chosen the better part. She was truly a good woman; she was indeed my neighbor. I am one of those who so often fall among thieves (the things that destroy our peace), and when the priest and the Levite come along they look and pass by on the other side (apply the law), but when she came to me she would pour on the oil and the wine and would help me on my way; so this I feel is another prop taken away, to direct me to Him who is my refuge and strength. How wonderfully my mind has been directed there since her death, yet not death, but life. A few days after she was laid away I was taken sick, and as I was recovering I thought to review the SIGNS of the year, and found many things that before passed unnoticed. In November 15th number, as I read sister Lena Huutt's letter to

Elder Lefferts, sister Bessie Durand's, and others, a feeling of shame came over me that there had ever been a letter of mine published. I assure you I felt small, and realized my unworthiness, and as I read I could see the glory of God and his wonderful works held up, until I was made to shout, "Glory to God in the highest, and on earth peace, good will toward men." This is the being led beside the still waters that Elder Lefferts so beautifully describes.

To-day I am almost useless, so far as the world is concerned; I am given to meditate on the wonderful ways of God, the wonderful things he doeth in righteousness. I believe I have seen him whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." In the midst of all this my husband came in and we spoke of you. I said, Some of the brethren seem to be looking for him yet to come, but I am not. What have we to offer him to leave his home and people, we are so scattered? The thought came, Who and what am I but a vile sinner? Then all at once the same wonderful feeling came back with the words, "Why seek ye the living among the dead? He is not here." I was searching, and as my eyes were turned to the earth (my own heart) I found every weakness there I see in my brethren, and with this came charity. "He is not here, but is risen." I had only been viewing the graveclothes. I would like to tell you all that I saw in those words, but I am not able. Please write a few thoughts on that Scripture some time when you can, and see if they answer as face to face.

I have many thoughts I would like to mention, one is, the resemblance I have seen in the three sons of Adam, to Egypt; the wilderness and the promised land,

also Moses, Elias and Christ; his birth, his death and resurrection, three in one. Now I will not go further, I know you will think me presumptuous in going as far as I have, but you must forgive me. I do not feel I am searching those things, but I feel they are searching me.

Again I sit down to write, after laying this letter aside for a week, having had a sister with me until last night, thinking I could lay those things aside. To-day I find myself unable to take up the duties of life properly, having such a desire to read and think on the wonderful ways of God. Every time I am searched I find I am a poor, undone sinner, having no righteousness of my own. I feel now as if I have been taught that I cannot worship God in the flesh, or by any desire of the flesh, as God is a Spirit, and they that worship him must worship him in spirit and in truth. The flesh profiteth nothing.

Again I have been detained in finishing my letter, owing to the sickness of one of our children. Now, Elder Ker, while you may think I write from a high place or a strange place, I seem to understand those who write from the low grounds of sorrow, as I am down there most of the time. When my daughter was taken sick I thought it might be unto death, but I could not pray to have her restored, on account of my unworthiness, yet the Lord did not deal with me according to my sins, and as she recovered I was able to offer up a prayer of thanksgiving. I feel that only as the Lord taught his disciples to pray do I know how to pray; my own prayers would lead to death, as death is stamped on every desire of my fleshly heart, so most of the time I live in fear, being conscious of my weakness.

I have laid this letter aside from time to time, fearing yet desiring to send it to

you. I have had little rest, being much burdened with cares, and surrounded by sickness in my own and connecting families most of the time since I saw you, have been much disturbed in body and mind. I have often felt to say with the apostle, "If in this life only we have hope in Christ, we are of all men most miserable," and, on the other hand, I have from time to time been made to feel that the Lord is good, that his ways are perfect, and have been made to glory in the sufferings of my flesh. The thought comes, Why do I trouble you with my uprisings and downsittings? But it is not to that end, but that I may learn the truth of the things I have spoken. A few days ago I heard you would be with us at the Duart meeting; I hope to see you then if it is the Lord's will.

I will now close by wishing you and family a happy new year, hoping you are all well. Two of my family are in bed sick at the present time, but are recovering.

Hoping I am a fellow-citizen, if the most unworthy, I am your sister in hope of immortality,

(MRS.) PETER ALLISON.

[SINCE the above most excellent letter was written the dear sister has been called to her heavenly home, where no cares, sickness, sorrow, doubts and fears are known, and where no desire ever arises to know more of the fullness of God. The letter clearly shows that she at that time was living above this world, hence was not found "among the dead." She was very ill at the time of the Duart meeting, of which the letter speaks, and entered the house not made with hands February 15th. We conducted the funeral service in the Duart meetinghouse. We deeply sympathize with the family and church; surely their loss is great. The sorrow is theirs, the glory hers.—K.]

SHERWOOD, Oregon, Jan. 20, 1909.

DEAR BROTHER KER:—I inclose a letter written by our brother, Elder W. J. Hess, which I think is excellent and will make good reading for the SIGNS OF THE TIMES, but of course submit it to your better judgment.

Your brother in hope of the resurrection,
J. P. ALLISON.

NORTH YAKIMA, Wash., Nov. 22, 1908.

DEAR BROTHER AND SISTER ALLISON:—After waiting and working all summer, I am now thinking of trying to cultivate the things that are "more excellent," viz., spiritual intercourse, but I fear I have lost all skill in that line, if I ever had any, for my soul cleaves to the dust and I cannot seem to shake it loose, turn which way I may. I feel a longing for a word from you, dear old father in Israel, telling me how you are getting along Zionward, and it may be, too, the Lord will give you for me a word to uplift me on my pilgrimage, as he often has in your excellent letters heretofore. I have thought, and I wish you would tell me if I am right or not, that all christian service is offering and sacrifice corresponding in spirit to those offered on Jewish altars. To illustrate: I had been much exercised about going to Goldendale to hold meeting and to see the brethren and sisters, but was very much behind with necessary work, and it would take at least two days to go, two to come and two or three there, making a week. Could I afford so much time, and would my preaching be worth to those brethren what it cost me? The answer was easy, and it was, no, for I felt as though I could not preach if I went. That ought to have settled the matter, but it did not. I got to thinking of the time as an offering to the Lord, and it looked better that way, and if I

only knew he would accept it I would drop everything and go. O for some sign that I might know. But I thought, I have never read of a Jew receiving assurance that his offering would be accepted before he brought it to the priest and actually offered it, and that freely of his own accord, and then, too, I have never read of a priest refusing an offering made according to law, which was but a shadow of good things to come, but the substance is of Christ, who is that great High Priest passed into the heavens, Jesus the Son of God, who receives our offerings and makes them acceptable to the Father. "No man cometh unto the Father, but by me," thus showing us with a glow in our hearts that "it is more blessed to give than to receive." We went to Goldendale for the second Sunday meeting in November, viz., brother Akers, wife and I. We camped under the open sky among the trees, the Lord provided dry straw to spread on the damp ground under our beds, and also hay for our horses. But let me explain. We left brother Stephens', not taking any hay, because we intended to drive to the summit, where we could get hay and also shelter for ourselves, but mistaking the road we were delayed. About sundown we met a man with a bale of hay in his wagon, and inquired how far it was to the summit. He said it was ten or twelve miles. I said, "We want to get there to camp, as we have no hay for our horses." He said, "You cannot make it unless you drive late, for the road is very rough." I said, "Can you spare me enough of your hay for my horses night and morning?" Well, he did not know but he might, but he said, "I brought this from Klickitat, and hay is very high over there, twenty dollars a ton." I said, "I am willing to pay whatever you say, if

you think you can spare me what I need." So he got back in his wagon and divided his bale, giving me all I wanted. When I asked how much I should pay, he answered, "Nothing; you can pay it back to some one else, for I may be caught out in the same fix some time myself." We urged him, but he would have nothing. Now such conduct is so unusual in this selfish world that I say the Lord must have put it in his heart to show kindness to us, so I thanked the Lord for his goodness, feeling glad in heart that the milk of human kindness was not yet all dried up. The Lord and his goodness was our theme as we sat and talked until a late hour around the camp-fire that night. We spoke also of offerings, and concluded that faith was necessary in making any acceptable offering. That turned us back upon our helplessness with the prayer, Lord, increase our faith. We went to bed on straw, which a previous party had put under a spreading tree and kept dry for us, and though the ground was damp and the night cold we rested quite comfortably, not taking any cold. When we got to Goldendale and saw the dear, glad faces of brethren and sisters and felt the Lord put words of comfort and cheer into my mouth for them, I felt, I am content, for He has accepted my offering and I feel almost restored to my "first love," a thing I had desired and longed for, yes, and had prayed for years. We had meeting morning and evening both Saturday and Sunday; brother Cheyne was up from High Prairie, and brother and sister Hartley were out. I feel quite encouraged the way matters are there, to see the interest manifested among dear brother John's children, especially Charley and Mary. The Master grant that they may know the truth, and that it will make them free. There were

others who seemed interested, but I need not mention their names. The Lord knoweth them that are his, and I feel assured he will in his own time make them to know him whom to know is life everlasting.

We turned homeward early Monday morning and arrived safely Tuesday, finding all well. We had good weather for our entire trip, and feel grateful to our Father for his goodness to us. Brother Gilmore's team ran away with him, hurting him so he did not go to Touchet as he intended. I do not think his injuries are very serious, though he felt very sore from his bruises. Wife is not well, having a severe cold, with fever, but others are as well as usual, so far as I know. Alva Hughett preached an excellent sermon for us yesterday.

Brother Allison, I feel I have written you a very poor excuse of a letter, but it is the best I can do, and I feel you can pardon the lack or I would not send it. I must close. How I would like to see your dear faces again instead of writing, it seems that I would have something to say. Please accept my love and remember me at the throne.

Your weak brother,

W. J. HESS.

ARENA, N. Y., Jan. 30, 1909.

DEAR EDITORS:—While I write to renew my subscription, I will add a few lines which will be at your disposal.

Through the mercies of an indulgent Providence my unprofitable life has been spared another year, while many, as good by nature, have been called away from the things of this time state to enter into their inheritance which is eternal in the heavens. As the years come and go, we are constantly reminded of the brevity of time, and of the vastness of eternity,

to which we are all hastening; it becomes us to walk circumspectly the few days we have yet to remain on this, His footstool. Like one of old, I sometimes inquire, What shall I render to my God for all his benefits to me? The reply seems to be, Nothing. Ten thousand talents in debt, and nothing to pay; a most deplorable condition truly; but our Surety is good for all demands; he is rich; he possesses all things. What do we need more? Not anything. As Joseph was sent down into Egypt to save his brethren when the terrible famine came, so in like manner our spiritual Joseph was sent in the fullness of time, not too early nor too late, but just at the appointed time, to redeem and save his brethren from going down to death. He who was rich, for our sake became poor, that we, through his poverty, might be made rich.

I would here mention my visit to the Warwick Association last June, which to me was quite an event, as I had for years felt a strong desire to visit Middletown and Warwick; the former because it was the home of the late Elder Gilbert Beebe, whom I loved so much to listen to, and better still to read his writings; also the home of Elder Benton Jenkins and his estimable wife, both of whom I loved for the truth's sake. Again, it is the home of our family paper, in which we should all feel a great interest; and I can truly say I was much pleased with my first visit to those places. First, I was entertained by kind friends at Middletown about three days, and on Sunday I attended the church of which Elder Ker is pastor. On Tuesday I visited his pleasant home and spent one night there. Here I met a brother and two sisters from Canada, who were very agreeable people. Elder Ker invited us to go with him to the SIGNS

office, which we did; we also called on Dr. G. A. Emory, who is now an invalid, but his mind seemed much animated on the subject of religion, and he is very interesting to converse with. The next morning we took the train for Warwick, which seemed to be a very pretty place, though I did not see the whole of the village; here I was kindly entertained at the home of Mr. and Mrs. Van Gilder. I felt it a great privilege to see those old veterans of the cross, Elders Eubanks, Durand and Francis, once more, and hear them sound the gospel trumpet, also the younger ministers, in all more than a dozen. Elder Francis gave quite a historical review of the different ministers connected with the Warwick Association since he first became acquainted with it, covering a period of about forty years, which was very entertaining indeed. The preaching was excellent and the Baptist friends at Warwick entertained bountifully; on the whole I felt I had a very enjoyable time, and was glad I had made an effort to visit that association.

I will now close, as the space can be better filled by others.

Your sister in hope,

(MRS.) J. H. DICKSON.

RATON, New Mexico, Jan. 19, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—Ever since I became able to write I have been thinking of writing to you, but one thing and another have prevented. I inclose in this a letter from sister Dawson, which I want you to see.

As I look over each number of the SIGNS I am impressed with the fact that the king of England, in taxing and oppressing the colonies upon the Atlantic coast, meant it for evil, as did Joseph's brethren in selling him into Egypt, but the Lord meant it for good. The Lord

meant for good the severity of the English king in taxing the few settlers upon the Atlantic coast, and the people were compelled to resist the burden laid upon them, and men were raised up by the Lord to establish a free government, giving religious liberty to all, and now from the Atlantic to the Pacific, and also under English rule in Canada, and from the Gulf to the Arctic Ocean, we have religious freedom. You may be of one denomination and I of another, but we both have a right to our opinions, and to worship according to them, and so, as each number of the SIGNS reaches us, I am impressed with the fact that the Lord intended all the former persecutions for good. I could express many more things upon this subject, but will not weary you. Elder Fetter joins me in warm christian love to your family and self, and to all the brethren in your vicinity.

May Israel's God strengthen and support you in all the arduous duties that devolve upon you.

Your unworthy sister,

ELIZABETH H. BOGGS.

HAYDEN, Colo., Dec. 20, 1908.

DEAR KINDRED IN THE LOVE OF JESUS:—It has been some time since we heard from you, but I have received your letter, dear sister, and was glad to see your handwriting again. I had written you just before I received your letter, and Laura had also written you, so I thought I would not write for a little while. I find that my strength fails every year a little, and each year brings me to realize the littleness of time things, and how soon all will pass away; and we will also pass away, and the place which now knows us will know us no more forever.

Elder Chick has written very comforting editorials in the last two numbers of

the SIGNS. I do not think I ever realized the spirituality of the Scriptures as I did in reading the editorial in the December 1st number. I do not think we can always enjoy the spiritual offerings in the same way. I cannot express myself as I desire, but you know my meaning; we do not always grasp the substance, but see the shadow, as it were, and there is comfort in that also. The dry bones rattle at times when there is no life apparently, but when the cloud breaks and the sun shines forth what joy there is in our hearts. Then we feel as though the light would shine always, but soon again doubts arise, and fears take hold upon us, and we see so many imperfections in our hearts that we cannot look away to the glory of the risen Savior upon whose merits our salvation rests. But we look at ourselves with condemnation, and forget that salvation is not of man, but of the Lord, a free gift to all his people, for whom he suffered and died, and for whom he rose again for their justification. How can man be just with God? It is only through Jesus and his blood; and when we can taste of his goodness and love we have happiness which cannot be expressed in words.

I do not know what I have written here, and have gone on in a rambling way, but I know you will forgive all errors. Write and tell us all about yourselves, either you or brother Fetter. May Israel's God be with you.

Remember your unworthy sister in hope,
L. J. DAWSON.

GRAHAM, Texas, Nov. 15, 1908.

DEAR EDITORS:—I send a short contribution to the SIGNS; it expresses the doctrine I hold, and that also held by the churches of my care here in Texas. Some of the members take the SIGNS, and have

patiently and lovingly suffered great persecution for these things. We have made many mistakes, and our daily imperfections often cause us to cry out in sorrow and grief, "O wretched man that I am! who shall deliver me from the body of this death?" Yet we find some seasons of joy at times in such things as the apostle further expresses when he says, "I thank God, through Jesus Christ our Lord."—Romans vii. 24, 25. Our grief in many ways has pressed us between the upper and nether millstones until we despair of life, and even long to quit this mortal clay and run up the heavenly way, but Jehovah's providence veiled in clouds bids us be still. We cannot tell for what we are still left to suffer in this world of darkness, but in the deepest darkness we have found a sweet and precious hope that He knoweth the way that we take, and when he hath tried us we shall come forth as gold. (Job xxiii. 10.) I have ever loved the doctrine of salvation by grace as taught by the SIGNS, and the perfect sovereignty of God as taught in its columns, and want to read it and support it for the truth's sake.

"It is of faith, that it might be by grace."—Romans iv. 16. Neither faith nor grace is fully understood. The word faith may be omitted and the name Christ used in most passages without doing violence to the Scripture. Try some of them and see.

Faith in Christ means faith in him as the only Paymaster. If I pay for my salvation by works, how can I believe in Jesus as the real Paymaster? Jesus is then only a figurehead in such doctrine, and self is to be praised; it rules Jesus out in fact, but puts in his name to take away the reproach.

Prayer. If I pay for my salvation by my works, and it is conditional with me,

why pray to the Lord for time salvation or anything since regeneration? Why not pray with myself and beseech myself to get up and perform the conditions and receive salvation from my obedience? If we beg the Lord for the blessings of time salvation, how then can they be dependent on us? If we have the ability, why pray the Lord to help us, or ask him for any assistance whatever? Conditional works seem to me to do away with prayer and every other grace of the Spirit in the child of God.

Thanks. Why thank God for time salvation if it is conditional and we have performed the conditions? Why not thank and praise and honor ourselves and boast? Why not thank ourselves for the good works and faithful obedience, which were the conditions through which the blessing came? Can a thing be partly by grace and partly by works? But if it is wholly by grace, and not of our works, then is it not reasonable that we should give God through Jesus all honor, praise, credit and glory? There is a people who can honestly and sincerely from the heart give all the praise, honor and thanks to the God of Abraham, Isaac and Jacob for all they have ever received; they are the Old Predestinarian Baptists; they believe and preach salvation all by grace for time and eternity, now and forevermore. It does seem to me that any one can see that those who advocate conditionalism cannot fully thank the Lord from their hearts, but must hold a little in reserve for themselves for what they have done in performing the conditions; they do not see Jesus as the source of every blessing, hence they do not pray for the things they believe they are able to get and do get by their works. Conditionalism thus denies faith, prayer and thanksgiving, at least in a large degree.

J. H. FISHER.

CRAWFORDSVILLE, Ind., January, 1909.

DEAR SAINTS:—The sun is shining brightly to-day, after many days of clouds and rain, warming and cheering my cold, lifeless soul like the smile of an old friend. It is thus with the Sun of righteousness when he arises with healing in his wings, he shines through our doubts and fears and we are made to feel God's love and tender mercy for a few moments.

"Our souls that long in darkness lay,
At length have seen a glorious day;
Sprung forth from Christ, we must declare
He is our soul's sweet morning star.

But when this heavenly scene's away,
We're apt to think, and often say,
We've been too forward to declare
He is our soul's sweet morning star."

Dear kindred friends, with the coming of this new year, and the turning of a new leaf in our lives, we are admonished with sober thought of our near approach to that great change that must come to us all soon, especially those who, like myself, have passed their threescore and ten milestones.

"God reigneth, and I must not fear,
But trust my way with him;
I go to meet another year
With faith, I hope, though dim."

If he leads me what have I to fear? I have long known that without him I can do nothing. I am very poor, unworthy and helpless, often feeling too much cast down with sin to look unto our great Burden-bearer, who says, Come unto me, and I will give you rest. David says, "The Lord God is a sun and shield: the Lord will give grace and glory." I do love David's prayer: "Bow down thine ear, O Lord, and hear me; for I am poor and needy." I am glad his want is the same as my own, and most of the dear saints who write for the SIGNS OF THE TIMES comfort me by telling of their poverty and infirmities, and claim no power in themselves to come to Christ.

When I go among the good workers who do so much for Christ (indeed, often they seem to do it all,) I feel very worthless and alone in this great world, and sometimes groan and say, "They have taken away my Lord, and I know not where they have laid him." I have heard many sermons with not one word about Jesus, but now in my declining years, with my bad eyes and dull ears, I do not go much among the people who feed on husks. I love the people who know the joyful sound, but fear I have no right to be of their number.

I have just been reading our dear family paper, and find many kindred in Christ who speak the language I love; I am thankful I understand them; they are all taught by the same great wise Teacher. One brother, after asking the brethren to remember the poor and afflicted of the flock, and those so far from church assemblies, shut in with cold, wintry weather, then said, "After you pray for all these, if you have a little time, and think I am worthy, then remember poor me, who am less than the least of all, if one at all. I cannot comfort you, but you can comfort me." Such language I think I do have fellowship for; often I feel there is none so unworthy as this poor sinner.

My heartfelt sympathy is with the dear, afflicted sister who has a cancer. May God help her and give her grace and patience to bear all her sufferings. May she feel the tender, loving arms are upholding her in this great trial, and making her say, My light afflictions here are working for my good. Although they seem severe, and are not understood, they all are sent by God's command, and all are governed by his hand. Like the dear sister, I sit much alone, shut in by snow, and meditate upon the way I have been led

from childhood, even down to old age. Every moment brings me nearer to my long sought rest. I am glad we have such a loving, merciful Father, who knows all our infirmities.

The SIGNS is still very comforting to me. I would like to clasp the hand of each contributor, and the many redeemed ones who feel too little to say so; I love them all for the blessed Master's sake. I like the editorial on The Holy Kiss. I saw my sainted father take a brother (who had been absent from the church many years) by the hand and kiss his forehead. Dear kindred in Christ, may the Lord be with you all. He said, "Blessed are the poor in spirit: for their's is the kingdom of heaven." So you are blessed.

With abiding love,

LINA W. BECK.

CORBETT, Va., January, 1909.

DEAR BRETHREN AND SISTERS:—While reading the communications in the SIGNS from the dear saints scattered abroad we are sometimes made to examine our own hearts. Do we have sympathy and love for these sorrowing people who are ridiculed by the world? They have no merits of their own, but are always poor and needy, always disclaiming their right to that precious inheritance reserved for the children of promise. There is a mysterious love that draws us to them, and it gives us assurance to know and feel that we can or do walk with them; their lamentations compare with Christ's sufferings, and we humbly trust that we have been partakers of the sorrows of the lowly Lamb. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Just a remnant, reviled by the world, but still clinging to the faith that was once

delivered to the saints. Sometimes we are grieved to see our congregations so small, and we wonder why those who bear the time-honored and precious name, Old School or Primitive Baptists, do not meet with us; they are members of the visible church, still they alienate themselves. If we love to hear the truth preached in its purity, it does not matter who delivers the sermon, or what our surroundings may be, it is our duty, and should be our pleasure, to attend the meetings, and if the Lord is with us he will give us a hearing ear, and his glory will shine in our hearts to the exclusion of all trivial matters. "All the ways of a man are clean in his own eyes: but the Lord weigheth the spirits."—Prov. xvi. 2. We are subjects of his holy will, and though we are made to pass through many dark and dreary days, the Lord is our haven, our shield and guide; he makes us to lie down in green pastures, and his banner over us is love; but our minds are prone to suffer changes, our thoughts wander away to our carnal ties, then doubts arise and we travel in darkness; we have natural ties that claim our love, and while they are alienated from us spiritually, our hearts cling to them. If we could only raise the barrier and say, Follow me, I will lead you in a way that you know not of, self would be asserted, and we would try to lead the blind; our carnal nature for the time would ignore the power of God. Have we forgotten "that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin"?—Romans vi. 6. O how weak and dependent we find ourselves to be, and as we wander along the shores of time, growing old in years, and our faith in the Lord's protecting care, we lean more heavily on his everlasting arm, some-

times anxiously waiting for "the redemption of our body." But we should be patient, if we have hope in Christ. We pass through many hard fought battles, and though our chances of success seem unequal, we have that precious promise, "I will not leave you comfortless: I will come to you."—John xiv. 18. I feel confident that every child embraced in the grand total of God's election is saved in time and eternity. Every nation or people on the earth that professes to believe in the Bible has some creed, and construes some portion of the Scriptures to suit themselves. Even the Pagan worships his idols, or some unknown deity, and not only these, but some of the brightest minds have the most ludicrous and inconceivable ideas of christianity. Where does this confusion of tongues come from? Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Mal. vii. 15. We walk with them, but we must beware. We must "be wise as serpents, and harmless as doves." In his sermon on the mount the Lord commands his disciples, "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: for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just and on the unjust." O how often we fall short of these commandments.

"But what says our Shepherd divine?
For this blessed word we shall keep;
This flock has my Father made mine,
I lay down my life for my sheep.

'Tis life everlasting I give;
My blood was the price my sheep cost;
Not one that on me shall believe
Shall ever be finally lost."

I leave what I have written to the better judgment of our dear editors. I am afraid if it is published the space could be filled with matter more comforting to the saints. May the coming year bring prosperity to our family paper, the dear old SIGNS OF THE TIMES, and to those the Lord has placed in guardianship over its interests. I would send affectionate greetings to all who read its pages.

Your sister in hope,

HANNIE B. GREHAN.

BLUE SPRINGS, Mo., Dec. 14, 1908.

DEAR BRETHREN EDITORS:—It has been my custom for over forty years of sending regularly with my subscription to the SIGNS OF THE TIMES that also of our old colored brother, and the inclosed letter from him to me, received a few days ago, will speak for itself. I have known this brother for fifty years, at which time he was under the tutorage of a fleshly master and was a worthy subject, and it rejoices my heart to see that under a spiritual Master and a subject of divine grace he rejoices in the doctrine so ably set forth in our family paper. If I am not mistaken, he is in his eightieth year, and though I have not seen him for several years, we have had a pleasant correspondence, and I know of no Baptist in whom I have more confidence. His word is honor itself, and his walk has been exemplary and Christlike. I enjoyed this letter, and can fully agree, I trust, in all it has expressed, thus proving that

“E’en down to all age, all my people shall prove,
My sovereign, eternal, unchangeable love.”

Dear brethren, if I live until the 20th of next June I will be ninety years old, and it seems that the older I get the more I enjoy reading the precious SIGNS, and I cannot see how any Baptist can claim to be a Bible Baptist and do without it;

for my own part I cannot tell how you are ever to be rewarded sufficiently for its publication. In each number I have found some article that I must acknowledge is worth the price of the subscription, and always I am blessed with a desire to read the SIGNS as soon as it is received. How long this may continue the dear Lord only knows; I feel that it will be right and just when for me he closes the volume and bids me come.

Thanking you again and again for all the comfort and joy I have received by your steadfastness in the faith, which is given you from above, I am, I trust, your brother in a precious hope,

THURSTON KNIGHT.

LIBERTY, Mo., December, 1908.

DEAR BROTHER KNIGHT:—The time is near at hand for me to renew my subscription to the SIGNS OF THE TIMES, for which I send you three dollars and ten cents, two dollars to pay for the SIGNS, one dollar for its support, and ten cents to pay the postage. It is true I am almost blind and can hardly see to read, yet I do not want to be without the SIGNS as long as I can see to read or hear it read, for it sets forth the truth of salvation by grace as I understand it to be: altogether by the grace of God, without the help of men or angels, for we hear Paul saying, “By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Thanks be to God, the whole plan of salvation is of God, without the help of man, who tries to put himself on equality with God in saving sinners. But away with such God-dishonoring ideas; they

are an abomination in the sight of God, for he works all things, not a part of them, after the counsel of his own will, and none can hinder, and I am glad it is so.

We are all up and around, and hope this may find you well and still looking "to the Rock that is higher than I." My wife joins me in love to you. May you in your old age be kept by the power of God.

RICHARD WALLER.

FLEMINGTON, N. J., December, 1908.

MY BELOVED BRETHREN:—One year more has been numbered with those that have passed, and soon we shall be enrolled with the great majority and shall have done with things of earth. It is a sad and solemn thought. Memory carries me to the days of my youth, and how I always looked forward to the "Merry Christmas and the Happy New Year," because of the good times I enjoyed then. Rapidly the years have come and gone, and with them I have arrived at the period which is called old age, yet I do not feel old in spirit; but this tabernacle must be dissolved. The dear ones of my brethren, and natural kindred whose life journey has closed in the past year, come before my mental vision as I now write, and I would clasp their hand and say, "All hail," as did the Master to his disciples as they journeyed to Emmaus, but their eyes were holden so they could not know him, as are mine, yet he opened their vision to behold him, as he will the vision of all the brethren. Dear ones, how we change with the going of the years, not only with the outward appearance, but in a spiritual sense as well; the trifling things of earth no longer satisfy the spiritual children, and we wonder how they ever did. The visits and promises of our dear Lord and Master

are the only enjoyments we crave now, yet his visits are few and far between, while we would have them always if we could. I recall a number of dear ones whose faces I miss when I meet with you, and in this coming year there will be others, and perhaps mine among the rest, to take their departure for the eternal shores, and we must weep because we shall see their faces no more. How merciful is the dear Lord to withhold from us the knowledge of those who shall be called in the coming year. We would be unfitted for our daily labor did we know the time when our dear loved ones would leave us; so we will trust Him for all we need, both here and hereafter. He is worthy of all our trust, our best affections and of all we have; he is our all in all, our hope and our delight, and all that tongue can express, and we shall be satisfied. Is not that enough? Just think what his loving-kindness means to a poor, condemned sinner (and justly so) that his sins are all forgiven, and he will remember them no more forever. Then how can we forget him and sin against him as we do so often? Yet "he remembereth that we are dust;" the lambs he pities and carries in his bosom. Dear ones, what can earth give us to compare with this hope that we have, which is as an anchor of the soul, both sure and steadfast? At times this hope grows very dim, so dim that we feel sure we never possessed it, and we are so troubled, with no comfort, until again it grows brighter, and we feel that we are ready to go with our best Beloved when he calls us to leave our earthly tenement. I often envy you when in imagination I see you receiving the bread of life as it is being distributed through our beloved pastor, yet I suppose it is not right to do so, for it is the will of God, and I want to be

submissive. He has stopped my ears by his dear hand for a wise purpose, and because it seemed good in his sight, and so I do not feel to murmur, but would say, "Bless the Lord, O my soul, and forget not all his benefits." And with old Job I would say, Shall I receive good at the hand of the Lord, and not receive evil?

Wishing you a happy new year, I am yours unworthily,

MARY E. FISHER.

Bow, Wash., Jan. 17, 1909.

DEAR BRETHREN EDITORS:—I often think of you and the dear SIGNS OF THE TIMES, and wish I could enjoy reading it. It seems that God's children are a poor and afflicted people, and if I am one (and I sometimes hope I am) and a sample of the rest, it is a wonder to me they are not more afflicted than they are, for I am so rebellious, giving so little evidence of having been born again that I do not deserve the many blessings I receive from day to day from the bountiful Giver of every good and perfect gift. I can say, Surely goodness and mercy have followed me all my days. When I am the lowest down in the slough of despondency, then it is he appears to me as the complete, all-supplying Savior. I call to mind one time when in Kansas, we had several failures of crops in succession, and this with a sick wife to care for, and four small children to feed and clothe, besides being in poor health myself, the time came when our last sack of flour was gone, and we had no sugar. I loved my wife and children dearly, and to see them denied even the necessities of life was almost too much for me. I had nothing to buy even flour with, and the stores were not letting anything out on time, but my wife begged so hard for me to go and try to get some flour and sugar

on time that I went, though very reluctantly, for I hated to be refused credit. I went ten miles to Hays City, our nearest town, and begged of them to let me have a sack of flour and twenty-five cents worth of sugar, but they said they could not let anything go without the money. You can imagine how I felt, starting home to those dear ones without anything; there was considerable bitterness in me, and I left town with a heavy heart, but had only gone a short distance when I thought I heard a rustling noise above and to the left of me, and I looked up, and O such joy as filled my heart, soul, body and mind. God was so near me I could feel his very presence, and I forgot my poverty, for I was filled to overflowing with his love and presence, with that joy which is truly inexpressible and full of glory. I went along the road weeping and talking to him, for he was surely very close to me, but I could not see him, and I am even now loth to leave the subject. After a little while he left me, but O such a peace he left with me, and he was surely leading me, for before I reached home I got work husking corn in the shock, and the next day as I was sitting by a shock husking he came to me again, and we had a love feast, or at least I did, out there in the cornfield, and I think if any one had come along they would have thought me crazy, weeping and praising God, but I was happy, and cared not if the whole world saw me. Does it not seem to you that in the face of such unmistakable evidences one would never doubt again and would be very dutiful? But alas, "I am so vile, so prone to sin, I fear I am not born again," yet I love Him and all his children.

Well, I see my mind has wandered from what I intended to write. I wanted to ask if there are any Old School Bap-

tists living near Sedro Woolley, Wash., or if there is a church any place on Puget Sound. If so, please let me know.

Your brother in hope,

DAVIS BURCH.

RISING SUN, Md., Jan. 1, 1909.

DEARLY BELOVED BRETHEN EDITORS:

—I have been trying for some time to get the opportunity to write a few lines in addition to sending in my subscription, which is past due, but have no particular excuse, only my inability to write anything to edify the dear children of God, as I feel in my weakness that I have not language to express myself. If I could only write a letter as I do after I retire for the night, but ah, when I take my pen to write it is all gone; over the mind we have no control.

This is a beautiful New Year's day, everything seems calm and serene, and as I look back over the past year I hope I am thankful to the Lord for his goodness and mercy to an undeserving wretch like me, in sparing my unprofitable life, while so many useful members have been called hence. The blessed Lord has a purpose in all things. I know in myself I am nothing, and less than nothing, and vanity, and why should I, the least and most ignorant of the household, attempt to write for the SIGNS? I used to think as I grew older I would be better versed in the Scriptures, but alas, most of the time it is a sealed book. I am in the hand of the Lord, and he doeth what seemeth good in his sight; blessed be his name. While I am not deprived of meeting with the brethren, my hearing is very much impaired, but nevertheless I enjoy the sweet fellowship of the saints. We are blessed with a faithful pastor, Elder Wm. Grafton, now past fourscore years; he has served Rock Springs Church for over

fifty years. He is greatly loved by all the churches he serves.

Our meetings are small, as our number has been reduced by the loss of two of our beloved ones: our deacon, brother Thomas, whom we greatly miss, as it leaves us but one male member, brother Huff, and he lives such a distance from the meeting that it is impossible for him to be with us on all occasions; but it is the Lord, we should bow in humble submission to his will; also sister Mary Jenkins was a lovely sister, we miss her pleasant face and her kind admonitions. There was only a month and a few hours between their deaths. It was my lot to be with them both, and closed their eyes in death, which was a hard thing for me to do, but is the way of all flesh.

I have written this at intervals, as my thoughts have run, although my mind is a great deal of the time on the world and its vanities.

Farewell. Affectionately,

SALLIE LOWE.

ASHLAND, Ill., Dec. 28, 1908.

DEAR BRETHREN AND SISTERS IN CHRIST:—Another year has passed away with many changes in life, but our God, who is rich in mercy, has blessed us in many ways. Our dear old paper, that has been a comfort to us for many years, is still upheld by his loving care, and the dear editors, and the loved ones who write for our comfort, tell us of the love and truth taught from above. O, does not our heart burn within us as we read each word from those who are so gifted in God's word to teach, to explain and to write of the many truths we longed to understand? Dear brethren and sisters, this is the reason I am trying in my feeble way to tell of the blessed comfort of our dear paper. As I linger here and

ponder over the many peaceful moments I have had reading the SIGNS in the past, how I do hope it may be God's will for each one to write often as he gives the spirit. He alone knows where it will go to comfort; he knows our every need; he leads beside the still waters, gives us the spirit to say, Thy will be done in all things, and it is his will when first he shows us we are sinners in his sight, to feel and know it is by grace we are saved through faith, and not of ourselves. This is why I like to read from your pens, they testify the same things. I often wish I could see each and every one of you, for then I could tell you how I love you all for the truth's sake.

I was blessed to visit two associations this fall, and will long remember the pleasant hours spent with dear brethren and sisters as they told in their own sweet way of their hope and fears, their love for the truth, the old, old story of Jesus and him crucified. I never can tell in words how my humble hope was built up as we talked by the way; all seemed to be peace and love. While helping the dear old sisters dress for meeting each one would ask, Do you take the SIGNS? Before I could answer them, with the love of Jesus on their peaceful faces they would name each writer, saying, O how I love to read from each one. They write what I love to read, it is the truth, and it is all the preaching I have. Then, dear brethren, the SIGNS is a blessing in many ways. A dear sister who lives far away from any church read in the SIGNS of this association at Colchester, and the Lord blessed her to come, and all who met her were built up in spirit, though living many miles apart. Her faith and hope were with us. We also met brethren and sisters from Missouri, which was a great comfort to us; they could tell us the

good old doctrine of the SIGNS was what they loved, and wanted nothing else. I often think in kind remembrance of all who so kindly cared for the friends at the associations, and hope God in his mercy will bless them with his love and care. May God give to you all his richest blessings.

Your little sister, the least of all,

ELLA M. PARROTT.

BURDETT, N. Y., Nov. 29, 1908.

DEAR BROTHERS EDITORS:—The time is near at hand when I should renew my subscription for the SIGNS, and I must express my thoughts in some way to you for the companionship through the SIGNS I receive from time to time as it comes to me; I feel,

“O to grace how great a debtor
Daily I'm constrained to be.”

I send my subscription feeling that it does not begin to pay what I owe, for I feel it would take more than a lifetime to repay, so it is surely not by works, but by grace, free grace, that we are saved; salvation is of the Lord. The dear Lord has caused a book of remembrance to be kept for reference, and as we think on his name, and are lonely at times, when we can read and eat his word it is the bread of life to the hungry soul. I was greatly revived when I received the November 15th number, and read and re-read the first article, on the Book of Remembrance, (Malachi iii. 16, 17,) and also the other letters written by the brethren and sisters. I could say, Jesus all the day long is my joy and my song, and, “Tongue cannot express the sweet comfort and peace of a soul in its earliest love.” There is quite a difference in feeling God's love in the heart so as to tell what the Lord has done for us, and of the experience we pass through to know that

God is love; he is not of confusion, but of peace and rest, and we can say, as did John, "Behold, what manner of love the Father hath bestowed upon us." I often feel I would like to tell the brethren what comfort and joy I take in reading their writings.

Please find inclosed postal note for two dollars, to send the SIGNS to whom God may direct.

I will close, hoping that this will not tire you.

Your brother in hope of a better life,
NORMAN BROWN.

TOUCHET, Wash., Dec. 5, 1908.

DEAR BROTHER KER:—As my subscription for the SIGNS OF THE TIMES is nearly due, I send you a money order to renew for another year. I have taken it so long I would hardly know how to get along without it. It is the standard of all our Baptist papers with me. I have taken quite a number of our publication, but have dropped them all but the dear old SIGNS, which I have been reading for sixty years. A great number of its early writers have passed from time to eternity, but younger ones are filling their places, and as far as I am able to judge, are advocating the same blessed truth as when I first commenced reading it. It stands next to my Bible for religious truth, and has been a wonderful comfort to me in reading the experiences of dear brethren and sisters whom I have never been privileged to see; their trials and conflicts harmonize so nearly with my own daily experience that I am made to feel to be one with them. Brother Durand's article, "Dwelling together in unity," was comforting to me, and in perfect harmony with my own feelings. I might mention many others, but will not at present. Brother Ker, your writings have been

very acceptable to me, and if it is the will of the Lord, I shall be glad to see more in the SIGNS from your pen.

Yours in hope,

R. CUMMINS.

NORTH YAKIMA, Wash., Feb. 10, 1909.

DEAR BRETHREN:—As the time approaches for the time of the meeting of the Siloam Association, (June 18th, 19th and 20th, 1909,) we desire to say to brethren and sisters who plan to come west to attend the Alaska-Yukon-Pacific Exposition, which opens at Seattle, Wash., June 1st, that North Yakima is on the main line of the Northern Pacific Railway, four miles from the place where the association is held, and we hope all will get stopover tickets and attend the meeting. To any one who contemplates locating in the northwest the Yakima valley has many inducements, and we especially desire to see an influx of sound Old School Baptists. The N. Y. & V. R. R. passes through my place, and the Cowyche station is only a few hundred yards from my house. Trains leave North Yakima each week day at 7 o'clock a. m. and 2:30 o'clock p. m., reaching Cowyche a few minutes later.

W. J. HESS.

NOTICE.

IF nothing in providence prevents, we expect preaching in the Woburn Old School Baptist meetinghouse by the pastor, Elder H. C. Ker, the third Sunday in March (21st), services to begin at 10:45 a. m. and 2:30 p. m. All who love the truth are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, MASS.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1909.

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.***3 JOHN 4.**

"I HAVE no greater joy than to hear that my children walk in truth."

In the second epistle John again said, "I rejoiced greatly that I found of thy children walking in truth." Paul also speaks often of his gladness when he heard of or found his brethren walking as believers ought to walk. Paul also calls many of those to whom he wrote his children, his little children, and he also speaks, more than once, of having begotten them through the gospel. We desire to call attention to some of the things that seem embraced in these expressions of the apostles. There are fathers in the church, according to the testimony of the apostles, and if there be fathers in the churches there must also be children, in the same sense that there are fathers. Paul said once, There are not many fathers in the church. In what sense are men fathers in the church of God? In what sense could John and Paul speak of their brethren as their "little children?" In what sense had Paul begotten those, to whom he was writing, through the gospel? In the primary sense of the word, one only is our Father, and of him only are we begotten. In this supreme sense of being the children of God all alike are brethren;

the oldest is but an elder brother; the youngest is also a brother. In this supreme sense, ministers are no more the children of God than are those to whom they minister; all alike are the children of God by faith in Christ Jesus; all alike are born of God, born by the Word of God, born of the Spirit. Before any one can be rightfully a member of the church, or fill any place in it, that one must be born from above, or born again. In this neither John, nor Paul, nor any man, could have any part; this is a miracle of grace wrought in the heart, by which a man who was dead is alive again. It is nowhere intimated in the word that man has any part in performing this gracious work. It is never said, And you hath he quickened by the preaching of men, nor by human prayers, nor by any human effort whatever. It is simply, "And you hath he quickened, who were dead in trespasses and sins." It is nowhere said that men are born by the preaching of the word, but by the Word of God itself; and this is that Word which by the gospel is preached unto the living. Not by the preaching are they born, but by the Word which is preached. The Holy Spirit deals with the soul, as it were, face to face, with no medium between. The voice of the Spirit is heard, and the soul lives, and then comes the word of preaching as a witness that this work has been wrought. Disciples were never commanded to go forth and bring souls to the new birth, or to quicken them from the dead, but to speak of Him who does all this work at a word. Here also, "He spake, and it was done; he commanded, and it stood fast." Disciples are commanded to go forth as fishers of men, as pastors of the flock, to feed them with knowledge, to edify and to comfort them. When the ruler's daughter lives, then

she is restored to her family to be ministered unto; when the widow's son is raised up from his bier, then he is restored to the ministrations of his mother; when Lazarus comes forth living from the grave, then disciples loose him and let him go, and he sits at meat with his sisters in their mutual home; but the work by which these all lived again was the work of the Lord, and no man interfered between the Lord and the dead. There was a point when they were dead, and no human arm could aid them, then there was a point when they lived again, and became the subjects of help from their kindred. None, of all who loved them, could go down beneath them in death; Jesus only could do that. But it pleased the Master when he had wrought his own peculiar work to give to his disciples the privilege and duty of helping the living; and this is true still. Literally we cannot reach the dead; they are unmoved by all our sighs and tears; our longing, breaking hearts do not reach them; our words of lamentation fall upon unhearing ears; but could another miracle be wrought by the same power that raised the dead nineteen centuries ago, and some one whom we loved live again, then our voice could reach them, and there would be a response from them, and so we should know that life had been given them again. John and Paul preached the gospel, with all its doctrine, and all its promises and all its truth, but men still remained dead, dead to God and in sin. But when the divine life came into some soul, then first that soul really heard the preaching and found in it a fountain of life indeed, that could and did minister to him. If the needle points infallibly toward the pole we know that needle has been magnetized; so if a soul points to the heavenly things we know

that soul has become possessed of that which is heavenly. He who desires to breathe the air of heaven must possess a heavenly nature. The divine nature must be first in a man, and then the longing for heavenly things will spring up in that man. So far, then, as relates to all this great work, neither Paul nor John could have any share in it. But still it remains to ask, What does it mean that these disciples could speak of their children in the gospel, or of having begotten them through the gospel? Perhaps the language of Paul to the Galatians may help us a little to an understanding of this: "My little children, of whom I travail in birth again until Christ be formed in you."—Gal. iv. 19. Here it is manifest that Paul was addressing those who had been born of God, else they would not have been his brethren at all. All these were members of the churches addressed by Paul; all of them had received the Spirit; all were partakers of the liberty that is in Christ Jesus; the work of the new birth, of quickening, had been wrought in them already, and yet he said that he travailed in birth for those already born of God until Christ should be formed in them. It is manifest here that his meaning was that he was burdened in heart and filled with deep anxiety for them, that they should come to see clearly that they were free from the old legal things, and that no longer were they to consider themselves in bondage to the law. Paul desired that the brethren might stand fast in the liberty and enjoy the freedom of the gospel. This deep anxiety and earnest labor in the ministry toward them he compares to a travailing in birth for them. Through his teaching and exhortations he hoped they should be set free from the entanglements of the law covenant, and walk in

the liberty of Christ. It is in this sense that Paul could say to the brethren at Corinth, "For in Christ Jesus I have begotten you through the gospel." That is, by his teaching and labor among them they had been instructed in the truth and had come to walk in the truth; through his preaching they had come to know what the salvation that is in Christ embraced. Already, having hearts opened to attend to the things which he spoke, they had received them, and had come out from their former heathenism to walk as little children before the Lord. Paul rejoiced that the Lord had so much blessed his labors among them, and he felt toward all these among whom he had labored as a father toward his children. In this secondary sense only had Paul begotten them, and in this secondary sense only could either John or Paul call their brethren "my children," "my little children." We recall that in our youth some aged men in the ministry thus instructed us, and we felt toward them as we would toward a father, and they were tender toward us, as a father toward his children, and by their teaching, either in the pulpit or by their pens, we were instructed more clearly in the truth. In this sense they were to us fathers indeed.

John said he had no greater joy than to hear that these who had received the truth through his ministry continued to walk in it. There is no minister called of God who does not know that it is a wonderful joy to find some one whose ears are opened to his preaching, and who receives the word at his hand; it is joy inexpressible to find one soul who now begins to love the word of truth. How blessed it is to know of the work of the Lord going on in some heart that but the other day was perhaps an enemy of the truth, or, at best, but a hearer of the

letter of the word, without knowing or feeling its power. This joy many have known since the days of John and Paul; this joy they both knew. But as great as is this joy, it is not greater than to find that such as these continue to walk in truth. So John could write these words to the beloved Gaius, after hearing testimony to the fact that he had heard of him that he did the works that were suitable to the profession he had made. It is a glorious thing indeed to see humble, willing souls gathered into the fold, and to witness the first love that can hardly find expression, so full and wonderful it is. That minister or pastor who is truly a pastor, longs to witness such seasons as this, and every fountain of feeling within him will be broken up when such seasons come to any church that he is serving. But, after all, as such a pastor sees these who have entered the way continuing in it steadfastly, both in doctrine and in practice, there will be in his heart just what John here declares, such joy as is at least equal to the joy of his heart in their ingathering. It is not the same kind of joy, but it is equally as great as the other. We hardly know how to express the difference. Is there not a difference between the gladness that fills the heart of parents when God gives to them children to love and serve, which kindles in their hearts inexpressibly as they gaze upon the face of their darling child at the first, and the joy in after years that is theirs when that child, growing in stature and wisdom, continues to be kind, truthful, upright and sincere? There is joy in the one, and in the other. So there is joy in witnessing the coming to the fold of the newborn child of gospel grace, and there is joy afterward, when they continue to walk in truth. But what is it to walk in truth? We need not go outside of this

epistle to find the answer to this. If we know what John commended in his beloved Gaius, we shall also know what it is to walk in truth. It was such a walk as the brethren could see, for they had come and borne testimony of it. He was doing steadfastly whatsoever he did, to the brethren and to strangers; that is, he was not doing this to-day and neglecting it to-morrow, neither was he doing this to one and not to another, but he was steadfast in it all. This, which he was doing, John calls in the sixth verse, charity. He was, in charity, aiding the servants of God on their way. He was doing this in love to them and to the cause of God, recognizing that the Lord had sent them forth for his 'name's sake among the Gentiles, from whom they took nothing, that the gospel might be seen by them to be free and without charge. Gaius, in order that this might be done, helped the servants of God, so that it should not be charged against the disciples that their labor was for gain. Paul himself followed this principle, as he declares in the letter to the churches at Corinth. He did this in order that none among them should have reason to say he was seeking to make merchandise of the gospel. This was most commendable. But other churches aided him that he might not be chargeable to the church at Corinth, as he tells them. Now these other churches were doing just what John commends Gaius for doing, and this was walking in truth indeed.

It is manifest that here the word "truth" means all that belongs to soundness in doctrine, and an orderly practice. This, every one who loves God at all will desire to maintain. Charity, or the love of God in the heart, will produce charity in the secondary sense of the word. It did

so in the case of Gaius, as this epistle testifies, and this same John says, If one "seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" This, beyond all question, means that if indeed the love of God be in us it will cause us also to love all his children, and if we love our brother indeed and in truth, and not only in profession, we shall desire to aid him if he has need. If we do not, the apostle does not say, How dwelleth the love of that brother in you? but, "How dwelleth the love of God in you?" If a man "loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" To walk in truth indeed, is to hold fast the doctrine that exalts the Lord; but it is more than this, it is to hold fast all works of charity and good will; it is to feed the hungry, and to clothe the naked, and to visit the widow and the orphan, and to, as much as in us lies, live peaceably with all men; it is to confess the word of truth before men at all needed times; it is to be steadfast, as was Gaius, and not to forsake the testimony of the Lord; it is to be humble in the midst of reproach, and patient in the day of adversity; it is to live soberly, righteously and godly before all. Who does not rejoice to see these fruits made manifest in all who believe? These things all glorify God and edify his children. On the other hand, what sorrow and shame will bow the head when it is known that some are not walking in truth. If they still have a name to live, yet they are as a dry and withered branch. The spiritual cannot get near to them, much as they desire it. O how important that all should walk in truth. To do so is to glorify God and edify all who love him.

OBITUARY NOTICES.

James Emery (Imrie) died at his residence in Scotland township, Day Co., S. Dak., Sunday morning, May 24th, 1908. Mr. Emery was born in Roxburyshire, Scotland, Feb. 20th, 1830, came to this country in 1852, and settled in Lisbon, Kendall Co., Ill. In 1856 he moved to Odell, Ill., and in March of that year married Alice Allan. He came to Dakota in 1882, and settled in Scotland township, Day County, where he resided until his death, surviving his beloved wife three years. Mr. and Mrs. Emery had seven children, five of whom are living: Mrs. Mary Murray, of Roscoe, S. Dak., William D. Emery, of Odell, Ill., Mrs. Belle Denholm, Mrs. James Ahern and John Emery, of Andover, S. Dak. He is survived by his brother, Abram Imrie, and two sisters: Mrs. Elizabeth Halliday and Mrs. Agnes Deuholm, of Andover, S. Dak. Mr. Emery was a member of the Presbyterian Church in Scotland, was a man of good morals, a consistent christian and a devoted husband and father. His mind was always more engaged with spiritual than material things, and in his declining years he expressed himself as being willing to depart and be with Christ, which is far better.

Funeral service was held in Bethel meetinghouse, and the remains were laid at rest in Scotland Cemetery.

The above is copied from our local paper, but I would like to add, as far as I know, something of his religious life. When a mere boy he joined the Presbyterian Church in Scotland, as is the custom there, but never felt satisfied, and would go miles to hear different preachers, hoping to hear what he longed for. After coming to America he did the same for a number of years, but the privilege was denied him, and many times he said he never heard a gospel sermon nor joined the church, as there were none of his choice near, but gave during his life every evidence of belonging to the invisible church. About twenty-six years ago a sister living in Illinois sent him a year's subscription to the SIGNS OF THE TIMES, being the first publication setting forth the doctrine he loved. He fully indorsed predestination in all things, and salvation by grace; he was a great Bible student, and could quote whole chapters, but was always very timid, as he so often expressed himself as being fearful of the pride of the human heart. When asked his views on certain passages of Scripture he would give them with much enjoyment when asked in the right spirit. His life was one of contentment and peace, never complaining, only of indwelling sin; often in later years he spoke of being very sinful, when to all appearance his life was faultless. He is gone, we miss his counsel and example, but hope it may be our happy lot to embrace the precious hope and faith which were his, by reason of which he passed away so quietly and peacefully into eternal

and undisturbed rest, to come forth in the resurrection in the likeness of his dear Redeemer, and be satisfied.

ALSO,

Mrs. Elizabeth Halliday died at the home of her sister, near Andover, S. Dak., Nov. 2nd, 1908, aged 83 years and 11 months. She came with her father's family to America in 1852, and to Dakota in 1883. Her husband died in 1885, leaving her and an only son, who survives her. She never was permitted to join the church of her choice, but was a firm believer in free grace, and enjoyed reading her Bible and the SIGNS when able to do so. In her younger days she went among her friends and neighbors, lending a helping hand wherever needed, and was beloved for her kind, gentle and mild disposition. She was a woman of strong mind and body until the last few years, when her mind became a blank. Her body was laid away to await the resurrection, when it shall come forth a spiritual body. B. S. D.

Elder John W. Moon was born in Halifax County, Va., April 24th, 1848, died Feb. 9th, 1909. The cause of his death was dropsy. He was the son of Elder James and Permelia Moon. He moved to this part of the country soon after the Civil War, and united with the church shortly afterward. He was married to Miss Ada Coffman Jan. 6th, 1875. To this union were born eleven children, of whom five are dead, three daughters and two sons. Brother Moon was ordained to the ministry July 1st, 1893, and was indeed a sound and faithful minister of Jesus Christ, and never shunned to declare the whole counsel of God. He never stopped to consider what men might say of him, but had only the glory of God in view; this he believed could be done only by pointing the saints to Jesus as the only "name under heaven given among men, whereby we must be saved" in time and in eternity. He was a firm believer in the absolute sovereignty of God over all worlds, creatures and acts of creatures, and that God had ordained all things to His glory and the benefit of his children. Speaking after the manner of men, he was a good man, though he often (to the writer) complained of his imperfections. As a citizen or neighbor none surpassed him. It is the talk of the community that no one had aught against John Moon as a man. His death has cast quite a gloom over the Baptists in this county, especially the church at Boaz Chapel, where his membership was. The stroke was very heavy upon the writer, as I had been so long and intimately associated with him, and knew his love for the truth. He stood firm against the "means" and the "conditional time salvation" heresy, that so disturbed us here. He has gone to his reward. Besides the church, he left to mourn his widow, three sons and three daughters. They are heartbroken, for he was a true husband and loving

father. His last moments seemed to be very pleasant to him, for he crossed his hands upon his breast, closed his eyes and lips, with a smile on his face, and passed away without a struggle.

On Feb. 10th the writer, together with Elder A. J. Luther, tried to speak words of comfort to the grief-stricken family and the sorrowing brethren and friends. The congregation was large and many were in tears; after which his body was laid in the grave in Boaz Chapel Cemetery to await the resurrection.

May God in mercy bind up our sorrowing hearts.
R. H. BOAZ.

FULTON, Ky.

Mrs. Emily Thomas died at her residence, near Bloomfield, Loudoun Co., Va., Nov. 25th, 1908, aged 80 years. Sister Thomas' maiden name was Hamilton, and I think she was the last of her immediate family. She was the widow of brother J. W. Thomas, whose obituary appeared in the SIGNS several years ago. It was my privilege to baptize them both in the fellowship of Ebenezer Church, Loudoun County, probably twenty-five years ago. It has fallen to my lot to send several obituaries of late to the SIGNS of aged members of our churches who may well be called "mothers in Israel," and sister Thomas was surely of that class; none of the little company at Ebenezer were more highly esteemed or beloved than she. Her meek and gentle spirit, her humble, quiet ways and her unselfish love of her brethren endeared her to the hearts of all; faithful to the profession she made when she took the name of her Redeemer publicly in baptism, she was found in her place in the church as long as she had strength to attend the meetings. It is a comfort to know the Lord was manifestly with her during the long, weary months of her last illness. I think she was confined to her house, and to her bed much of the time, for four months, a part of the time in severe suffering, but she was greatly blessed with a spirit of quiet resignation to the will of her Savior, of whose great goodness she loved to speak. Death had no terrors for her, she rather looked to it as a longed for release. She leaves two children: brother Ira Thomas, M. D., of Mt. Zion, and sister Martha Hutchison, of Washington, D. C., whom she was favored to see identified with the people of her choice. She also leaves three grandchildren and one great-grandchild to mourn their loss. I feel to acknowledge my own obligations to sister Thomas and her family. Her house has been a sweet home to me for more than thirty years. The Lord made her a ministering angel to me when in sore need, but she did not realize it. She was one of those who are sure to say when they have done all, "We are unprofitable servants." Sister Thomas was faithful and true in all the relations of life, a self-sacrificing and devoted wife and mother; a kind and helpful neighbor, a woman of sterling integrity, esteemed by all who

knew her. We miss her sadly from our little company at Ebenezer, but we thank God for the record she leaves among us, and also of the numbers who, like her, have finished their course and have kept the faith, who have recently left us to grieve that we shall see their faces no more, and yet to rejoice that they have been kept by the power of God through faith, ready to be revealed in the last time. May God comfort those who mourn.

J. N. BADGER.

MANASSAS, Va., March 4, 1909.

John D. Shorb was born Feb. 13th, 1822, in Carroll County, Md., died at his home in Gales Creek, Ore., Feb. 14th, 1909, aged 87 years and 1 day. He received his education in what was known as the Keys schoolhouse, and finished his course in a select school of Carroll County, Md. He taught school in his younger days in the State of Maryland, and later clerked in a dry goods store in Baltimore, and about this time was married to Miss Elizabeth Kesslering, March 12th, 1843. In 1856 he went to Kansas to locate a home, and was there during the border ruffian trouble in that year. He moved his family there in the spring of 1857, and remained there until 1864, when he started west with one team of horses and two teams of cattle, arriving in the Grand Round valley, Oregon, in November of the same year, and in the fall of 1865 he came with his family to Washington County, Oregon, where he has resided ever since, stopping one year in Scroggins' valley and about three years on East Dairy Creek, near what is now called Roy. In the fall of 1868 he moved on his homestead, near Hillside, where he resided until the spring of 1888, when he sold the homestead and moved to Forest Grove, where he was living when his wife died, May 5th, 1892. About one year later he came to Gales Creek, where he resided until his death, as above stated. There were born to them eight children, five girls and three boys, of whom seven now survive: W. S. Shorb, of Scotts Bar, Cal., John F., of Sunny Slope, Alberta, Canada, Mrs. Addie Burns, of Nome, Alaska, Mrs. Maggie Brown and Mrs. Alice Coffin, of Condon, Oregon, H. T. Shorb and Mrs. C. S. Lafferty, of Gales Creek, Oregon, with twenty-four grandchildren, thirteen great-grandchildren and five great-great-grandchildren, with many other relatives and friends to mourn his departure. Mr. Shorb always lived a straightforward, honest and moral life, and his motto was, Do unto others as you would have others do unto you. He never made a public profession, but was a firm believer in the doctrine held by the Primitive Baptists, and seldom missed a meeting when able to attend. The writer has often seen the tears trickle down his furrowed cheeks while trying in my weak way to present the truth as it is in Christ Jesus our Lord.

I was called to conduct the funeral services, which

I tried to do, using for a text 1 Cor. xv. 19: "If in this life only we have hope in Christ, we are of all men most miserable." He was laid to rest by the side of his wife (who was a member of the Primitive Baptist Church called New Hope) in the Buckston Cemetery, one mile north of Forest Grove, Oregon, there to await the last loud trumpet.

S. B. MOFFITT.

NEWBERG, Oregon.

Joseph F. Garrett died Feb. 6th, 1909, near Air-mont, Loudoun Co., Va., in the 78th year of his age. He was married to his cousin, Esther Garrett, June 16th, 1859; to this union were born three children, the two oldest dying in infancy. Mr. Garrett was not a member of any church, but believed in the doctrine preached by the Old School Baptists, which is the doctrine of the Lord Jesus Christ. He was a true and faithful friend, a kind and loving husband and father, and firm in his convictions in what he believed to be right. He was stricken with paralysis March 17th, 1904, from which he never entirely regained use of himself, and was a great care to his faithful companion and loving daughter, who were always ready to wait on him. He was again stricken Jan. 2nd, 1909, followed by two more strokes Feb. 4th and 5th, and died on the 6th as peacefully and quietly as an infant going to sleep. While he desired to remain with his family, he said he did not fear death, and I believe he died in full hope of eternal life in Jesus. He leaves his companion, our dear sister, who is a member of Ebenezer Church, and one daughter, Miss Hattie, who was faithful to him until the end, also two brothers, one sister, several nieces and nephews and a number of friends, beside Mrs. Alice Reed, whom they raised from a child; she was faithful to him and he was a father to her.

In the absence of a minister of our faith and order, sister Garrett desired that I should speak on the occasion, which I tried to do in my weak way, to a large number of friends, after which his body was laid to rest in North Fork graveyard to await God's appointed time and eternal purpose concerning these mortal bodies.

F. E. ROBEY.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., APRIL 1, 1909. NO. 7.

CORRESPONDENCE.

JAMES II. 26.

“FOR as the body without the spirit is dead, so faith without works is dead also.”

I desire to notice some things said concerning the faithful believers in God, and also make some contrasts between those who have works to show their faith and those who have not works. There is much said in the Scriptures concerning those who have faith, also there is much said concerning works. But Paul said that “without faith it is impossible to please God.”—Hebrews xi. 6. Also in 2 Thessalonians iii. 2, we read that “all men have not faith.” We also read that faith is given by measure. (Romans xii. 3.) In Hebrews xi. 1, we read, “Faith is the substance of things hoped for, the evidence of things not seen.” Paul continues by describing those who had faith: it was by faith that “Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.” His gifts showed his faith in God, but these gifts were not the cause of his faith in God, but his works did show his faith, God testifying of his gifts, yet let us ever

remember the words, “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” From this it is evident that faith in God is the moving cause, and we must first have faith in God that he is a rewarder of them that diligently seek him. This faith in God was manifested by all those commended by Paul in this eleventh chapter of Hebrews; they showed their faith by their works. “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.” Noah by his works showed that he believed God was a rewarder of them that diligently seek him. Noah saw no evidence of the flood when he prepared the ark to the saving of his house, but his faith was such in God that he was moved to thus do, “by the which [flood] he condemned the world, and became heir of the righteousness which is by faith.” Here was living faith manifested; “eight souls were saved by water.” (Read 1 Peter iii. 20.) Their works showed that they believed God; that was the only way they had of showing they had faith in God. Remember the words

of our text: "For as the body without the spirit is dead, so faith without works is dead also." Now let us reason together. What shall we say of those who claim to believe God and claim to be strong in the faith, and yet are indifferent as to whether they attend their regular church meetings? Such ones are not holding fast the profession of their faith without wavering. Paul said to the Hebrew brethren, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." If we do not hold fast the profession of our faith, we then are like the body without the spirit, dead also; we have no works to show that we have faith in God. Let us ever remember that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If we do not hold fast the profession of our faith we are not diligently seeking the Lord. In Paul's day it was the manner of some to forsake the assembling of themselves together; all such were not holding fast the profession of their faith without wavering; they were not diligently seeking the Lord; their works showed a lack of true and living faith in God; they were lacking in the faith that moves God's people to obey him. James said, "My brethren, count it all joy when ye fall into divers temptations. [He did not say, however, Count it all joy when ye yield to divers temptations.] Knowing this, that the trying of your faith worketh patience." (Read connections.) The works of these brethren showed that they had yielded to many temptations. James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing waver-

ing. For he that wavereth is like a wave of the sea, driven with the wind and tossed." James here is teaching the same as Paul taught: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." These brethren's works showed that they had not been asking in faith, but that they had been asking amiss, that they might consume it upon their own lusts. O how sorrowful when we thus ask, rather than asking in faith, nothing wavering. Christ taught his disciples saying, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." —Matt. vii. 8. Also the eleventh verse reads thus: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" It is right to ask for good things, but it is wrong to ask for evil things. James' brethren were asking for evil things, they were asking amiss; this was the reason they received not. My brethren, how are we asking? Are we asking for good things, or are we asking amiss to consume it upon our own lusts? What do our works show? Are we holding fast the profession of our faith without wavering? Remember that "he that wavereth is like a wave of the sea, driven with the wind and tossed." James continues, "For let not that man think that he shall receive any thing of the Lord." Again he says, "Blessed is the man that endureth temptation." He did not say, Blessed is the man that yieldeth to temptation. These men had yielded to temptation, and, saddest of all, in their carnality they were asking amiss that they might consume it upon their own lusts, rather than asking for good things; they were not asking for that

which they really needed. James continues, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." These brethren had not endured temptation, but did yield to temptation. No doubt Noah was surrounded with temptations, but evidently he did not yield. He believed God, his works showed that his faith was in God. O how different it has been with many of us; we have been drawn away of our own lusts and enticed, some one way and some another; one is at war with another; some that have been comfortably located and blessed with church privileges have been drawn away and enticed to deprive themselves of all church privileges; some moving away where all are strangers and none care for the church of Christ; others are enticed to go into some business, and are so lustful as to deprive themselves of assembling together, yet many of them pride themselves on being sound in the faith. Dear brethren, if we are thus doing, what do our works show? Surely not such faith as Noah had. Suppose Noah had yielded to some temptation; for instance, some one had offered him great inducements to abandon his labor on the ark, offering him abundance of this world's goods if he would cease the building of the ark, such works would look like many of our works in this our day; it would look as though Noah did not have faith in God, but would follow his own lusts, being enticed, drawn away after perishable things soon to be destroyed. God, however, did give Noah faith, and he showed his faith by his works.

James continues, "Then when lust hath conceived, it bringeth forth sin: and

sin, when it is finished, bringeth forth death." We see death on every side. I doubt if there ever was a time when there was more lustfulness after the things of this world, or more things calculated to entice and draw away God's people from serving the true and living God, than now; it does seem that death and destruction reign on every hand, yet sorrowful as it is, many look on with unconcern, as though the Lord God had pleasure in these things. O what do our works show? Do they show that we are asking for good things, or are we asking for carnal things to consume it upon our own lusts?

James continues, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." All who have faith in God receive their good gifts from him; they come down from the Father of lights. All of God's people alike are dependent upon him, yet in our carnality we seem to forget where these good things come from. Our works will show whether we are asking in faith for the good gifts or whether we are asking amiss to consume it upon our own lusts. We have no other way of showing our faith except by our works. James said, "But be ye doers of the word, and not hearers only, deceiving your own selves." Hearers only do not show their faith by their works. James did not shun to declare that hearers only were deceiving themselves. Hearers only are like the body without the spirit: dead, they have no works to show their faith is in God. James said to his beloved brethren, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Devils do not show their faith in

God by their works, yet they can make as much pretension of believing God as men can; but they have not works to show their faith in God. The third chapter and fourteenth verse indicates that these brethren were trying to screen themselves, and charge their sins to God. James says, "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above." As bad as it is to be guilty of all the evil things condemned by James, evidently the greatest of all evils would be to claim that such wisdom comes from above. If any had bitter envying and strife in their hearts, James in faithfulness would say to them, "Glory not; and lie not against the truth;" do not claim that you received this wisdom from above. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." O how careful we should be lest we lie against the truth and try to screen ourselves, and claim that all our evil works, and the confusion which now exists among God's dear people, come from the Father of lights. James has shown the contrast between this earthly, sensual, devilish wisdom, and the wisdom which is from above. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." O how sad it would be if we were destitute of these good gifts, and yet claim our faith was in God; we then would be like the body without the spirit, we would have no works to show our faith in God; but our works would show that we had been asking amiss to consume it upon our own lusts. See how full of love James was; he called them his beloved brethren, he

treated them as a father would treat his own child, he plead with them for their own good, he was faithful to tell them their wrong doings, yet he did so in love; he was without partiality, he loved them all. O that we had works at all times to show that we received our wisdom from above, full of mercy and good fruits, without partiality and without hypocrisy. It would be hypocrisy on our part to be engaged in wars and fightings, as these brethren were, and at the same time claiming to love God or his people; our works would show different. "The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," said Paul. He also shows the contrast between the works of the flesh and the fruit of the Spirit; the contrast is so great that it would seem we could at all times distinguish between them, yet when we consider the condition we are in when living after the flesh, especially if we have hatred toward our brother, we then are declared to be blind. Read 1 John ii. 11: "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." This is a most sorrowful condition to be in; it is also sorrowful for any one who will follow any brother thus blinded; yet when thus blinded we will see such an one claiming to love God, yet no works to show that he loves God. John says, "If a man say, I love God, and hateth his brother, he is a liar." Hatred is the work of the flesh. "The fruit of the Spirit is love, joy, peace," &c. What do our works show? Do they show that faith which causes God's people to love

and obey him, or do they show that we are living after the flesh? Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." How would it sound to say that he who soweth to the flesh, or to his flesh, could, when thus sowing, show his faith in God? No, we would not have it that way; we cannot thus sow and at the same time manifest living faith; our works will show what we are sowing. "For whatsoever a man soweth, that shall he also reap." What a sorrowful crop it is when sowing to our flesh; nothing but corruption will be reaped from such sowing; if we persist in such sowing the end will be death; our peace and comfort are destroyed; we are like the body without the spirit, no spiritual life manifested. All these sorrowful things go to show our lack of faith in God; it shows that we have not been asking in faith nothing wavering; our faith is like the body without the spirit, dead also. The more we realize our own weakness the more we will feel the need of God's sustaining grace; the greater our faith in God the more we will go to his throne of grace that we may obtain mercy and find grace to help in time of need. May our works be such as to show our faith in him who said, Ask and ye shall receive, knock and it shall be opened. What a blessed promise. Do our works show that our faith is in him, or is it like the body without the spirit, dead also? Let us examine ourselves and see whether we be in the faith. Paul said to his Corinthian brethren, "Examine yourselves, whether ye be in the faith; prove your own selves." These brethren were losing faith in Paul. In 2 Cor. xii. 3, he says, "Since ye seek a proof of Christ speaking in me." O how

sorrowful was their condition that they could not see a proof of Christ speaking in Paul. Paul said, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Paul showed his faith was strong in the Lord, and that his love continued true, even to those who were seeking a proof of Christ speaking in him. O that our works manifest such faith in God and love toward our brethren as was manifested by both Paul and James, as well as many others referred to in the Scriptures. Evidently if we had such a measure of faith we would love more. May we first of all examine ourselves whether we be in the faith, prove our own selves before dealing harshly with our brother.

I hope this letter is written with no ill will to any one, and that we all may be doers of the word, and not hearers only. If you feel it will be profitable for the Primitive Baptists, please publish it, if not, kindly return it to me.

I appreciate very highly much of the writings of the brethren, yet some I feel are unguarded about making extreme expressions, or, I should say, unscriptural expressions. My wish, if I know my heart, is that all of God's people had more charity one for another than is manifest in many places. I do not mean that we should compromise with error, but that we should love our brother, even though he is in error. We should always hate false doctrine and false practices, but evidently our bounden duty is to love our brother, which if we do there certainly would not be so many ready to make wholesale declarations of nonfellowship for all those who do not come up to their standard in belief, while at the same time we ourselves may be in a greater error in another direction. We all should labor in love for each other's benefit, and bear

one another's burdens, and so fulfill the law of Christ. This spirit I see manifested by many of the writers for the SIGNS OF THE TIMES; especially is this so with dear brother Chick, as it seems to me.

Yours in hope,

JOSEPH FORD.

SENECA, Kans., Jan. 18, 1909.

ACTS VIII. 35.

"THEN Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

I have often thought, when seriously meditating on the subject of preaching, that Christ Jesus was and is the author and subject matter of all gospel preaching, and while thinking over the matter to-day the above portion of holy writ came to my mind in a way that impressed me to suggest a few thoughts upon it and send them to the editors of the dear old SIGNS for their disposal. It seems to me that there is a wonderful lesson in this narrative of Philip and the eunuch to all the Lord's people, and especially to his ministering servants. First, we have in this a lesson, a pattern of gospel preaching; second, a subject of gospel address; third, a plain and unmistakable pattern of gospel baptism. Philip, a gospel preacher by the will of God, began at the same Scripture that the inquiring eunuch, a gospel subject, was reading, and preached unto him Jesus. He did not just preach to him about Jesus, but preached unto him Jesus. The place of the Scripture which he read was this: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." The Spirit of the Lord commanded Philip, the gospel preacher, to go and join himself to the chariot, wherein was a gospel subject, an inquirer after the truth of God, and was convinced of the fact that he could not

understand those wonderful and mysterious things unless some man should guide him, and his desire was that Philip the preacher, whom the Spirit had sent to him for that wonderful work, preach Jesus unto him. I have said Christ was the author and subject matter of all gospel preaching; it seems to me that the following declaration of the apostle Paul declares the same truth: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him [his revealed Son] among the heathen; immediately I conferred not with flesh and blood."—Gal. i. 15, 16. Hence all the apostle Paul had to preach was God's revealed Son, the Lord Jesus Christ, who gave himself a ransom for all, to be testified (preached) in due time. (1 Tim. ii. 6.) Most assuredly Philip testified or preached Jesus the ransom and ransomer in due time, or at the appointed time, according to God's divine arrangement, for the Spirit directed the matter. When Jesus is preached everything pertaining to the salvation of each elect vessel of mercy, both for time and eternity, is preached. "For it pleased the Father that in him [Jesus] should all fullness dwell."—Col. i. 19. And he is not only Head over all things to the church, but he is far above all principality and power. No matter what text of Scripture the God-called and God-sent preacher uses, if he is blessed to preach he is sure to preach Jesus, for the Scriptures testify of him. Even in the volume of the book it is written of him that he came to do the will of God, and finished the work he came to do. Now the man whom God has called, qualified and sent to preach the gospel, preaches out of the depths of a heart prepared of the Lord, to those whose hearts also are pre-

pared of the Lord to receive the preached word, the gospel of their salvation, as in the case of Philip and the eunuch. "And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip [the preacher] said, If thou believest with all thine heart, thou mayest. And he [the eunuch] answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he [Philip] baptized him [the eunuch]. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Therefore we see that in order to gospel baptism there must be a sufficiency of water for both the preacher and the one to be baptized, to both go (wade) down into the water and the preacher baptize the candidate, immerse him in the water and then both come up (wade) out of the water. O how wonderfully beautiful this proves the way and manner that the Old School or Primitive Baptists follow the precise scriptural mode of baptism; they come to the water as they did at Enon, near to Salem, because there was much water there, and the preacher takes the believer who desires baptism and has brought forth fruits meet (proper) for repentance, leads him down into much water and baptizes him, then leads him up out of the water. So in order to baptize there must be a sufficiency of water for the preacher to lead the candidate for baptism down into it and immerse him. Just a little water in a cup or glass will not do. How could Philip have baptized that humble child of God, the eunuch, with a cup or glass of water? Such

could not be, such never has been, no, never. Therefore the way and manner that Philip baptized the eunuch was and is the New Testament rule, and in harmony with its teachings throughout, and as many as walk according to this rule, peace be unto them and to the Israel of God. This God-given rule or golden reed is not only to measure the sacred ordinance of baptism, but to measure the entire city, (Rev. xxi. 15,) and when the city was and is measured with the golden reed by the angel, it was and is found complete in all its parts, lying foursquare. The city or church of God is not oblong, but is square in every sense of the word; the length and the breadth and the height of it are equal—found equal when measured. It was not measured to make it square and equal, but when tested or tried by the golden reed it was found that way; so that all the inhabitants of this city, the church of God, have the same rights and privileges, enjoying the same benefits, having the same power and ability, or rather inability—all dependent. Forasmuch then as this wonderful city is foursquare it fronts or faces the four cardinal points: east, west, north and south, and has three gates at each point, being twelve in all; and the twelve gates are twelve pearls, every several gate is of one pearl, which I have thought and yet believe is Christ, the way, the truth and the life, the only way and by whom only can any enter the city; and no matter from which point they come, they enter through Christ, the one Pearl, of whom is each and every gate. A pearl is a white, hard, smooth, shining body, and is not the work of man, and amply sets forth Christ, the Rock of our salvation. This city has no need of the sun or moon to shine in it, for the glory of God did lighten it, and

Jesus is the light thereof. This city is wonderfully great; her walls are salvation and her gates praise, and her watchmen all preach Jesus unto her, and proclaim unto her that her warfare is accomplished, for she hath received of the Lord's hand double for all her sins. It is said of Zion, the city of God, "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah lii. 8. The word "together" in this text means harmony; all gospel preaching harmonizes; all the watchmen whom God has called and set upon the walls of his beloved Zion publish peace; they preach Jesus, the salvation of Israel. Jesus is the end of their conversation, the same yesterday, to-day and forever. This same Jesus that Philip preached unto the eunuch is the life and resurrection of all the promised seed, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7. All of the election of grace have forgiveness of sins in Christ, their dear Redeemer and covenant Head. In him they have every blessing they ever can need for time or eternity, for in him all fullness dwells; he is all in all to them. If there were so much as one moment of enjoyment or needful desire that was not absolutely secured in Christ Jesus from everlasting to everlasting, this phrase, "all in all," could not have been used; but we have now all in all in Jesus, whom we preach, beginning at any and all Scripture.

W. J. MAY.

PINSONFORK, Ky., Feb. 25, 1909.

OAK LANE, PHILADELPHIA, Pa., Feb. 14, 1909.

DEAR BROTHER CHICK:—I have just heard of the death of brother Leigh, and I am sad that such a good man and good brother is taken from our midst, yet we must remember the kindness of the Lord in preparing us for this loss. How sad it must have been to see him in his affliction, but the release must have been sweet to him. Often have I felt to envy him, with regard to his walk and conversation; surely he did show forth his religion by the way he lived. One time in my presence he spoke about religion, and as to what was pure religion, and quoted, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Then he spoke of the need of the presence of the heavenly Father every moment, and all the time, to keep us unspotted, because, he said, "There are stains everywhere in the world, and it is beyond the flesh so to live." He added that only one had lived this pure life, Jesus Christ, the Son of God. But brother Leigh did live forth this pure religion as nearly as any poor mortal can. I have often thought of his many kindnesses, and I know that you, too, have done so. No brother could be kinder, and how much he will be missed in the church, and among his family, and in the family of his brother William, with whom he lived; he thought so much of them. I am sad, and feel to sigh when I think of the kindness, goodness and truth of some brother or sister when they have departed; I think of the words, A good name is rather to be chosen than great riches. I cannot think that I can ever deserve such an epitaph as they.

To-day I have been at home, not being able to go to the meeting, and have been reading the SIGNS for February 15th, and

when I had finished I closed it, and thought I had certainly enjoyed that number from beginning to end. That part of it which stays with me and has given me the greatest enjoyment and has seemed to come closest to me, is the closing paragraphs of your editorial. They were surely a comfort to me, for often my sins seem so great I wonder how they all could have been put away by the one great Sacrifice, for I am continually sinning; but there came a lightening of the burden in those words.

I have often desired to write to the comfort of the dear brethren, but I seem so barren, so void of good, so unable to give a cup of cold water to the thirsty. I know that if I take my pen in my own strength, there will be only that which savors of my own flesh, but when I can take my pen under the guidance of the Lord how easy it is to give a cup of cold water to the thirsty. I often wish I could be of more use to my brethren, yet I know I am of as much use as I was ordained to be, so I must feel that all is well, yet my great desire all my days has been to be useful, to wait on others, to give good cheer wherever I could and to know and love the dear children of God. I desire to visit the sick and afflicted, and to do good wherever I can; but I pass through the day, and look back to the morning from the evening, and see much that I could have done that I have not done that would have been well to do. Sometimes when I have gone out on some mission, or have done something for some one, I look back over it all and the thought comes, That was nice and kind of you; and the pleasure is taken all out of it, for I see that this is all self. Self does creep into almost all I do.

Dear brother, I intended to write only a few lines, and inclose a letter which we

received, and want you to "use" according to your judgment for the SIGNS.

With love to yourself and family,
MARY HILL TERRY.

MR. AND MRS. FRANK TERRY—DEAR FRIENDS:—I presume you have looked over many of the admonitions in the Scriptures pertaining to the little word "come," and in examining the meaning you have concluded that it is not an invitation, whether spoken directly or by parable, but, rather, it is spoken by a law and a power, such as spoke the world into existence; it was spoken by the same power that spoke all existence into being. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here certain ones are classified, and they come because they are heavy laden, and none others are included in the command. To the weary, faint and oppressed there can be no sweeter bidding than, "Come into my rest. No one knows this save he who is weary from laboring. What is our labor? Is it not striving to keep the law as it was given to Israel? It means to be obedient, to pay for all that we possess, just as the Pharisee boasted in the temple when he went up to pray. Let us look at Israel during the forty years' journey in the wilderness, with their faith in the promise of God to their father Abraham that they should yet possess the land of Canaan. They followed Moses, their law-giver, (he himself being the type of the law) faithfully, believing that he would bring them to the promised land. But did he? No. As Paul said, If salvation were by the law, then is grace no more grace. It was not for the law to bring salvation; it was not for Moses to deliver Israel out of the wilderness into the land of Canaan; Joshua, the type of Jesus, must do that,

and say, Come into the land of Canaan; enter into thy rest, for there remaineth a rest to the people of God, and this "rest" was typified, I believe, by this land of Canaan, promised to Israel through their father Abraham. Our rest is in Jesus when we have ceased from our own works, and have entered into belief that "there is none other name under heaven given among men, whereby we must be saved." Therefore we believe that it is not the obedient follower of the law that Jesus came to save, but the sinner. He said, "I came not to call the righteous, but sinners to repentance." "I am not sent but unto the lost sheep of the house of Israel." The sheep have wandered away from the flock, away from the fold, away on the mountains, where there is no food or water, and cannot find their way back. What does the Shepherd do with these wanderers? Does he send out a call to come back? No. He goes after them and finds them and bears them in his own bosom; they are the lost ones, the helpless ones, the halt, the lame, the blind, the maimed, and are all treated the same way. This seems to me to be the very essence of the meaning of the word "come." This is the way that Jesus says "come." When all things else fail, all human aid refuses to help them, then he says, "Come," by putting them upon his own arms and bringing them back. Like the good Samaritan, who put the poor man upon his own beast and brought him to the inn, and paid all his debt. It is then found that Jesus paid the price, and not we by our labor. What is that price? and what is the place he prepares for them that love him? He prepares a mansion in the Father's house, which is a dwelling-place for both himself and them. He says this is done "that where I am, there ye may be also." He goes down

into death; a broken heart and contrite spirit are prepared in us, and there he dwells in Spirit to commune with us, and this is when we "come."

It seems to me I see some things differently from other men. I see myself always as legal Israel was, believing, as they did, their prophet's word that in after years the Messiah must come in splendor as King over all the earth. I want to see him to me what I seem to know he is to all the saints. They (Israel) believed in God, and in his word as they understood it, and looked for his coming as they had mapped it out, and as all legalists do to-day; but when he came as a poor Nazarene, associating with sinners, he was rejected as the Christ, despised as an impostor and put to death at the same legal Israel's demand. I wonder how many of us to-day are the same legal Israel when we go to church, having mapped out the way in which he will come, and how we are going to enjoy the preaching, and the communion with the brethren, and all this fixed up in advance; but alas, when too late, we find that this has crucified and put to death all our meekness and humbleness of heart, and we are disappointed in what we had looked for, and then we go home sorrowful because he was not there; at least this is the way with me. The Elder had much to say, but it was all for others, and nothing for me; I was poor and needy, and was not fed. Here was legal Israel again. But to tell me that Jesus came to his own and they received him not, that he was hungry and they fed him not, thirsty and they gave him not to drink, poor and they gave him no place to lay his head, places his case somewhat on a parallel with me, and somehow hope begins to spring up and live again that I may yet see the lowly Nazarene.

But I must close, as it is getting late.
A few verses tell the story very well.

With tearful eyes I look around,
Life seems a dark and stormy sea,
Yet midst the gloom I hear a sound,
A heavenly whisper, Come to me.

It tells me of a place of rest,
It tells me where my soul may flee;
O to the weary, faint, opprest,
How sweet the bidding, Come to me.

When nature shudders, loath to part
From all I love, enjoy or see,
When a faint chill steals o'er my heart,
A sweet voice utters, Come to me.

Come, for all else must fail and die,
Earth is no resting-place for thee;
Heavenward direct thy weeping eye,
I am thy portion, Come to me.

O voice of mercy, voice of love,
In conflict, grief and agony,
Support me, cheer me from above,
And gently whisper, Come to me.

I may some time again try to write upon this subject, but feel to-night that I have utterly failed, and have not written at all as I intended, but my pen got away, and I lost sight of nearly all I thought to say.

Begging your charity, because of your knowledge of my weakness, I am yours truly,

THOMAS CUBBAGE.

DAYTON, Wash., Dec., 1908.

EDITORS AND READERS OF THE SIGNS—
DEAR BROTHERS IN A PRECIOUS HOPE:
—This hope is what stimulates me to use that vital word “brethren.” This hope is the anchor of my soul. This anchor is to stay the vessel, and not the vessel to stay the anchor. Paul said, “We have this treasure in earthen vessels.” O how gracious are the mercies and the grace of God to a poor tempest-tossed soul. What a sure refuge is here in the time of trouble. How wonderful are his ways; they are as high as the heights and as deep as the depths. Though the

poor soul is tossed and driven almost to despair by the surges of sin, which is condemned in the flesh, and all other hope fails, those who have Christ, the hope of glory, in their souls, by the eye of faith see Jesus high and lifted up, walking as a mighty conqueror upon the troubled waters, and over all our foes, and saying, “Peace, be still,” and to his disciples saying, Fear not, it is I.

Dear brethren, the sun of 1908 is now fast setting, and soon will be numbered with the things of the past, of which the word of inspiration says they shall fail, “But the word of the Lord endureth forever.” He also declares, “This is the word which by the gospel is preached unto you.” So we see the essence of the gospel is a vital principle, and its rich message is that which the soul lives on. While it is pleasant to sit and look with our natural eyes into the face of a humble servant of God as he calls upon the cast down soul by faith to walk about Zion and view her bulwarks and her towers, and to consider her palaces, yet to our astonishment this glorious gospel is sent to the ends of the earth, and because of this, my pen is trying to congratulate you upon the advent of the new year.

The past year has been one of marked interest to me. My soul has been made to try the heat of the furnace of affliction, and the darkness of Egypt, and the parched desert, and the roaring of the waves, and to enter the realities of the past. I have been made to know that

“I am a stranger here below,
And what I am 'tis hard to know.”

Now, dear brethren, here was the trying point in the assaults of the enemy of my soul. I reviewed all the contests through which I had passed during the twenty years of my ministry, and none of

them seemed to be so close a conflict as this one. It seemed to be a hand to hand conflict, and while, in all the past, I could call to mind the victories which my dear Captain had given me, in this last one it seemed that I was like Job: I went forward, and he was not there; and to the right and left and behind, where he did dwell, but could not preceive him. I was almost brought to the point to be convinced that I had answered to the wrong call, and that all my twenty years' labor was in vain, and that now at the end of this eventful life, or race, or warfare, I must lay my armor by in shame and disgrace, because I had labored all the time under a deluded impression, and that I had no God, no Christ and no true call to the ministry.

While in this state of mind I received the SIGNS OF THE TIMES for December 1st, and the first thing my eyes fell upon was a piece of poetry written by the late Elder Wm. L. Beebe, portraying his pathway in life, and, as I read, light began to spring up in my soul in this way. I thought if one who had such a measure of the Spirit and of the grace of God had such trials, should I think it a strange thing for one like me to have the fiery trials which had fallen to my lot? By this we can see that the word of the Lord does endure forever. While this venerable servant of God has passed away, yet the word of the Lord which was in him did not pass away, but remains to cheer and strengthen us who also follow on. Then came the article of M. J. Rhodes, pointing the tried soul to the final victory over all its enemies. Then Elder Durand wrote of the wonderful revelation of the gospel of peace, which conquers all the enemies of Zion, and causes fellowship to flow as a mighty river in the borders of Zion. Then the three experiences

published by request of sister Olive M. Powrie, and her own good letter showing the wonderful way of God in the performance of his own glorious work toward the heirs of promise. Then brother Pace's explanation of the sin against the Holy Ghost was very full of fatness to my soul. How wonderful are the grace and mercy of God in raising up such fearless soldiers, who are not afraid to declare the counsel of God. Then I read brother Gilbert's request for the publishing of the experience of sister Dishong, showing plainly that God has but one way of showing his covenant to his people, and Elder Gilmore's excellent letter, followed by the letter from Elder Newkirk to him. Both of these Elders I am personally acquainted with. Elder Gilmore is not as old in the ministry as is Elder Newkirk, yet God has blessed him with the things essential to the comfort of Zion. Dear Elder Newkirk is now confined to his room at his daughter's, in Waitsburg, Wash. and is not able to visit with his brethren as he has been faithful to do for so long a time; in fact, ever since I have known him, yet the perfect work of the Comforter, of which he has spoken much in past years, is rich to his soul. Let us bless God for the promise of Jesus that the Comforter shall abide. Then comes brother Robert Watt's letter from brother R. Case, which plainly draws the line between the poverty of the children of grace, in and of themselves, and the riches of God's grace in Christ Jesus to them. It made me rejoice to feel I was counted worthy to suffer for Jesus' sake, for the promise is that we shall also reign with him. Also the letters of brethren Vail and McAlpine declared the same glorious truth as those before named. Brother Vail has been a companion to my soul for many years.

As I stated at the beginning of this letter, it is pleasant to meet the servants of God face to face, yet the gospel of the grace of God is not confined to the narrow bounds of our bodies. This is the reason I love the good old SIGNS so well; its pages are laden with the gospel of the Son of God our Savior. If time and space would permit, it seems that I could fill volumes with the sweet emotions of fellowship which I have been made to share with its many able correspondents.

This brings my letter to the abstract of faith upon which the SIGNS was founded, and which is and ever has been the faith of the people of God. I hope my heart is thankful to the Giver of every good and perfect gift that he has raised up such men as Elders Ker and Chick, and endowed them with grace and wisdom to still conduct and send it forth among the household of faith upon the same principles advocated by it when it was founded. I was delighted to see the able and well seasoned article from the pen of sister Cummins, of Touchet, Wash., (my former home) who is one of the oldest members of the church at that place. She has passed her eightieth year, and the greater portion of those years have been spent in the ranks of that number who have kept the faith; and if one so aged must cry to the Captain of salvation to set a watch upon her lips, is it vain for me to cry day and night for his dear Spirit to guide me in this dark and gloomy day of confusion and distress through which we are called to pass? May the grace of God sustain her, and all the dear ones who are trying to maintain the cause.

Dear editors and readers of the SIGNS, and especially those who contribute to its columns, I would like to write more

of my appreciation of the writings of you all, and of the evidence of the grace that shines so brightly in every word and line, although most of you I never saw in the flesh, but my daily meat and drink is to visit and commune with you in spirit and mind, and to try to pray to God to give me grace to wait with patience his time to bring me, with you, into the full possession of our desires and longings, to see him as he is, and to be like him.

I want to say in conclusion, that from my very soul I indorse the doctrine set forth by your pens; also the cleanness of the SIGNS in every respect is much appreciated. If this poor letter finds room in the SIGNS, I want all who read it to know that the sentiments set forth in it are the exercises of my heart. While it is poorly put together, I give it to you in hope of that hour when mortality shall be swallowed up of life, when we shall cease to see in part and to know in part, but shall see as we are seen and know as we are known; then shall we praise him in the perfection of holiness. May God bless us all, according to his will, in the year that is before us.

Yours in bonds of love,

J. T. BARNES.

RICHMOND, Maine, Jan. 12, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—I am sending you a few letters from our dear Bonnie. I had hoped to see you last fall and ask you if you published them to leave out of her letters her very kind and pleasing expressions concerning my letters to her; I cannot think others have enjoyed them as much as she feels to have done. I have still others of her letters, but they are more broken with matters of a worldly nature. I must tell you, as others have done, that I missed seeing you last fall. We all hope that

you can come another year. We as a family are all well now. I had a letter from sister Attie, telling me of Elder Beal's sickness; he is much better again, and is with one of his daughters. A year or two ago, in one of our conference meetings, he spoke of the fact that in the course of nature he could not expect to go in and out before us many more years, and that he wanted to say a few words to us before that time, and would say them then. First, he said he wished to declare that he loved his brethren, and that we were in his heart, and that his love and fellowship were ours, and also that the thought he was loved by his brethren filled him with joy. Then he said that he wanted to tell us that in spite of all his failings and ignorance he had tried to preach unto us Jesus Christ and him crucified, and that his desire had ever been that we might be fed and comforted. He talked with such sweetness and sadness that the solemnity of his farewell words fell upon us all, and when he ceased speaking the shadow of the time when we shall sorrow most of all that we shall see his face no more fell upon my heart. He has been with us several times since, but we have his farewell words I know.

Sister Ella Raymond is much improved in health, and I am very thankful. We are so few, and we need each other so much, that I feel I must rejoice; indeed, we cannot help rejoicing when one is spared to us yet a little longer.

I think of you often, and wonder if with all your work you still find thoughts of the old days coming to your mind. I think Bonnie is her mother's child, so like her in disposition and with the same bright manner. I enjoyed her visit so much.

The January number of the SIGNS

seemed especially good. I think as you said, that every one would have a feeling of tender emotion when reading brother Kelly's letter. There is nothing in this world that would tempt me to forget the memories of my childhood and entire home life, for over all is the halo of my mother's love.

Before closing I must say this, that I am glad you have been kept in that mind which is able to discern truth from error, and that you have been given wisdom to rightly divide the word of truth. Please give my love to your family.

I remain your sister,

ANGIE THOMAS.

HOPEWELL, N. J., Sept. 27, 1907.

DEAR AUNT ANGIE:—You wrote me such a comforting letter that I feel a desire to write and tell you how I cherish what you told me of your experience. How beautiful and clear it all seemed to me, and how wonderful that I should be given an understanding of these things. At times it comes over me with such force that I long to sing praises to God for bringing me out of the world and putting love for these things in my heart. How satisfied I was with the world before, but now it is all so different. The joy which has been given me in this love is so far above what I found in the world that I look back over those years and wonder how I was so well contented. The thought comes that my Savior was caring for me then as he is now, and he had me to pass through those years that I might more fully realize the difference when he manifested his Spirit in me. What a comfort it is to know that he doeth all things well, and that even though we are cast into the fiery furnace he has a purpose in it, and can make us to say, It is sweet to suffer affliction. There are

no clouds too dark for his love to penetrate. What a beautiful hope it is. In the flesh we had no desire to be humbled, but now the prayer is with me often to be made humble in the sight of God. There is so much in me which I have been made to see is contrary to righteousness that I feel burdened with sin most of the time, and instead of growing better I grow in sin. There is surely no other so full of sin as I. God has shown me plainly that my efforts to grow in grace are fruitless, and that it is through his great mercy and love alone that we can be saved. When I think of the great sacrifice he made for me I long to live as he did, but these words are put in my heart many times a day:

“Prone to wander, Lord, I feel it,
Prone to leave the God I love.”

Often they bring a feeling of sadness with them, and it seems I have to be reminded many times. How gently God deals with me, and yet at times my flesh is more rebellious than I can tell at even these gentle commands.

Last night I was surprised when the clock struck ten. The children had gone to bed and were sound asleep. Papa and mamma left for Maryland yesterday morning, so I am keeping house. I took your letter down and read it to Aunt Mary; she enjoyed it very much. I think she fails every day. This morning the phone bell rang, and I was surprised to hear brother Fenton talking to me from Philadelphia. He wanted to know how he could best get to Black Rock. He and his daughter want to go down this afternoon.

Last Saturday, a week ago, I went home with brother Vannoy's family and spent the night. We had church meeting in the afternoon. He is very gifted in speaking, and I like to hear him talk.

None of us were sleepy at 11 o'clock, but thought best to go to bed. I never grow weary talking of these things, and it seems much easier for me to talk of God's wonderful goodness than it ever was for me to talk of other things. It is God who now tunes my heart and makes it to overflow with joy and gladness, and I can see how helpless I was when depending on self. I opened the Bible last night to these words in Isaiah: "I will declare thy righteousness, and thy works; for they shall not profit thee." Also, "I create the fruit of the lips." What a comfort these promises are.

Now, dear aunt, I have written a poor letter in return for your comforting messages, but these thoughts have come to me while writing and I cannot help but tell them. May God bless and sustain you in future as he has done in the past.

Ever your loving niece,

BONNIE.

OCTOBER, 1907.

DEAR AUNT ANGIE:—Your letter came laden with precious thoughts. It seemed to me while reading I felt the things you wrote of, and my heart was melted. I can never tell the peaceful feeling that came over me, and how my heart went out in love to all the dear saints of God. Can it be that I am one of these? You say you cannot grasp the meaning of this. O Aunt Angie, I look at others and have no doubts as to their being heirs to this wonderful salvation, but I am so full of doubts and fears, and at times I have so little trust, that I fear I am deceived. I loved the evidences you gave in the letter, because I could feel a little hope rising within me. For the past week my mind has been much troubled and I could see no light, but tonight my burden is lifted and I feel to

rejoice in these sweet promises. It is after such dark times that I can say, "How tedious, how tasteless the hours, when Jesus no longer I see." Not long ago I was feeling terribly destitute, and had no peace of mind until I picked up the Bible and opened to these words: "Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." Then my sins appeared as a mountain before me, and I was humbled and made to see that my sufferings are light in comparison to what Christ suffered when nailed to the cross. How plain God makes his word to his children. Sometimes I wonder why it is that all cannot see it, but God tells us these great truths are foolishness to natural men, and as we go among them we find they have no desire for these things.

Elder Durand and brother Fenton came to the visit. I can never tell in words the sweetness and joy that filled my heart over the speaking that night. All during the early part of the evening the sitting-room was filled with those who love to talk of spiritual things. I had to keep very quiet, but I was made to rejoice when one after another came and sat down by me to talk of these things. Then about 7:30 Elder Durand, papa, brother Fenton and several of the members of this church spoke, and God surely was in the midst, for their words touched many that were here that night. All thought it one of the most pleasant gatherings we have had, and the words spoken have remained precious in the minds of those who know something of their meaning. One of Elder Boggs' (who preached here one hundred years ago) grandson's was present, and read a poem that Elder Boggs had written. Perhaps you have heard us speak of Dr. Garrison, who is treating Aunt Mary. The folks had a

pleasant visit with Lucy. Sister Brewster spent the night with me while they were away. I am to spend to-morrow with her if all goes well. I often feel that I wish you knew each other in the flesh. I feel that you do know each other in Spirit. She is so spiritually-minded all of the time. Each letter that I receive from you stirs my mind up in way of remembrance.

Friday night.—I did not think Monday night that it would be so long before I finished this letter, but our time has surely been full since then, and now I can tell you a little of the pleasant visit we had with Elder Vail. He came about noon yesterday. We had other company for dinner and also a number here to supper. I do love to have the Old Baptists come. Elder Vail's mind was wonderfully peaceful and calm. Only a few days before he had been lifted out of a darkness that had filled his soul for almost two years, and he was able to rejoice and spoke with much feeling of the great Shepherd and his lambs. He was feeling in spirit that it was God alone could feed his children, and many hearts were comforted as he told of the power and glory of our great Redeemer. It is only when God reveals these things that we can understand, and O how thankful I feel that he has made me to know something of these truths, and the prayer for faith that was in my heart Monday night seemed to fill me with more fervor as I heard Elder Vail talking. As you said in your last letter, we know not for what we are praying when we ask for faith, but the desire comes and we know that faith can lighten any trial. The thought comes, Why do I try and write of these things when I cannot tell you the half of what was said? Yet, Aunt Angie, you come into my mind very often, and I

want to tell you the little that I can. I feel that even with this little you can read much more than I have written, for you have traveled the same pathway, and even though I had only told you that Elder Vail had been lifted from darkness into light you would know something of the joy that was his. He left this morning for Nutley and New York, and I feel that my prayer is that he may comfort God's children there as he did here.

This letter has grown and grown until I wonder if I ought to send so much, but I did feel a desire to add what I have tonight.

With much love, I am your affectionate niece,

BONNIE.

NOVEMBER, 1907.

MY DEAR AUNT:—I feel that I want to write to you, but again the thought comes, What have I to say? How true we find it that when left to ourselves we are powerless to even think of those things which at times are more to us than all the grandeur of this world. My heart cries within me that God will fill me with expressions of his wonderful love and mercy, but I know that if this prayer is given by the Spirit, God will do so in his own time, and not until then will it be fulfilled. How many are the blessings that I have received from his hand, and I have nothing to give in return only a load of sin that Christ bore on the cross for me. Is he not a merciful God to be so longsuffering and forgiving? O that I might grow in grace and be kept humble, but it is as you say, the flesh is deceitful, and even that which we think good brings a pride which makes us conceited. How thankful we should be when we are made to feel our nothingness, for it is then that we can give God all the praise. I do love those moments; they

make me feel glad that salvation is a free gift, for there is nothing in me to merit esteem.

Elder Vail preaches in Trenton tonight, and papa and mamma have gone to hear him; they expect to get home on the eleven o'clock car. He comes here Thursday, and an appointment has been made for him that night.

You asked me to tell about the visit of Elders Durand and Ker. Elder Ker was here the week before the visit. Brother David Blackwell came up to take supper with him that night. We had a good talk before the meeting, and also one after we came home. He preached a strong sermon on predestination.

You are so good to me to write me such beautiful letters when I have so little to write to you. I know I do not deserve them, but I look forward with eagerness to getting them, and long to be able to express myself as you do.

Sister Mary Terry spent last Sunday night with us; we enjoyed her visit and it was all too short. When I get stronger sister Brewster and I want to spend several days with sister Mary and then go to Philadelphia. We had planned to go in October, but how glad I am that I have been made to feel that our days are planned by One so much wiser than man. My disappointments do not seem so keen when I know He has a purpose in all things.

Saturday morning.—I did not intend leaving it so long before I finished this letter, but have not felt that I could write. Elder Ker came yesterday and preached last night. It was the first time I had been able to go to meeting for several weeks, and I cannot tell you how glad I was to be there. He left this morning for Kingwood, and expects to come back again, Tuesday on his way

home. Elder Durand comes Wednesday and will be here for the annual visit. I had a lovely letter from Vernie, and want to write to her soon; give her my love and tell her I appreciate her letters. They do not give me much chance to write, for my spare moments have to be spent out of doors, and then I rest all I can. I hope it will be so I can come to Maine again before many years pass by. I did feel so drawn to you all.

Love to all, from BONNIE.

MAY 3, 1908.

MY DEAR AUNT ANGIE:—As your letters come this question arises oftener and oftener in my mind: Why does she write me such wonderful letters? They do me so much good, and I love to read them over and over. Since your letter came the experience I had the last night I spent with you has come into my mind often. This evening I feel glad in my heart, yet I know it will be impossible for me to tell the gladness of those hours. The last night of the meeting after I went back to Aunt Bell's I was upstairs alone, and a strange feeling came over me. I could never explain the condition of my mind; I was tempest-tossed, in fact I felt that all my hope was lost, and I did not know where to turn or look for help; I could hardly sleep. The next day while the others were apparently gay I was in darkness, and it seemed I could not even smile; an omen of some dark time was hanging over me. During the drive from Aunt Bell's to your place, while Nell and Loie were talking I felt destitute and separated from them. You no doubt remember my trying to stay in the kitchen and talk to you. I was in terrible agony of mind. After Nell came out to talk to you I went upstairs and picked up some of the SIGNS that were on the table in the hall and tried to read,

but found nothing to comfort me. I picked up my Bible, but there was nothing for me. While I sat on the bed a ray of sunshine entered the room, and it was the brightest I had ever seen. I walked to the window and saw a black cloud from which the sun had just risen. The sun rose in my soul at that time, and I have never known such joy before or since; I stood spellbound. Just above the sun were fleecy clouds and then clear, blue sky. I sat down and wrote; I felt that I could never stop praising my God. I came down in the sitting-room and read some of Mary Parker's writings, all the time rejoicing. Then I opened the hymn-book to the hymn beginning, "Where must the weary sinner go, but to the sinner's friend?" A tune came to me, and I sat there and sang it through. Soon I started to help bring in the supper, and each time I came into the dining-room my eyes wandered toward the sitting-room; I felt I never wanted to leave that spot. During the trip home the fleecy clouds passed through my soul, but when I reached home all was clear. I remember I felt so glad that evening that I could be cheerful with the boys my last night. I have not told you as I would like to; it was far beyond any description I could write.

For some time I have been thinking of how interesting the pathway of a child of God is, with its ups and downs. How we wonder at times what God's purpose can be in bringing certain things to pass, and then in God's time seeing how everything has worked together for good. Then it is that he makes us to sing songs of praise to him for planning all things according to his will, and not ours. Sometimes I find myself trying to express a desire in words, but a number of times at such moments the words, God knows, will come to me with great comfort.

BONNIE,

SOUTH FALLSBURG, N. Y., Jan. 29, 1909.

ELDER H. C. KER, AND ALL THE DEAR LITTLE BAND AT NEW VERNON:—It will soon be time for church meeting again, and as I have no hope of being able to meet with you, I thought to try and write you a few lines, but I cannot explain my feelings in regard to making such an effort. Nearly every time appointed for the meeting, when unable to be present I would like to write a little, but the thought quickly follows: It is impossible, I cannot do it, and so I drift along; but it has come to me now that I must, and I feel I can have no peace of mind until I at least make the attempt. I feel just as insufficient as one can possibly feel; I am dissatisfied with my walk, talk, thoughts, and such a lack of every christian grace as becomes one who has had a name and place with the dear children of God as long as I have, and feel ashamed to try to speak of spiritual things. I know all my brethren and sisters have the same carnal nature to fight against as I, yet I fail to see it in them as I do in myself. I do not want to write altogether about my own struggle with sin and the flesh, and if the Lord will be mouth and matter I fain would speak of his power, wisdom, love and mercy to us poor worms of the dust, and of the precious promises left on record for our comfort and edification, and when applied by him to our poor souls are as food to the hungry and drink to the thirsty. When we have exhausted all our little strength trying to walk softly before him, and long to follow our dear Savior's meek and lowly footsteps, and find we have made, to us, a complete failure in every way, how comforting are Paul's words (one inspired of God): "When I would do good, evil is present with me," that I cannot do the good I would; and how sweet to remem-

ber, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Again, when it seems we are given over to Satan, wholly without strength to let or hinder, find ourselves in a cold, lifeless state, our minds all engrossed with fleshly things, no zeal or apparent love for God, we desire to be in a different frame, but with no power of ourselves; we try to beg God for Jesus' sake to release us from this state of bondage, yet we travel on week after week, month after month, until we feel of a truth his mercies are clean gone forever, and feel surely we have no part or lot in these glorious things we so much desire; but in his own time we hear perhaps the wonderful promise, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." Also, "Fear not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "He giveth power to the faint; and to them that have no might he increaseth strength." Thus we see it is not our righteousness, but the righteousness of "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Still the warfare goes on, trials and trouble of every kind it seems assail us, our belief is despised and even ridiculed by the world; then come our dear Savior's words, "If the world hate you, ye know that it hated me before it hated you." What an assurance to be able to think of these things. There seems to be a sweet promise for every trial and affliction if only our Father but speaks peace to our doubting hearts. But we cannot apply them ourselves, and we must be still and know that he is God, wait his

time to make his mercies known to each one. The above promises, with many others, have come to me with comfort in time past. I find I cannot write as I would like, but want to let you know these things are still precious to me, and I would love to meet with you, and hope to as soon as the way seems open.

With love to each and every one, I am unworthily yours,

MARY M. DUTCHER.

SALEM, Oregon, Feb. 15, 1909.

MR. AND MRS. TURNIDGE—MY DEAR FRIENDS:—In sorrow I write you the sad news of my dear mother's death, which occurred Feb. 9th, 1909. Her death was painless and peaceful, just like a little child going to sleep. I had often asked our heavenly Father in my prayers that her last hours would be painless, and I feel that my prayer was answered; it seems she has just passed into that new and better life. She told me she was trusting only in the righteousness of her dear Savior, and said not to grieve for her, she was so weary and longed to be at rest. She had been gradually failing for a long time. The last week her mind seemed perfectly clear, and she said she was so glad and happy, there was nothing to frighten her. This has been a great comfort to us. Elder Moffit came to visit her about two weeks before she passed away, and read from the Bible and talked to her, which was a great comfort to her. We were all by her bedside when she passed away, except Percy. She told me to tell Percy the best thing in life is to follow Jesus. In her weakness and helplessness she looked to Him who changes not. She told us she did not wish to have a funeral sermon, so we had Mr. Knight, an old friend of the family. He read some beautiful verses from the Bible that she loved, and after prayer her dear form was laid to rest by the side of her husband, whom she had mourned so long.

We feel very sad and lonely, and how we shall all miss her. She had been my companion all through life, and my heart grows faint when I think how hard it will be to go on without her. We would be glad to hear from you. Mother never forgot you. We all send love.

In sadness,

(MRS.) MARY JENNINGS.

(See obituary notice on page 222.)

PENNINGTON, N. J., Jan. 31, 1909.

DEAR BROTHER AND PASTOR:—I feel like writing you a few lines this evening. We have had very bad colds for a few days, and were sorry not to be able to get out to the meeting this morning. We had a good meeting last Saturday; the sermon was, to me, beautiful indeed, and seemed full of good. Among other things, you spoke of your preaching getting stale to yourself, but such preaching as we had on Saturday the little flock will never get tired of. And the other brethren I thought spoke well indeed of these precious truths. I am so glad that some of them can speak to our comfort. I hope also that the meeting was very pleasant to some of the dear friends outside of the church who meet with us so often. We all hope, if it be the Lord's will, that we may call them brother and sister some day. I often feel thankful for the privilege we have of meeting with our brethren. I believe it is good for us to meet together and to speak about these glorious things. I feel sorry that some of the brethren so often miss the Saturday meetings; they are too good to miss. How thankful we should be that the dear Lord has spared our lives, while so many have lost their lives and property by the earthquake in Italy. We poor worms of the dust cannot understand at times the ways of the dear Lord, yet we know that these things are for some wise purpose. May the love of God abound with us all.

From an unworthy brother, if indeed one at all,
PAUL S. LEIGH.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1909.

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.

2 TIMOTHY III. 16, 17.

"ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The verse preceding reads thus, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." We have quoted this last verse because it defines clearly what Paul means by the word "Scripture" in the first text quoted. Timothy was a Jew, as was Paul, and had from his childhood been taught in the Scriptures held sacred by the Jewish people, and these Scriptures are just what we know as the Old Testament, with all the various books of which it is composed. These were all given by inspiration of God to the prophets, and to Moses, who wrote them as the Spirit wrought in them to show them what to write. To many other spiritual men it was then, as now, given to blessedly know by experience the things which were written by inspiration, but only the prophets and Moses were inspired to write infallibly what God would thus reveal to his people for their guidance in faith and practice. Since the coming of Christ, and his departure again,

the Holy Spirit has given us the Scriptures of the New Testament, also inspired of God, and with the writing of the last book of the New Testament inspiration has ceased among men, and the volume of inspiration is closed. Now all must speak according to that word, else there is no light in them. That the New Testament must also be called "the Scripture" is proven by the language of Peter, who said concerning the writings of Paul that in them were some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures. But this we need not here dwell upon, since all to whom we are writing will not question that the New Testament writings are also numbered among the Scriptures inspired of God.

There is a difference between revelation and inspiration. All who were inspired of God to write the Scriptures received the truth from God by revelation; this they must have received before they could have written these things out of their own hearts. Our God could indeed have revealed the truth to men in other ways. He did speak through the dumb ass to Balaam; he did speak his word through Balaam himself, who was utterly ignorant of any saving knowledge of God; and he made use of the wicked priest Caiaphas to also declare solemn truth at the time of the betrayal and sufferings of the blessed Redeemer. (See John xi. 50, 51.) But in all his revelations to his people it has pleased him to speak through devout men who feared and served God. Men who knew him have testified of him in the Scriptures, but there have been in all ages thousands and millions who have received his word by revelation to their souls, who have not been inspired to write or to speak his word; and since the

last word written by inspired apostles no one has ever written or spoken by inspiration. To his chosen our God by his Spirit brings his living word, showing to them what is in their own hearts, and what they are in his sight as guilty sinners, and as prisoners justly condemned, and then he is pleased to also show to these same convicted souls that salvation that is complete through the finished work of the dear Redeemer, and that it is sufficient for them, and to sweetly apply by the power of the Spirit these truths to them, so that they feel in themselves that they are healed, and are made ready to give to him praise and glory. But in this there is nothing additional to the testimony of the Scriptures; all this is just what the Scriptures have revealed before. To these inspired Scriptures must every thought, every experience, every imagination of the thoughts of the heart be brought and tested. "If they speak not according to this word, it is because there is no light in them." Many thoughts come to believers which seem to them very pleasant, and reasonable also, and which they are inclined to accept and cherish. Sometimes these thoughts come as a flash of light, and do not seem to have originated in our own reason; sometimes they come in a way that seems to the believer like a revelation, and he is inclined to think it must be of God; still, no matter how any such apparent light may come, we all ought to be sure that what we have seen is taught also in the Bible; then, and then only, can we be sure that what we have thought and seen and felt is of God. There has been no new thing revealed to any man since the canon of the Scriptures was closed. Our thoughts and feelings are altogether unsafe guides. We have known men of experience of the grace of God who have

thought that sprinkling or pouring was scriptural baptism, and have rested satisfied in it, but we know they were altogether wrong; they have substituted what they thought was right for the plain truth the Scriptures teach. The same thing is true of all human thoughts: if not according to the Scriptures, they are contrary to the mind of God. The same is also true of exercises of the mind, they may be of the flesh, or of the devil, and yet seem to us like angels of light; nothing can test them but the word of God in the Bible. Men, for instance, claim to be holy and free from sin, and say that it is an experience, and that because it is an experience they know it is true. But this experience is of the flesh, or of the devil, or of both, because holy men of old who spake as they were moved by the Holy Ghost do not so testify. It seems to us important that we keep these things closely in mind. Some experiences that at the time we thought must be of God, we afterward could find no warrant for in the word of God, and so we have been compelled to believe they were not of God. All men have some sort of experience, even the Pharisee; but that experience which God gives we shall know to be of him indeed when we find it recorded in the Bible; and the experience of the Pharisee is declared in the word to be of the flesh. To all who believe, is this gracious experience given; they all come to know the things which are given them of God; they all, as their several needs require, find precious things in the word of God, precious because they declare the same that they have themselves felt. But again let us say that this is not inspiration; it is revelation, but not inspiration. The servants of God know this to be true, and so when writing or speaking in the name of the Lord it is

their constant appeal to those who hear them to test what they say by the word of God; and more than this, they do not declare anything as though they were to be looked upon as authority, but simply as what inspired men have declared ages before. They do indeed feel often to say, These things have been made precious to our hearts, and we trust that we testify what we do know and what we have seen, but after all, these things that we have known and seen must be in accordance with the Bible, else it is all but a vain show. Each minister of Christ will feel to say to all who hear him, "Search the scriptures." It is still true that they who do search the Scriptures are the more noble, as were the Bereans, who searched them to see if the things declared to them were true. While the preaching of the word is a special gift, and none can take this honor to himself, except he who is called of God, as was Aaron, yet they who are thus called may not know any more about the way of life than the humblest of the flock. Indeed, we know that one man, at least, who was eloquent and mighty in the Scriptures, needed instruction, and that a man and his wife, Aquilla and Priscilla, expounded the way of the Lord to him, in one particular, more perfectly. But to Apollos, after all, was given that which Priscilla, at least, did not have: the gift of the ministry. It was our lot to labor for many years, while but a youth, among aged believers. Many of them were more deeply led into the meaning of the word, and were given a far richer experience than we have ever known, but still it was given to us of God, as we trust, to minister in word and doctrine as was not given to them; but neither to them nor to ourself was ever given of God anything either contrary to the Scriptures or any-

thing beyond them; both they and we were solemnly bound to bring our every thought to the test of that word which is quick and powerful.

To prophets and apostles was given inspiration in such a sense that all they wrote was not only the thought of God, but also the very words of God. Men now may have the mind of God, but fail in stating that mind by reason of misuse of language, but in the Bible this is never so. When holy men of old spake as they were moved, the words were selected for them and put into their mouths; yet they spake out of their own heartfelt experience also. How wonderful is all this. Men differed in manner, in style, in feeling one from another, but all of them were so moved and controlled by the Holy Spirit that all spake just those words God would have them speak. Isaiah spake like himself, and Paul spake like himself, and no one would ever think the language of the one was the language of the other, yet all that both wrote was the language that God gave each to use. This must be so, else we cannot be sure they did not misuse language, even as we may and do misuse it, and so darken counsel, rather than set forth the plain truth. We can therefore turn to the word of the Scriptures with security. Whatever else may be wrong or false, there is the truth declared by right words, and our one study is to carefully see what the words signify. From the first we have felt we must come to the reading of the Bible with full belief that all which is written there is written just as God would have it, and that we must accept it, however wonderful, or even contradictory, it might appear to us to be. If this be not so, then we have no sure ground to stand upon for our faith or practice. If it be proved that any por-

tion of the Bible declares things that are not so, then we cannot be sure any portion of it is absolute truth, or that any portion is inspired of God, and where then do we stand? We do not stand at all, but are left to drift upon a boundless sea, without sun, or compass, or rudder, and with no shore in sight. We cannot then be sure about any ordinance of the church, nor about any doctrine declared there. Jesus declared that the Scriptures testified of him, but if they may not be true their testimony of him is without value. How wretched must be the heart of a poor sinner if he be convinced there is nothing certain in the testimony of Jesus given in all the Bible. Inspiration, verbal inspiration of the Bible we mean, is essential to our finding any solid consolation in Christ. How shall we know our consolations are of the Lord? The one reply must be, Are they in harmony with the consolations testified to by holy men of old? If so, they are of God; if not so, they are not of God. We must not substitute our experiences for the testimony of the word of God in the Scriptures. It has been the special glory of the Baptist Church in all ages that they have demanded a "thus saith the Lord" for all they believe, teach or practice. Has our God commanded this or that? has he declared this or that? has been their constant question. By this test they have received what they have received, and have rejected what they have rejected. May God grant that this shall ever be so. We do not know how many times the expression occurs in the Bible, "Thus saith the Lord," or some kindred expression, but they occur almost constantly. Let us be

found standing by this one truth, viz., that we must not take the traditions of men, or the authority of a priest, or even the authority of the whole body of the church, as our authority, but solely the Bible. Even an apostle could say, Follow me, as I follow Christ; and even apostles did not claim dominion over our faith. It is a sorrowful thing when people are content to take the word of a pastor for any principle of faith or practice. It is a good and wholesome thing when they look beyond the word of the minister to the Bible to see if what he has to say is in accord with it, and it is a blessed state to be in when we can come humbly to the word of God, praying for the presence and enlightenment of the Holy Spirit, that we may read as a little child, and heed as a little child, and receive with simple faith what we read, as a little child hears the words of its father. We have had cause for gratitude all our life that brethren where we have labored have been among those who searched the Scriptures for themselves, and were not afraid to call our attention to anything in our teaching that to them seemed wrong. It has been good to be driven again to search the word, for sometimes we have been convinced that we were wrong and they were right, and that was our gain. In all this, brethren came to the Bible to see what it taught, and this is good and wholesome for us all. May the word of God continue to be the man of our counsel always, and our guide until death.

We have written here what we have felt deeply for many years, and what we have desired to abide by.

JOHN XX. 7.

ELDER KER—MY DEAR BROTHER:—Will you please give your views through the SIGNS on John xx. 7: "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself"? and oblige one who enjoys reading your writings. I never heard you preach, but hope to some time.

From one who loves you for the truth's sake. * * *

The above request reminds us of a like inquiry in our own mind some years ago. We thought many things and searched diligently to see if the apostles made reference to the matter. It hardly seemed that John would so minutely describe the location of the linen clothes and the napkin if nothing were signified by them. Yet in all our searching we failed to find any direct reference to the circumstance, hence were left in darkness regarding the text, and much uncertainty as to what is signified by those things remains with us. We are glad, however, to give such views as we have.

The text and its connection embrace a most wonderful subject, one never to be lost sight of by those whose sins the great High Priest bore. Of some of these things we shall make mention as leading up to the text suggested by our unknown brother or sister.

The offering of Christ was the fulfillment of prophecy, both in word and in symbol. No blood of the old covenant could take away sin. No man could atone for his own sin nor that of his brother. Silver and gold could not redeem man. The transgressor has never been able to undo what he did. No law of this world can justify a guilty man, and as all were guilty before God, and as no law was given that could give life, some other means of redemption and justification must be made manifest. This was done in the appearing of Christ, made of a woman and made under the law, to redeem them that were under "the law

of sin and death." When born in Bethlehem shepherds were advised of the fact; a star guided wise men to the place; there they worshiped the Savior which was Christ the Lord. From that time his life was sought, but without effect. He came to die, but not until the appointed time. His works must testify of him; every declaration of prophecy concerning him must be fulfilled. He healed the sick, gave sight to the blind, cleansed the leper, raised the dead and preached the gospel to the poor. He called men to be his disciples and apostles; them he ordained to preach the kingdom of God. Those men did not forsake him when he said, "I am the bread of life," and "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." They were to them the words of eternal life, while the same were hard sayings to other men who followed Jesus no more.

In the choice of the twelve disciples, one was "a devil." This reference was to Judas; a special work he must do, but which he could not do until "the hour" came. Then Jesus was betrayed by him into the hands of wicked men to be crucified. False witnesses appeared against him, but his own testimony must condemn him in the eyes of the council. The high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven:" It was a transgression worthy of death for a man to make himself equal with God. When before Pilate and asked if he were the King of the Jews, he answered, "Thou sayest." Pilate seemed to know that in him was something holy, just and good.

He desired therefore to release him, but such was not the purpose of God, hence the Jews cried, "Crucify him." He was not delivered unto them, however, until after Pilate had washed his hands of the matter, and Jesus had assured him that they who brought him to Pilate had "the greater sin." He was then led away, bearing his cross, to be put to death. Some have thought that he was so fatigued that another had to carry the cross for him, but that could hardly be, inasmuch as he was strengthened by an angel to do the work given him of God to finish. He never faltered nor failed in any of the work he came to do. It is true than when on the outside of the walls of Jerusalem another was compelled to bear the cross. When being put to death some said, "If he be the King of Israel, let him now come down from the cross, and we will believe him." What would such a miracle as that have been compared with that of raising the dead? They could not have believed had he come down from the cross. His victory was not to be through life, in saving himself from the cross, but through death he should destroy him that had the power of death, and deliver all his chosen ones from its dominion. When pronounced dead, Joseph asked that he might have the body. The request was granted, and he and Nicodemus prepared it after the custom of the Jews for burial, and laid it in the new tomb wherein man never had laid before. The Jews then remembered things which seem to have been forgotten by the disciples. They had in mind the words of Jesus that, "After three days I will rise again." And they said to Pilate, "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto

the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." But at the appointed time he came forth from the dead. "It was not possible that he should be holden of it." After the great victory the watchers were paid to tell a falsehood: that while they slept the disciples came and stole him away, and this is believed among the Jews unto this day.

Of the disappointment and anguish of soul of the disciples during those days and nights no heart can conceive. But very early in the morning of the third day a desire arose in the heart of Mary, and other women, to visit the sepulchre and anoint the body with spices. They began the journey, but all the way something was between them and the body of Jesus, and they said one to another, "Who shall roll us away the stone from the door of the sepulchre?" But on reaching the place the stone had been rolled away and the sepulchre was empty. Mary wept much, thinking the body had been taken away, and she knew not where it had been laid. Luke tells us that two men in shining garments stood by the women and said unto them, "Why seek ye the living among the dead? He is not here, but is risen." These things the women told the disciples, but "their words seemed to them as idle tales, and they believed them not;" but to satisfy themselves Peter and John ran to the sepulchre and went in and found it even as the women had said. Just here it may be well to remark that except a man be a witness of the resurrection of Jesus no testimony of men can convince him of that truth. Each one must know for

himself that Christ lives, then such testimony is precious.

When Peter and John entered the sepulchre they saw the linen clothes in one place and the napkin in another by itself. Concerning this we will say first, that it was the custom of the Jews to wrap the bodies of their dead in linen clothes and to put a napkin about the face. It was in this manner that the body of Jesus was put in the new tomb. Had the body been removed and laid elsewhere, as the women thought, the linen clothes and the napkin would not have been removed from the body, but instead would have been taken away with it. It seems therefore that they were left as a witness of the resurrection of Jesus, and that as he lived, there was no further need of them. While Lazarus was dead the graveclothes, and the napkin about his face, remained, but when Jesus had raised him from the dead he said to the apostles, "Loose him, and let him go." Then the graveclothes and the napkin were removed. He lived, hence no further need of graveclothes and the napkin. In this is seen the wonderful works of God. First, the life-giving power of Christ made manifest in a dead sinner, then the command to the ministry to take the graveclothes off of living characters, or in other words, through the preaching of the gospel instruct them in the way of righteousness, thereby removing the fetters of the law, traditions and the hope of justification by the deeds of the law. In the same way, preaching Christ, the napkin or veil is removed, that they no longer dimly see the reflected glory in the face of Moses (law), but "the glory of God in the face of Jesus Christ." The apostle says, "Until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in

Christ. But even unto this day, when Moses [law] is read, the veil is upon their heart." In the napkin and linen clothes, left in the tomb after the resurrection of Jesus, this same truth was presented: that everything pertaining to the law was then buried, and that Christ, through his death and resurrection, had brought in "a new and living way." The same truth is also set forth in the death and burial of Moses, and in the leadership of Joshua; Moses a figure of the law, Joshua representing Jesus. Moses filled his place, and filled it well, but when the time came for Israel to enter the land of Canaan, Moses (law) had finished his work; therefore he died on the mount, and the Lord buried him, and to this day no man knows of his sepulchre. After his death and burial Joshua (Jesus) became their leader, leading them into the land that flowed with milk and honey. So also is the church of God dead to the law by the body of Christ. Moses is dead, or the law fulfilled, that she might be "free" to become the bride of the Lamb, her spiritual Joshua. The redeemed of the Lord should not henceforth seek the living among the dead. "He is not here, but is risen. * * * If ye then be risen with Christ, seek those things which are above [the law], where Christ sitteth on the right hand of God."

K.

TO OUR SUBSCRIBERS.

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

MARRIAGES.

By Elder F. A. Chick, March 18th, 1909, at the residence of the parents of the bride, Orlando R. Soden, of Pennington, N. J., and Miss Edith M. Hoagland, of Hopewell, N. J.

By Elder Frederick W. Keene, March 11th, 1909, Joseph F. Hall and Miss Alice M. Ford, both of North Berwick, Maine.

OBITUARY NOTICES.

Deacon Elijah Leigh died, after a lingering illness, at the home of his brother, William Leigh, in Princeton, N. J., Friday morning, Feb. 12th, 1909, in the 82nd year of his age. He was the third child of Albert and Mary A. (Birch) Leigh. They both were honored members of the First Hopewell Church for many years. He was one of a large family of children, all of whom lived to an advanced age, the youngest passing away from this life at about the age of sixty-four years, some two years ago. Brother Leigh is the next of the family to be called away. He had always been an active business man, first engaging in blacksmithing near Cedar Grove, where he was born, then engaging in merchandising at Mt. Rose for a few years, in company with Reuben Savidge, and then moving to Princeton, where he was for many years engaged in the grocery business, first in company with his brother, and then with his nephew, Mr. Van Cook. About one year ago he withdrew from partnership with his nephew on account of failing strength. He was well known in all this part of New Jersey as an honorable, active business man. Pleasant and affable in his manner, all were glad to come in contact with him. He always took an active interest in all that pertained to the welfare of the town of Princeton, in which for many years he had lived, and he was connected with various interests belonging to that town. The judgment of no man had greater weight where he was known.

These are the facts of his outward life among his fellow-men. We now turn to speak of his connection with the church, and of that spiritual life by which believers are united together as one. He was baptized in the fellowship of First Hopewell Church in June, 1858, and was chosen one of the deacons of the church in 1864. He was chosen treasurer in 1867, and elected clerk in 1887. After he became a member, for twenty-four years he missed but two communion seasons, and in all the fifty-one years of his membership we think it is within bounds to say that he did not miss any Sunday service in the church of his membership more than two or three times in a year. Service has always been held in this church every Sunday, and he much of the time lived nine miles away. The Lord gave him the spirit of faithfulness, and this record speaks for itself. Beside this, it was

seldom that visiting ministers came here at any time that he did not meet them when service was held, either day or evening, and for their benefit, and the help of his pastor, and for any needed expenses of the church, his purse was always open. Once he said to us that he had no great desire to accumulate a fortune, but felt that if he could be of any use in the world by helping others who had need, he preferred helping them while he lived. This spirit governed him all his life. He never married, but lived with his family. During the last more than thirty years he had made his home with his brother William and his family, and his departure has left them very lonely and sad. We have never known any one who more completely exemplified in his life the thirteenth chapter of first Corinthians than did he. He indeed hoped all things, believed all things, was kind, was not envious, did not vaunt himself, was not easily provoked, did not rejoice in iniquity, but rejoiced in the truth, and did not think evil. In all the years of our acquaintance we never heard him utter an unkind word of any one. If any pursued a course he thought was wrong, it was his feeling always to attribute to them good motives, and to leave it in the hand of God to show them the better way. What better things could be said of any one? And all this was to the praise of the grace of God. The love of God was shed abroad in his heart, and this love went out to all his brethren. This was true not only of the church of his membership, but of the churches everywhere. He loved his pastor, and he also loved all who preached the word in truth. We could say much more, but those who knew him do not need that we should, and it was never his desire that his name should be exalted. He leaves two brothers, six sisters and many other relatives, all of whom feel that they have lost a friend indeed.

The funeral service was held on Monday, Feb. 15th. A brief service was held at his place of residence, after which the body was brought to Hopewell, where services were held in the presence of a great company of his brethren, relatives and friends. Elders Durand, Coulter and Eubanks were present, the first two named taking part in the service. The text named was 1 Corinthians xv., first clause of tenth verse. After the service all that was mortal was laid to rest in the family plot in the cemetery adjoining the meetinghouse.

In conclusion, we will only say that our desire is that the consolations of the gospel of God may abide with all the family, and with the church, and with all who knew and loved him.

ALSO,

Professor Abel W. Hartwell died at his home, near Titusville, N. J., Dec. 4th, 1908. He was born July 16th, 1840, and was the youngest son of Elder Philander Hartwell, formerly well known to all Old School Baptists in the eastern and northern States, and to most of the readers of the SIGNS, and who was

for about twenty-five years the well loved pastor of the church at Hopewell, N. J. Mr. Hartwell was in the 69th year of his age, and his life was devoted to the interests of education. In early life he taught in the public schools of Mercer County, N. J., and for many years was principal of a large school at Princeton. The latter years of his life he was school superintendent of Mercer County. Two brothers and one sister survive him, beside a host of other relatives and friends, all of whom knew him but to love him.

The funeral service was held on Tuesday, Dec. 8th, at the Old School Baptist meetinghouse in Hopewell, where his father preached the gospel for so many years, and where he attended during all his early life, and often in later years. The funeral service was conducted by the pastor, Elder F. A. Chick, and the interment was in the adjoining cemetery. A very large assemblage of friends from all parts of Mercer County was present to pay a fitting tribute to the memory of a kind friend and honorable man.

The above presents the bare statement of the life and death of one who will long be remembered by all who knew him. We desire to add to this a few words of personal tribute to his memory. We have now and then met him during the past forty years, and since coming to live at Hopewell, twelve years ago, we have known him well. It has been ours to receive many tokens of kindness at his hands, and to enjoy many pleasant conversations with him. We have never felt greater respect for any man than we have had for him. He was always courteous, genial and kindly. We never heard him speak unkindly of any person, and did not discuss the faults of other men. A remark made by one of the members of this church the day of the funeral service covers all that need be said: he said, as he turned away from the coffin, with emphasis, "Professor Hartwell was a gentleman." What more could be said?

In compliance with our own feelings, and at the request of his family, we have written the above, knowing that very many who knew Elder Hartwell, even though they did not know the subject of this sketch, will be interested in again hearing of the family, and will sympathize with the friends who are bereaved.

C.

Mary McKenzie Allison, wife of Peter Allison, departed this life Feb. 15th, 1909, at her home near Muirkirk, Ontario, aged 45 years and 6 months. She was married to Peter Allison March 25th, 1891, who, with four children, three daughters and one son, survives her. She is also survived by her aged mother, four sisters and one brother. She was confined to her bed a little more than a month before death relieved her of her intense suffering. Sister Allison was received in the fellowship of the Covenanted Baptist Church of Canada in February, 1900, and was baptized by the late Elder William Pollard, the fourth Sunday in May following. She was a woman

of unusual understanding in spiritual things, and her gift of expression wonderful, often sealing comfort and instruction to her kindred in Christ. In all the walks of life she was faithful; a real helpmeet to her husband, a loving mother and kind neighbor. The loss to her family and to the church sustained in her death is beyond conception, so also is the glory she now enjoys beyond the comprehension of mortal man.

A very large gathering of brethren, relatives, friends and neighbors assembled at the home, where the usual brief service was held; then all proceeded to the Duart Cemetery, which is situated between the home and the meetinghouse, and there the remains were interred; after which we all gathered in the Duart Old Baptist meetinghouse, where the writer tried to comfort the sorrowing, yet realizing that God alone can speak peace to the broken-hearted. The text was Hebrews xii. 1, 2.

May the Lord remember in much mercy the family, but especially the husband and children, and reconcile the church to his will.

Written by request.

K.

Mrs. Virginia R. Weeks died at her residence, near New Baltimore, Fauquier Co., Va., Feb. 26th, 1909, aged 71 years. Her maiden name was Florence. She died of pneumonia, that dread scourge of this climate. Her health had not been good for a number of years. Her daughter writes that her health failed rapidly the past fall and winter; she had not been out of the house since Thanksgiving day. She contracted a cold on the fifth Sunday in January, which was not considered dangerous at first, but pneumonia developed, and after a brief illness she passed away very quietly, easily and peacefully; she seemed perfectly reconciled. It was my privilege to baptize sister Weeks in the fellowship of Upper Broad Run Church, Fauquier Co., in the early part of my ministry here in Virginia, probably about thirty years ago, I have not the date. She was one among quite a large number who were added to the church during those years. She remained true to the vows she took upon her in public profession until the end. Sister Weeks lived a widow many years. Her home was quite a distance from the place of meeting of the church, so that, with other causes, often of late years hindered her getting to her meetings and enjoying those privileges she loved, but her heart never wavered or wandered after strange gods or false doctrines; salvation by grace was her only hope and trust. Her life exemplified her faith; nor was her love in word only, but in deed and in truth. It is a comfort to know that she retained the love, confidence and fellowship of her brethren from the beginning to the end of her life among them. It seems superfluous to add that her life in all its relations was above reproach, both in her family and in the world. She leaves a son and daughter to mourn the

loss of an affectionate mother, with two brothers and two sisters of her immediate family, and numerous kindred and friends, besides her brethren in the church, but who still remember that their loss is her gain. May God bless his afflicted people.

J. N. BADGER.

MANASSAS, Va., March 10, 1909.

Zebulon McMillen died at his residence, Danville, Ill., July 4th, 1908. He was born in Newark, Licking Co., Ohio, in 1821. At the age of seven years he came with his parents to Danville, Ill., where he grew to manhood. In 1843 he was married to Mary Phillips, of that place; to this union were born three children, all dying in infancy. The mother lived but a short time after the death of the last child, in 1848. He moved to Monroe, Green Co., Wis., in 1852, and was married to Miss Mary Stillwell in the spring of 1862. He enlisted in Company C, 31st Wisconsin Volunteer Infantry, where he served to the close of the war. He united with the Old School Baptist Church near Danville on Saturday before the fourth Sunday in September, 1858, and lived a consistent member until his death.

His remains were brought to this city and his funeral preached in the Christian's meetinghouse by Elder W. M. Rose. The body was interred by the side of his last wife, who departed this life July 4th, 1893.

I knew brother McMillen over forty years, and he was a man of strict honesty. He left to mourn their loss S. Bailey, Mrs. Samuel Butler, brother-in-law and sister-in-law, of this city, and Elder Wm. Stillwell, of Webster City, Iowa, brother-in-law, beside many other relatives. May the God of all grace reconcile them to their loss, is the humble prayer of the writer.

E. A. NORTON.

HAMPTON, Iowa, March 17, 1909.

Mrs. Mary Earnest, widow of the late Wm. B. Earnest, died Feb. 9th, 1909, at her home in Polk County, Oregon, nine miles south of Salem, where she had lived since 1852. She was born near Lexington, Ky., Feb. 26th, 1819. Her maiden name was Mary Morris. She was married to Wm. B. Earnest in 1840. With three small children they crossed the plains in 1852, and settled on their land claim, where her husband died in 1876. She professed a hope in Christ in 1852, and was baptized by Elder Stipp, uniting with the Baptist Church soon after coming to Oregon. She had passed through many severe afflictions. In 1870 her two sons, just entering manhood, were taken by that dread disease, smallpox, in one short week. One daughter, Mrs. Jane Crooks, died in 1879. Mother had almost reached the age of 90 years. She had moved around about six years in a wheelchair. Her only surviving child is the writer.

(MRS.) MARY JENNINGS.

SHERIDAN, Oregon, March 8, 1909.

CONTRIBUTIONS TO AID IN SENDING
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“SONGS IN THE NIGHT.”

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., APRIL 15, 1909. NO. 8.

CORRESPONDENCE.

THE MYSTERY OF INIQUITY AND THE MYSTERY OF GODLINESS.

THESE contrasting thoughts are revived (as I have often thought them before) by the reading of our venerable old sister's letter, written at Touchet, Wash., and signed (Mrs.) S. J. Cummins. Both are mysteries; no scientific research can explain them. If God really reigns we may well ask why he permits iniquity to exist, since darkness and light are alike to him, therefore with him there are no mysteries. In early youth the mysteries of sin began to dawn upon me, and I was led to wonder whence, why and wherefore. All around me were sinners, but I little cared or noticed the difference until I felt some mysterious power directing me to search my own heart; that was a mystery to me, and I felt to abhor a sinner—a person who sought and loved the mysteries of iniquity. I was led by them into secret vices, as yet ignorant of their import; led by Sunday School scholars and taught by Sunday School teachers to follow the ways of vanity and sin by their example, but to no profit. Thus I learned the mystery of iniquity.

Only he who now letteth, will let, until all enemies be put under his feet. The sovereignty of God was in it. “The mystery of godliness” was so vividly evident in his purposes of mercy to me that I shall never be able to explain it on any other hypothesis than that of grace. I felt to abhor sin, but sin was a very part of my being. Can it be that this mystery is explainable by any law of my simple being as a man, or is there some mysterious existence in me as a new man, a renewing spirit, by which I am able to see new beauty in righteousness and understand new aspirations after holiness? O the blessed mystery of purpose that God must have had toward us as sinners! To us the mystery is magnified day by day; for how could God have mercy on us as sinners? and yet mercy is only for sinners. “Peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Surely this is a wonderful mystery of godliness. “Without controversy, great is the mystery of godliness: God was manifest in the flesh.” But since, “in the wisdom of God, [that is, since he wisely created man incapable of knowing

him by his natural capacities,] the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe." I never believed anything in order to make it true, but only believed preaching in proportion to the evidences of my inward thought; no logical deduction of science is necessary to convince a quickened soul that he is a sinner. The law of Moses cannot do more than to condemn the sinner, either dead or alive. The law of a quickening power alone can make the dead hear, but the coming of the law of life in Christ Jesus awakens to a new capacity of understanding through the energies of a new life given. "You hath he quickened, who were dead in trespasses and sins." There are now two lives, the Adamic and the Godlike. The one is dead, or destitute of spiritual sensibility; the other is under the law of life in Christ Jesus, and free from the law of sin and death. Now if we are dead to the law by the body of Christ, we should not argue any inability to live soberly and honestly before the world, for our ability is all in Christ, and he hath promised never to forsake us. So great is the mystery of iniquity that we are often perplexed at its many phases. In the world it abounds under cover of church and professional piety and benevolence, but there is an ever-present mystery of godliness with his children, which proves his power to care for his people in spite of all environments of evil. He can take one of a city (corrupt as Sodom), or two of a family (however inconsistent it may seem), and bring them to Zion. Godliness is profitable unto all things, for though our old man may not consent to practice it, yet the new man, which after God is created in righteousness and true holiness, has the power of God and the leading of

the Spirit to sustain and guide into true obedience, in proportion to the "measure of faith" that God giveth to every man to profit withal.

The mystery of iniquity doth already work: only he who now letteth, will let, until all enemies be put under his feet. We may marvel at the presumption of pious (?) sinners, even among the very saints of God, whom we feel loth to censure as hypocrites, but can only say, "The Lord rebuke thee." Alas, what desolations are locally proving the sad truth that "because iniquity shall abound, the love of many shall wax cold," yet I find even in scattered Israel, where once flourished prosperous churches, a few names still who mourn over the church's desolation. "Awake, O sword, against my shepherd, * * * smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." This is the mystery of godliness; God still reigns. He will hear in Jerusalem all those who pray looking toward his holy temple, though they be scattered among the heathen, where iniquity abounds by license, law and practice; and they who seem the nearest like the pattern in form, without the Spirit are the most misleading. The popular claims of universal charity and offers of church union are the most envious, hypocritical and pernicious (even spiritual wickedness in high places), calculated often to lead astray the confiding child of God, who has been taught of him without the use of words or true pastoral hearing, until the Lord sends his servant, who is shod with the preparation of the gospel of peace, which when they hear they are blessed with the witness in themselves, accepting his ministry of truth, and so saved by the gospel, which is the power of God unto salvation; and the true serv-

ant of God will not say it was his preaching the gospel that was the power of God unto salvation, but that he preached the gospel of Christ, which gospel (not the preaching of it) was the power, and the glad tidings were thus made acceptable. Another mystery of iniquity may sometimes be clothed with great soundness of speech, learned by rote from history, articles of faith or catchy expressions from the lips of a true and gifted minister of Christ, without the actual experience of true spiritual, gospel power—the power of God unto salvation, which includes a keeping power. “Kept by the power of God through faith;” preserving power; a very present help as well as a theoretical harmony of thought. I had never known half the power of the mystery of godliness had I never been tempted and delivered by an unmistakable yet mysterious Presence that saved me. I cannot dwell too long on the blessedness of God’s power in every condition of life. My soul is wrapped in the ecstasy of joy, while I am alone and sometimes feel the darkness and gloom of desolation around me, to feel so near to Him who has proven his words of promise true, for he has never forsaken me; and then to think I was so unworthy on account of inbred corruption, which he would not let me show to the world, and I feel in debt to his grace for the fact that I have no enemies for any improper conduct. Only lately a retired M. E. minister quizzed me so persistently that I had to acknowledge I did not know any better than to trust in the wisdom of God, while many were boasting and preaching the wisdom of men. Peter testified that, “The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and

abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.”—1 Peter iv. 3, 4.

O how strange it seems that I should read in the last SIGNS the letter of sister Sarah Wyman, closing with the sad moan of her soul: “But now our church is gone, our songs are turned to weeping, and perhaps His mercy is not for such unworthy ones, yet hope is not gone; we hope in his mercy.” “Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire. Be still, and know that I am God.”—Psalms xlvi. 8–10. The old meeting-house is fast passing to decay where once I felt the sweet consolations of His grace. I well remember that sister Wyman was the only young member (received a few years before I was) in all of my knowledge when I joined the Baptists, forty-five years ago; all others of the church were old. What a mystery there is in God’s ways; what power there must be in godliness; how mysterious that hope should not perish, even under such desolations. Surely, “Though our outward man perish, yet the inward man is renewed day by day.” “Though he slay me, yet will I trust in him.”

I insert this paragraph in order to show my appreciation of the old memories revived by sister Wyman’s letter.

We preach in vain if we have not the experience of the gospel we talk about. We make light use of the sacred mystery of godliness if we frequent the house of God with careless frivolity. That sacred place always had, since I had any true spiritual sensibility, a solemn sacredness that seemed akin to heaven, and I feel to

say with the poet, "Let my religious hours alone." Exhaustless theme, the mystery of godliness, the secret of the Lord, in contrast with the wisdom of man, which is foolishness with God; they must both be seen on earth that we may be resigned to lose the man, and so forever find satisfaction in the power of God.

A. B. BREES.

SPENCERVILLE, Ohio, Nov. 30, 1908.

SYDNORSVILLE, Va., Jan., 1909.

ELDER F. A. CHICK—DEAR BROTHER:—My mind has been burdened for some time with a desire to write you a few lines to let you know how much I appreciate the SIGNS OF THE TIMES. Brother C. M. Turner, of Roanoke, Va., subscribed for me; he enjoyed it so much he said he wanted me also to read it, and I certainly appreciate it and his kindness. Reading it carries me back to my boyhood days, when my father, Elder E. B. Turner, read it with much delight. He was a subscriber for many years. Well do I remember Elders Gilbert Beebe and Leachman coming to my father's house in 1860, on their way to the Pig River Association, and how much their visit was appreciated by us all. I was a poor sinner in nature's night, without hope and without God in the world, but I can remember how well those old servants of God, Elders Beebe, Leachman and Turner, together with my dear mother, enjoyed themselves, and that there was no disagreement at all, but all were of one accord, which makes me think they had all been taught of God, and taught the same great lessons. I hope so indeed, for if not, I am certainly a stranger to grace and to the covenant of promise, and am without hope and without God in the world.

My dear brother, (shall I take the

liberty to claim such a relationship in the Lord, when I feel so unworthy of such fellowship?) I feel I am not worthy of the least of all God's mercies which he has bestowed upon me; I fall far short of rendering the praise that is due to his holy name. But we are told by the word of inspiration that he will be merciful to our unrighteousness. He knows that I am but dust, and he remembers my poor, feeble frame.

I desire to tell you, dear brother, some things that are on my mind upon the Scripture recorded in Romans viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This was written by Paul, who was inspired of God to write for our learning and instruction, that we through patience and comfort of the Scriptures might have hope. Although he was here addressing the church at Rome, yet these words will apply to all of God's elect or chosen people. This takes in Abel, and from him all to the last heir of promise who shall be brought to a knowledge of the truth. It seems to me that the "all things" named in the quotation takes in everything, whether good or bad. It takes in not merely the good things, but "all things." We know, for instance, that while Cain slew his brother Abel, yet it worked for his good, for God had accepted his offering, "God testifying of his gifts: and by it he, being dead, yet speaketh." Also take the case of Joseph and his brethren. All that his brethren did was evil upon their part, yet it all worked together for good. Our God made the wrath of man to praise him, and the remainder he restrained. They sold him through malice, and ill-will toward him, but God had predestinated it beforehand; it was among the "all

things" that work for good. Joseph must be sold and put in prison in order that he might interpret the king's dream, and provide food for his father and brethren who had hated him. Also the Hebrew children, who were cast into the fiery furnace, but made manifest the power of God in perfecting and saving them; and Daniel in the lions' den but gave opportunity for God to make known his power in closing their mouths; and I am sure that Daniel felt as safe as though he had been thrown among a flock of sheep. God must be glorified. They all loved the Lord, and would not bow down to the will of the wicked king. All this was wicked upon the part of their accusers, yet God was not the author of their wickedness, but because they were wicked it was the will of God for them to show forth their wickedness in this way, as was said to Daniel afterward, The wicked shall do wickedly, and they shall not understand. So then these are among the "all things."

Look again at the case of Stephen; although he was engaged in preaching the glorious gospel of the kingdom, these wicked men who stoned him to death did not know that all was working for the good of Stephen, for he, while dying, saw Jesus standing at the right hand of God, and his prayer was, "Lord, lay not this sin to their charge." Paul was just as willing for the death of Stephen as were those who stoned him, yet the dear Lord had mercy upon him and forgave him, and wrought such a change in him that he loved the same doctrine which he had hated with all his soul, mind and strength; so much so that he did not confer with flesh and blood, but went immediately and preached Jesus. These were some of the "all things." Thus we see from Paul's own experience that he was not

guessing at this when he wrote these words. I am glad indeed that in the beginning of this verse he says, "We know," for it seems to me that he brings in every little child of grace.

In the next verse he adds, "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." The foreknowledge of God reached to them before there were any of them, for he 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." It is not as the Arminian world would have it: that his foreknowledge did not know whether Adam would fall, and that after he did transgress God prepared a remedy. No, this will not do for a heaven-born child to believe. It seems safe to me to believe that our God was not in the least disappointed in the transgression of Adam. I believe he knew all about it, and had already prepared the remedy, and that counsel of peace which is between the Father and the Son had already been made for the salvation of his chosen people. Paul testifies regarding this, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Not that we make ourselves holy and without blame, but because of his choice or election. Our God did not wait to see what Adam would do, but all the grace and blessing were treasured up in Christ before the world began, before the breath of life was breathed into Adam, and before the morning stars sang together or the sons

of God shouted for joy. Yes, as Watts has it,

“Before the sun, the fount of light,
A single round had run,
God’s church was present in his sight,
As chosen in his Son.”

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” All of this was foreknown and predestinated of God to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Again, the apostle said, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” “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.” I never have been able to separate God’s foreknowledge and predestination. Just as soon as he foreknew his people he predestinated them to be conformed to the image of his Son. Jesus was the firstborn, the first to rise from the dead, and so also shall our vile body be changed and have the image of Jesus, and be like him. As he predestinated them to be conformed to the image of his Son, he also called them, “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?” It seems to me that were the apostle living now I would say to him, What things? and his answer would be, “All things” are to work for the good of the chosen people of God. What more could the child of God ask? God is for them, and no charge can be brought against them. And now, “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.” Still further, Paul writes, “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.”

Dear brother, I have written this in order to relieve my mind, and I hope you will throw the mantle of charity over it. I fear to write much, lest I darken counsel by words without knowledge, or hurt the cause of God, but I want to be faithful in the discharge of my duty. If I am not mistaken, God has called me to feed his sheep and lambs; he has not called me to make sheep or lambs, but to feed them. I have no use for the doctrine of instrumentality; or means, in quickening the dead; the Lord alone must quicken poor sinners, and he alone can save. I am not in the least uneasy about the salvation of the church, for it is sure that the last one the Father gave to the Son shall be brought into a knowledge of the truth.

Do with this as you think best; examine it, and if you cannot indorse it throw it into the wastebasket.

Your brother in a precious hope,
Z. T. TURNER.

NEWARK, Del., Feb. 12, 1909.

DEAR BROTHER CHICK:—By request of sister Staton I send the inclosed letter, written to her son-in-law. It was not written for publication, but we think the readers of the SIGNS would appreciate it,

and we have brother Rittenhouse's consent to send it.

I wish I could tell you how much I enjoy your editorials. The one on, "As sorrowful, yet always rejoicing," appealed to me so much that I read it over many times. If every one who has the impulse to tell you what a comfort your writings are to them should just sit down and write, I suppose it would be a burden to you to read all the letters. As I have been an invalid for over ten years I cannot go to meeting, and get most of my preaching through the dear SIGNS. I am better in some ways than when you made us that short visit at the W. T. parsonage some years ago. You will be glad to know sister Staton is able to attend meeting this winter, and visit. Many a "cup of cold water" has she given to me in my affliction, and I missed her visits last winter while she was crippled. I am ten thousand talents in debt, with nothing to pay.

Your unworthy sister in affliction and hope,

(MRS.) LUCY M. ROUNDS.

STATE ROAD, Del., 1908.

MR. JOHNSON—DEAR FRIEND:—You have called up more memories by one sentence than have passed through my mind for a long time. Who are we and what are we, and why are we thus? Who and what were the Welsh who left their fatherland and settled at Iron Hill, Delaware? I shall try to be plain, and shall quote some passages of Scripture, as, I believe, most educated men believe the Bible to have been written by inspiration, and they interpret it by the best light they have. I will give chapter and verse, so you can easily find the quotations and see the connection, so as to compare my applications with your opinions. You

say you are not orthodox. If I know what that means, you mean you do not quite follow any of the established creeds, nor do you think anything just because some other man thinks so. Sometimes we move along quietly, our beliefs fixed in our minds; the path seems smooth, and then suddenly we are confronted with an accusation, and brought to trial where argument is wasted, and we have to hunt our records for our best evidences, and be always ready to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear. (1 Peter iii. 15.) In the trial that follows, the lawyer who has the opposite side of the case has never been found wanting when a case was called, and has been noted many years for his capacity to argue well. "When the sons of God came to present themselves before the Lord, and Satan came also among them."—Job i. 6. Some years ago a young woman I knew well went with a relative a long distance to a Baptist association; after the meeting she said, "Those people seemed to take that all in, as if it were really so." It is not often one is met by a challenge like that, of utter unbelief where only good evidences would count. But the world or public opinion is a vast court, and we stand before its bar constantly; in argument we are hardly one to the thousand; but there is a more critical court, where our wily adversary puts in his most searching arguments. When we come together for worship before the Lord our own minds question, Are we what we profess to be? Have we a right to say, "For Christ's sake"? Has he given us a right to use his name? We know enough of his power to know that we cannot forge his name. Do you wonder when we meet such arguments, either when at our work, on lonely rides, or by

night, for years together, that we sometimes seem a little indifferent to what vain man has to say of our doctrine? Has he been in the toils for twenty years as I was? If he has been through that school we will soon be comparing notes of the way, not arguing doctrine. How sweet in my memory is the sermon I heard father preach, from the text, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."—Deut. xxxii. 2. Not long before my deliverance from the slavery to sin I was chopping cordwood in the forest alone, and had argued and met arguments all day, and talked with my wife in the evening. She was a member of the Presbyterian denomination, although her affections were with the Baptists (she was afterward a member), and as I started to bed first I said, Well, religion is good for children and for old folks. By the time I was upstairs the argument came back to me that if it is good for children to keep them moral and with a hope before them, and is good for old folks to rest on and to die by, it must be a pretty good thing for people in middle life, too. I slept on it, and have never been able to answer back. But still the gloom of a guilty conscience hung over me. Sometimes there were bright days, and sometimes dark ones, until one clear, sunshiny day, nearly at noon, I was walking along thinking over these things, when the sky seemed to open above me, and I saw a large book open, with a page full of charges of evil, and broken promises, and a hand passed over it, blotting it beyond the possibility of reading, and I heard, or seemed to hear, these words: Thy sins and iniquities are remembered no more forever. Immediately there seemed away across

the distance, but on the earth, Christ hanging on the cross. It had all come so suddenly, so unexpectedly, and passed in such rapid succession, that I was somewhat dazed, but the sight of that book and the complete blotting out of the account brought the feeling of lightness and freedom, and there came an evidence of a good hope in the mercy of God through the crucified Savior that nothing yet has shaken; and if you talk with these Welsh Tract Baptists, or any others of the same faith and order, you will find they have all passed through a conflict and a deliverance. I have told these evidences to show who and what the Welsh Tract people are. Are we deceived and deceiving ourselves? We must go back again to our evidences, for arguments do not satisfy in such courts. John, the forerunner of Christ, got into doubt after his bright calling and evidences, and sent to ask Christ, "Art thou he that should come, or do we look for another?"—Matt. xi. 3. Christ sent him the evidences: "Go and shew John again those things ye do hear and see." The years of longing for a purer life, with a sense of guilt all the time over me, and the deliverance from it (and with me it was sudden and final), and the longing to go into the water, even when I saw water with ice on it, and the blessed peace at the baptismal waters, these things were real; and if we yet are but animals, and die like beasts, I still say this faith is good for children to trust in to make them more upright, and for old folks to rest on in their declining years. But the very thought of infidelity shocks me as I write; God forbid that I should ever be as nearly an infidel as I was once, when I searched the air and earth for conclusive evidence that there was a God, or heaven. The plants grew from seed, and

the stars moved in their order, but when direct revelations came to me, by day and by night, for which there was no natural reason, I began to count my evidences and to treasure them, and silently pray for more. Now this is who and what we are; why we are so the Lord knows. He has always found the members of his church before the church found them. We are entirely dependent upon him for ministers, and if he ceases to keep us up one generation will wipe us out at any place, or all places. But the Lord has never left himself without witnesses to his own work of grace, and for his own reasons they are scattered all over the earth. Look over a few of the addresses in the SIGNS OF THE TIMES and -see that they are in every State in the union: "One of a city and two of a family;" not often more than a dozen in a great city. Do these scattered people have much to do with moulding the thought of this or any other country? I think not. I think they must always remain a mystery to those around them, because of their simplicity, their lack of forms, their indifference to grand houses of worship; it is their experience in coming to know this religion that makes these things as they are. "Consider the lilies, how they grow." They grow in simple, natural truth, as God made them, yet no amount of forms of worship will take the place of simple truth. This is a stumbling-block to those who teach how to worship God, and educate ministers to tell people how to get to a heaven of which they themselves have not had a foretaste. "Unto the Jews a stumbling-block, and unto the Greeks foolishness." Again, "The foolishness of God is wiser than men."—1 Cor. i. 23, 25. They must always be a part of history, because they are intended to be. Go back to Cain and

Abel, Noah, Abraham, Moses, the breaking of the papal power; we see the coming of one after another colony of those who were persecuted to America, only to be scattered more and more. Only a few years ago their funeral finale was written by one Mr. Cook, of Wilmington, but Mr. Cook has passed on, and I hear no more of him, but we know that wherever the Lord has begun a good work in any mortal he will finish it in his own time and to his own praise. I believe in education, all that it is possible to attain to, that we may enjoy more fully the beauties of God's creation, but no teacher, science, book or school ever gave the peace and lightness of soul that follows a christian baptism, nor would any mortal dare to promise it to any other mortal.

"Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come."

On these evidences I am going to rest my case; I am unworthy of these things, but it is a pleasure to be a witness of the Lord's work.

I hope you will take this in the spirit in which it has been written. I have found your texts rather deep in whatever direction they look. Write to me often.

Yours truly,

ALANSON E. RITTENHOUSE.

PHILADELPHIA, Pa., Feb. 16, 1909.

DEAR BRETHREN:—The twenty-eighth chapter of Exodus is the word of the Lord unto Moses, relating to Aaron as high priest to perform in that office in the visible sanctuary and tabernacle. What I wish to write about is the breastplate of judgment, recorded in the fifteenth, sixteenth and thirtieth verses. We read also about the ephod and the two onyx stones with the names of the children of Israel engraven on them, six on each

stone, and these two stones upon the shoulders of the ephod for the stones of memorial unto the children of Israel: And Aaron shall bear their names before the Lord upon his two shoulders for a memorial (twelfth verse). This signifies the government and power, for "the government shall be upon his shoulder;" that in the reigning of our Lord and Savior, the King of kings and Lord of lords, he bears his chosen upon his shoulder, denoting a position of power, might and strength, and it being upon the top of his shoulder shows that Jesus is the power underneath his people, bearing them up, and when they experience the deliverance from the horrible pit and miry clay they can say with David, "He brought me up," and it sets forth also that their names are continually presented upward toward the Father, as Jesus says, Behold, I and the children that thou hast given me. The two stones with the names of the children of Israel engraved thereon were set in ouches of gold; the gold represents faith. The Lord's chosen are established by faith, the faith of God's elect, and from the ephod to the breastplate of judgment there was pure gold wrought in chains to bind them together. The breastplate of judgment was four-square, being doubled, and the names of the children of Israel, twelve, engraved thereon upon precious stones. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." The judgment of God strikes terror to the hearts of his subjects when they hear the thunderings of Mt. Sinai, and they fear and tremble, for the law condemns them; they see all their right-

eousness as filthy rags, and the eternal God as holy; so when we think of being brought into judgment in any manner there is dread and terror in our souls; but when the judgment of the law has spent its force, and we are killed to all creature merit and self-righteousness, then the judgment of God in our acceptance in the Beloved, when we were chosen in Christ Jesus "before the foundation of the world, that we should be holy and without blame before him in love," appears with healing in its wings. The law is our schoolmaster to bring us unto Christ.

This breastplate of judgment was made foursquare, and doubled, showing in the pattern, as it were, a double judgment. As I said, the judgment of God to his elect was in their favor, when in the secret counsels of eternity God chose his people in Christ Jesus, that they should be holy and without blame before him in love, and had there been no existence of that chosen elect tribe in Adam, our earthy head, there would have been no place for the second judgment; but in Adam all die, so in Christ shall all be made alive. In Adam all sinned and came short of the glory of God, and in Adam's transgression all were separated from God, for all die, and death is a separation. Right here we see the need of a Redeemer, one to satisfy and fulfill the law, the second judgment. There are only two judgments represented, the one, as I said, that they should be holy and without blame before God in love, and by transgression or disobedience in Adam they were lost, and Jesus came to seek and to save that which was lost. So the second judgment was the law that justly condemned them, and Jesus was "made of a woman, made under the law, to redeem them that were under the law," and

having redeemed them by his own blood he rose from the tomb for their justification. Well might the chosen seed exclaim, "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," &c.—Romans viii. 33, 34. In this we see Jesus as the great High Priest, of whom Aaron was a type, now reigning King in righteousness upon his kingly throne at the right hand of God, and he shall reign until he hath put all enemies under his feet. God's people, like the psalmist, say, "I will sing of mercy and judgment: unto thee, O Lord, will I sing." Isaiah prophesied, saying, The Lord "hath filled Zion with judgment and righteousness."

The breastplate of judgment was foursquare, setting forth the city that John saw coming down from God out of heaven; on the east three gates, on the north three gates, on the south three gates, and on the west three gates, and the names of the twelve tribes of the children of Israel were written upon the twelve gates, and there were twelve angels at the twelve gates, setting forth the ministering spirits of God, that testify to our souls' experience in the entering into this city is through the experience of the children of Israel out of Egyptian bondage and darkness; and having entered into the city we see the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, showing that none other foundation can any man lay than that which is laid, and that is given us by the apostles, Jesus Christ himself the chief corner-stone. The breastplate of judgment was foursquare, and Aaron

shall bear the names of the children of Israel in the breastplate of judgment upon his heart, setting forth the redeemed as being in the heart of our Lord and Savior Jesus Christ. "For where your treasure is, there will your heart be also," are the words of Jesus in his sermon on the mount, and the children of God are a peculiar treasure unto him, they are as precious jewels. Anything is reckoned in value by what it cost, so there can no value be placed upon the redeemed of God, for they cost the precious blood of Christ. Peter counts silver and gold as being corruptible as compared with the precious blood of Christ. Also the heart is the seat and fountain of life, so if the Lord bears his people upon his heart they are then written in the Lamb's book of life, are continually before him, and he lives in them and they live in him, and his life is the light of men. So we see wonderful truths set forth in Aaron as high priest unto God for the children of Israel, and speaking better things fulfilled in our Lord and Savior Jesus Christ for his people.

J. M. FENTON.

WAVERLY, Pa., Feb. 23, 1909.

ELDER H. C. KER—DEAR BROTHER:—
Inclosed you will find two letters, one from sister Giberson, the other from Ernie S. Null. They are both excellent letters for God's needy poor to read, I think. I wish to say to the brethren, Remember and write to sister Marietta Dickerson, Wheelerville, Sullivan Co., Pa., and her dear old mother, sister Amy Shadduck, Shunk, Sullivan Co., Pa. Sister Dickerson is nearly seventy-seven, and her mother ninety-eight in April, I think. Also sister Alveretta McKay, Shunk, Sullivan Co., Pa. They are separated from the brethren by a long dis-

tance, and it would do them good to hear from you; it will do you good to write to these isolated ones, and in return you may get letters from them for your comfort.

D. M. VAIL.

PORT REPUBLIC, N. J., Feb. 14, 1909.

DEAR BROTHER AND SISTER VAIL:—

It is with a feeling of sadness that I attempt to write to you. I told you when you bade me good-by at mother's grave that I would try to write to you, so now I will make a feeble attempt. I do feel to be one alone; I have no one to say a word to who feels as I do, I am such a poor, wretched sinner, with not one good thing, not even a good thought in me. Why, I am so base as to even think sometimes there is no God, but when I have those thoughts I am made to shudder within, and something seems to say, For shame, who made this world? and I cry, Why God, the almighty God. O that it were with me as in days past, although I do have many sweet seasons when I am alone, when there is the falling of a tear, the upward glancing of an eye, when none but God is near. I think that is so beautiful, and if I ever prayed I have prayed many times that way. I cannot think any Old School Baptist ever felt as I do, nor was ever so base as I. Why, I have in my younger days shunned everybody, and would not read the Bible for fear I would see something that would make me think as the Old Baptists do. When I belonged to the Adventists I had my Bible all marked with pencil to tell the passages I liked best, when lo and behold they were changed in their meaning, they were all predestination from beginning to end. I cannot tell when they were changed to me, but some time in the year 1884 I read sister Clara Parsons Gilbert's experience in the SIGNS,

and feeling drawn to her I wrote her some of my feelings and received a very precious answer, and I felt I must tell some one, so I think in November of the same year we had Elder Joseph Staton come home with us for dinner, and I told him of the letter I had received and showed it to him. He turned to me and said, "It would be very interesting to see the one you wrote to her." He spoke to me about going before the church, but I had not thought I dare do that; I thought I had to experience some great change; in other words, I thought something would happen to convince me that I was one of His, but that never happened. One thing I was convinced of: that I was a very great sinner, hoping in God's grace, and I really felt that I loved the brethren, and we know we have passed from death unto life, because we love the brethren. I traveled on that way until Saturday before the fifth Sunday in May, 1885, when I went before the Salem Church, in Philadelphia, where there were thirteen members; then on Sunday morning my cousin, Martha Myers, came and asked a home with them, and we were both received. The week following we attended the association at Southampton, and what a precious season we enjoyed. The meeting was opened with the hymn, "How sweet the name of Jesus sounds in a believer's ear." I never expect to experience anything like that week again. I felt, "How happy are they who their Savior obey." The Saturday following we, with a few others, went to Welsh Tract, and on Sunday morning another sister from there, Martha and I were buried with Christ in baptism. I was so happy then I thought I never could be otherwise. We went to a sister Frazier's to change our clothing, and while I was changing mine sister Frazier said to me,

"Are you happy?" I said, "Why?"
She said, "You are singing;" then I
thought what I was doing, I was singing,

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shall be."

I have had many ups and downs, more
downs than ups, and I am still a poor,
miserable, sinful creature, with no hope
of ever being different, but I still cling
to my faint hope. I feel deeply the loss
of my dear mother, and have felt very
rebellious at times, it is so hard to give
her up, but God's ways are not our ways.
"The Lord gave, and the Lord hath taken
away: blessed be the name of the Lord."

I only intended writing you a few
lines when I began, but it seems I could
not stop. I have been very much im-
pressed to write a little for the SIGNS, but
do not think I can, so will not make the
attempt. My husband and daughter
Ruth both send regards to you. Hoping
I shall hear from you soon, I will close
for this time.

Yours in sorrow,

AMY J. GIBERSON.

ROCKY FORK, W. Va., Jan. 16, 1909.

DEAR BROTHER VAIL:—I received
your letter to-day, and feel I will have to
answer it, and I trust it is of the Spirit.
O you do not know how unworthy I feel,
and if you feel you have been comforted
by my writing give God the praise. It
was a comfort to me to hear you say you
were a helpless sinner, for that is just
what I feel myself to be, and I can say
with Paul that in my flesh dwells no
good thing. Yes, I am just as prone to
sin as sparks are to go upward; but I
have an inward desire to follow the
blessed Savior all the days of my life.
This brings some more of the apostle's
writing to my mind; he says, I myself

with my mind serve the law of God, but
with the flesh the law of sin, and the
sweet prayer of David comes to my mind:
Cleanse thou me from secret faults.
Brother Vail, this prayer seems to suit
my case. I do believe whatever befalls
the children of God it is for their good,
but we cannot at all times see these
things, and I believe the Bible teaches
this. Paul says, "All things work to-
gether for good to them that love God,
to them who are the called according to
his purpose." Yes, I am a sinner, and
hope I can see it in a different sense from
what I once did. Where I once loved
sin, I now hate it and would love to be
freed from it; but I shall have to carry
this old sinful body with me as long as I
live. These words of the poet come to
my mind very forcibly, and it is so with
me:

"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?"

But O what a glorious thought, that we
are in the hand of the just God, who
doeth all things well and never makes a
mistake. He is too wise to err and too
good to be unkind, and we have to be
submissive to his will. You know the
Bible plainly says it is not in man that
walketh to direct his steps.

I will stop right here, for I do not feel
that you can fellowship this. If you
cannot will you be kind enough to tell
me so?

Your unworthy sister in Christ, I hope,
(MRS.) ERNIE S. NULL.

FAYETTEVILLE, Georgia.

DEAR BROTHER IN THE LORD:—I have
been requested several times to write
what, I hope, have been the dealings of
the Lord with me, but, feeling my weak-
ness as I do, I have long hesitated to do

so. I do not feel I can write anything that will interest any of the Lord's people, but I feel it my duty to try.

As far as I can remember, it was some time the first of the year 1905 when I began to fear God. My father and mother always attended the Primitive Baptist meetings, and took their children with them, and I was always anxious for meeting-day to come, for I surely did love to go. I have said, ever since I can remember, that I hoped to be a member of the church some time. I was going to school when I began to be troubled, and began to feel uneasy about the way that I was living. I felt I was not living right, and tried to do better, but the more I tried the worse I got. I began to sorrow over the wrongs I did, but did not know what was the matter with me. I got to where I could not enjoy being with my schoolmates, but would rather be away in a secret place where none but God could hear, and cry, for it seemed that this would do me more good than anything else I could do. I felt I was such a sinner that no one on earth wanted to be with me; it seemed I was forsaken, and that I had not a friend on earth. What could I do? I would go from place to place and see the young people enjoy themselves, and wonder why it was I could not enjoy myself as they did, but there was no comfort for me. The people would often say, "What is the matter with you, Esther? You must be sick." I felt worse than if I were sick. I got to feel that I did not want to go anywhere. I did not feel that I had any welcome but at home.

I went on in this way, not knowing what was the matter with me, until the third Sunday in August, 1906, when I saw five of God's dear ones baptized at Hopewell Church, not very far from here,

and O how I wanted to go down into the water and be baptized with them. I felt it would do me more good than anything else. I never passed a stream of water after that but what I thought of wanting to be baptized; that made my trouble worse. I tried to do better, but the more I tried the worse I got. I wanted to join the church and be baptized, but thought they would not receive me I was such a sinner. I would go to the meetings and hear good preaching, and it seemed that it was all to me and about me. The first time I heard brother Caldwell preach it seemed that it was all about me. I went to the meeting Saturday before the second Sunday in May, but when the opportunity came I was as far from joining them as I could be. I was in great trouble that day, and when I entered the house it seemed as though some one spoke to me and said, Take up your cross and follow me. I cannot express how that made me feel. I put it off, and kept putting it off, until I gave it all up. I felt that I was deceived and every friend on earth had forsaken me. What could I do? I had no friend on earth and no friend in heaven. I could do nothing but cry, Lord, have mercy upon me, a poor sinner. I could not rest anywhere I would go. My pillow was wet with tears almost every night before I went to sleep. Some told me if I would join the church my troubles would be gone, and I would find sweet rest in Jesus; but I thought, O if you knew just what a sinner I am, you would not be telling me that. I did not believe I would ever find that rest. I went to a union meeting at old Bethel Church, about thirty-five miles from home, Tuesday after the third Sunday in August, 1907, and I believe it was the most precious meeting I have ever attended. Seven preachers were there,

and it seemed that I enjoyed the preaching better than I ever did before in my life. I was filled with joy all the time I was down there. I did not want anything to eat, and did not eat anything at all sometimes. I had heard young people often say that they lived on love; I think I lived on love down there, but it was the love of God, and I enjoyed it all with tears.

The next meeting at our church after I came back was a sweet, sad one; I wanted to go home to my people and tell them what great things the Lord had done for me. It seemed that I could not live another month without being baptized, and when the opportunity was given and they were singing that dear old hymn, "Come, ye that love the Lord," I sat trembling like a leaf. I did not go forward that day, but my cry was, Lord, have mercy upon me, a poor sinner. When the meeting was over some one asked us when we got home from the union meeting, and brother Caldwell said that he did not think I had gotten home yet. I turned away from him in tears; it seemed as though I could not leave the church that day without uniting with them. The month between that and the next meeting was the saddest of my life; I seemed to want something and did not know what. I was in more trouble than ever; I had a still greater desire to go home to my friends and tell them what great things the Lord had done for me than before. I intended to go forward on Friday of our next meeting, but gave it up. I could hardly stay where any one was without crying. I was altogether in trouble. I went to bed Friday night crying, and my sister asked me what was the matter. I inquired why she asked me, and she said there must be something the matter. I told her I did

not know it. I slept but little that night, and the next morning I arose in the same trouble, only worse. I did not eat any breakfast, but went to the table to keep them from noticing that anything was the matter with me. I was so weak and trembling that I could hardly stay up that morning, but did not let any one know it. I wanted to unite with the church, but was afraid they would not receive me, for I knew there never was one so bad as I. I would say to myself, I will not try this time, but I do not know how I can live another month. Just before we started to the meeting, in distress I said, Lord, have mercy upon me. What can I do? There was no peace, no comfort, no joy. Then all at once sweet peace came, and I never felt better in my life. I felt my sins were forgiven, my troubles gone and that peace had come. We went to the meeting, but when I got to the place my trouble had returned, all my peace was gone, and sorrow and tears had come back. When I entered the house everybody looked so lovely I wanted to grasp every hand there. When brother Caldwell entered the pulpit I dropped my head and sat there in tears all through the preaching. He took for his text, Noah's ark. He preached the best sermon I ever heard, and when the opportunity was given I went forward. When he asked me if I felt my sins were forgiven, I answered, yes, and I believe I told the truth, for I believe my sins were forgiven that day. That was Saturday before the second Sunday in September, 1907. I was sixteen years of age. I was gladly received, and baptized the following day by Elder Caldwell. It was the pleasantest day of my life. When I went to brother Caldwell in the water I felt just like I was going to an angel from heaven. I entered

into that sweet peace which remains to the people of God; and I have been abiding in it since, although I have made many mistakes, and have not been thankful as I ought to be for His goodness and love to me.

I will close. I have written much more than I intended when I began, but I trust you will excuse me, for I hope the dear Lord has directed me in the writing of it. Pray for me.

Your unworthy sister,

ESTHER JACKSON.

[A BROTHER of the writer requests us to publish the foregoing narrative of experience, with which request we gladly comply—ED.]

HARBOURTON, N. J., Feb. 2, 1909.

MRS. GEORGE YARD—DEAR MOTHER:—Recorded somewhere in the Bible are these words: "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." I often feel many things upon my mind that I ought to speak of, but do not. We are bidden to comfort one another with the words wherewith we are comforted ourselves of God. When these precious words are given to one, it is God manifest in the flesh, for in the flesh there dwells no good thing; and, mother, I keenly feel this nothingness daily in my heart; but in that other life that dwells in these mortal bodies there dwells nothing but perfection. The feeling I have toward Jesus and his precious people, his favored few, at times makes me hope against all the powers that Satan ever tempted me with; he then is left behind me, and nothing but the sweet and dear Redeemer is left in my mind. O what precious

moments are those when one's soul is filled with the Holy Spirit; I could sit and sing myself away to everlasting bliss. In such a place is my soul to-night, Jesus has lifted me up, and I can say with joyful tears, "I know that my Redeemer liveth." He has spread his banner of love over me, and I can sit down in his kingdom with Abraham, Isaac and Jacob, for he has put a new song in my mouth, even praise to his great and holy name. At such times I can see how grace and faith work in the heart of man to turn his wayward steps to God, and to subdue his evil passions, and to make him love the Savior more than words can tell. This is that love that caused the dear Redeemer to suffer, bleed and die the cruel death of the cross. I feel very, very thankful, and do thank him always for his tender care over my dear family and myself; and then when he feeds me with the bread of life I get above all earthly hopes and desires, and even dread to think of old Adam again; it always strengthens me so much that I am made willing to bear testimony to his goodness so long as it pleases God to let me live. I think then that I will forget his mercy no more; and that he has not bidden me to go with him yet, is full proof that he knows best. O may I be submissive to his will always, and under all circumstances.

I often think of our precious talks together when I lived at home. How much you did rejoice my downcast heart when you talked upon things divine. You know well, mother, that I love you most dearly, and father, brother and sisters, too, notwithstanding my very poor way of showing it; it is my nature that gets so far away at times. In the providence of an all-wise God, as I trust, I have gone out from home and settled over

here with my wife. I think now I can plainly see how dark things can be made light, for the good Lord has not forgotten me and mine, (praise the Lord forevermore,) neither have I forgotten you or the old home. There is such a burning love in my heart to-night that I am made to believe the dear Savior has redeemed my soul from under the curse of the law, and that it is precious in his sight; but when I look within I cannot find the needed evidence to put my hope beyond doubt. It may be that doubts are what we need sometimes. You know that John the Baptist doubted his hope in the Savior, and his evidence needed renewing. David came into doubts and fears, as did also Job and Peter, and, in fact, all the holy men of old. Jesus said, "If it be possible, let this cup pass," yet he came to redeem his people, and by the Holy Spirit we hear him cry, "Not my will, but thine, be done."

By one man's transgression sin came and death passed upon all men, and so by one man's righteousness, the man Christ Jesus, all his chosen are made alive. Now what more can I say to you but to hope on and endure to the end? The Bible speaks much of endurance. Your trials will soon be over. May the dear Lord be with you in death, as he is in life, is the prayer of your son. We are told to watch and pray, for we know neither the day nor the hour when the Son of man shall come. May I ask an interest in your prayers, that your boy may be led into all truth, and not bring reproach upon the Name that he has named, is my continual feeling. So may he bless you in your calling, and keep you from falling, and always keep you before him in love. Good night.

WM. T. YARD.

LAMAR, Colo., Feb. 24, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—As my subscription to the dear old SIGNS has once more expired, I inclose you remittance for another year.

The Baptists here are in peace and fellowship, and the Lord still, as of old, adds to the church such as shall be saved. At Bethel Church, near Lamar, of which Elder W. C. Perdue is pastor, a young brother awaits baptism at our next meeting.

I feel to write you a little of my experience within the last year that seems strange to me, and I have wondered if any of God's ministers have had such feelings. If they have I should be comforted to know it. About a year ago I fell into a very dark and distressed state of mind. It seemed to me that if the blessed Lord had ever required a work of me that it was ended; all the joy of his salvation seemed clean gone forever. I went about my religious duties without any spiritual light or comfort, and was made to cry with David, "Why art thou cast down, O my soul? and why art thou disquieted in me?" While the thought and conviction that God had cast me off forever distressed me, yet I could not help but feel that it was just; that I had no cause for complaint, for the favors, the manifold favors, he had hitherto shown me were wholly undeserved. I had deserved cursing, as I had been barren and unfruitful through all the years of my life, but instead I had received many, many blessings; but now I was impressed that God was purposing to withdraw from beneath me his everlasting arms, and to suffer me to go to my own place, as did Judas. Truly this conviction of mind caused me the deepest sorrow. I was as a sparrow on the housetop, as a reed shaken by the wind. Though I tried to

escape it my efforts were in vain; like an impending doom my banishment from God seemed to await me, and it was just; God was holy still, though I should be a castaway, even after having tasted the good word of God and the powers of the world to come. This fate seemed so certain and so just that I almost at times felt resigned to it. When I would go to my appointments, many times I would have no message, and even the most familiar passages of Scripture I could scarcely quote. I was made to say with the poet:

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

This state continued for three or four months. I desired to know the Lord's will concerning me, and prayed (if I could pray) to be wholly reconciled to it, whatever it was, and at last I did feel reconciled to whatever was to befall me. In this state of mind I went to one of my appointments with fear and trembling, for I had come to think I had been a hypocrite all those years, deceiving the precious brethren, as well as myself. That meeting I shall not soon forget. With the very first hymn a solemn awe seemed to fall upon all the congregation; I could feel it throughout my whole being, a sensation one might feel in the presence of the angel of death, and it continued through the opening prayer. That prayer was a petition for light, for life, that God, who is life, would return and lift us up from death. That solemn feeling continued through the sermon. There was no excitement, just the hush and awe that surround some mighty presence. At the end an opportunity to talk with the church was given, and a dear young mourner in Zion came forward, and with broken voice and tears asked a home, and she was baptized the

next day. The next month, at the same place, another came, and a month later two others. Truly the church rejoiced. When Zion travaileth shall she not bring forth her children? Now, my brother, the darkness has fled, the prison doors are opened, the shackles have been stricken off, all by the almighty power of God. David says, "For thou wilt light my candle; the Lord my God will enlighten my darkness," and so it is. May God give us grace to dwell in the light of his countenance.

We cannot do without the SIGNS. May God spare you many years to edit it in the spirit of peace, which has been your evident purpose as a meek and lowly disciple of the Prince of peace. "Blessed are the peacemakers: for they shall be called the children of God."

In gospel bonds,

D. B. NOWELS.

BRADENTOWN, Fla., March 14, 1909.

ELDER H. C. KER—DEAR BROTHER:—As the winter is far spent, and the singing of birds has returned, and the sunshine has warmed the earth, it reminds me of a time when, I hope and trust, the sunshine of God's love warmed my heart and gave me joys that the world knows nothing of, and this beautiful Sunday morning I feel that a breath of his love has blown on my cold, stubborn heart and caused it to melt to tears, when I remember his watchcare and all his benefits to me, a poor, vile sinner, and makes me feel to confess how prone I am to wander from the God I love, or profess to love. Last fall, before I came here to Florida, I had become very despondent and gloomy, and thought I had never known anything of spiritual things, but only imagined that I had, and I would go away among "strangers" and "forget all

about it; but the next day or two after I arrived here and saw the new beauties of his creation and felt the warm rays of the sun that could warm the cold, icy winds of winter, and looked at the soft, blue heavens, that seem so much nearer the earth here than at home, and while I was musing on the works of nature, David's words came in my mind: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." I looked at the beautiful sunset on the water, and it seemed to reflect the smiles of His loving face, and I felt to thank his holy name that I was not left to follow out the suggestions of the tempter or the imaginations of my own evil heart. What a comfort it is to feel that we have a Leader who is stronger than all our enemies, and that he leads us for his own name's sake, and all the works of his hands shall praise him in his own appointed time and way.

I was saddened soon after coming here by the death of dear sister Griffin, who had been a close friend of mine ever since I first knew her, even before she united with the church, and after she united she was doubly dear to me. I shall miss her sadly, but I consider whose hand has removed her from earth and left me here for some wise purpose known only to himself. Again I was saddened to hear of sister Sayer's death; although I only met her once, I felt a peculiar interest in her and her brother, who seemed so kind and good to all, and I feel to sympathize with him in his loneliness, and trust that God will in his own time bring him into his fold, where there is rest for them that love him.

Now, Elder Ker, I have written more than I expected, and feel that what I have written is like the writer, very poor and feeble and of but little account, but as some of my dear sisters have inquired after my health and welfare, I would like to say to them that I am comfortably well most of the time, and able to do enough to keep my family comfortable, but have not yet realized as much benefit to my health as I hoped to from the change, yet feel thankful that I have been able to enjoy the warm, beautiful climate, which seems to me to be perfect, and try to think that my Father in heaven knows what is best for me, and only will send to me what is for my best good. I feel I have been somewhat benefited by the change, and may yet feel more good effects from my stay here. We expect to return north about the middle of April.

Now, dear brother, if you think this worthy a place in our family paper, and it will not crowd out better matter, you may publish it. I have often thought of you, and felt an almost resistless desire to be where I could hear the truth proclaimed, but all the comfort I have had has been in reading the dear old SIGNS OF THE TIMES, and once in a while a letter from my brother Henry, who always writes good, soul-cheering letters.

With best wishes to yourself and family, I remain your very poor and unworthy sister,

(MRS.) G. H. FAULKNER.

UPPERCO, Md., Jan. 7, 1909.

MISS GEORGIA D. ENGLAND—DEAR FRIEND AND SISTER IN CHRIST:—As you, with others, seem to desire that I should continue to expose my ignorance in writing, I will try it again, with the confident assurance that I shall succeed, that is, in exposing my ignorance and incompetency. I have just been reading over again two or three of your good letters to us, and would like to reply to them

sentence by sentence, but to do so would take up too much time and space for the ability which I possess. I will simply say they are good and comforting, and such as we would be glad to receive as often as possible. When I receive such good letters my mind is that I would like to reply; but my mind, like the fool's eye, wandering to the ends of the earth, is so confused that I really do not know what to attempt to write about. Perhaps you might say, as I am so near the end of life's journey, I may have some glimpses of the life beyond the veil; but, dear sister, the veil is yet there, and I do not know as much about the future as I imagined I did threescore and ten years ago, and can only say with the apostle, "It doth not yet appear what we shall be;" but I do think the desire of my heart is to see Jesus and be like him. I said just now that I thought when a child that I knew more about the future than I do now, but that was all a conception of my natural childish mind. At a very early period of life I was taken to church by my parents, and as I grew in years began to catch some words and phrases spoken by the minister, and I had a heaven pictured in my mind for the good, and a hell for the bad, and the latter was a place of terror to my childish mind. But of that I have written before, as you have, no doubt, read. Now these thoughts of a sort of natural heaven and natural hell will cling to us as we grow older, when we ought to be satisfied with the assurance that we shall see Jesus and be like him if indeed we are his children, and when we awake with his likeness we shall be satisfied. Much has been written about heaven, whether it is a state or a place or a condition. I hope you will not think it a wild thought in me to suggest that it is both a place and a condition.

I have not been in the habit of writing out my dreams, although I have been very much interested in the dreams of others, but right here seems to be a fitting place for me to speak of a dream I had a few years ago along this line. If I only could relate it to make it appear to you as it did to me I should be satis-

fied. I dreamed of seeing a company of beings engaged in worship, and the object of their worship and adoration was in their midst, yet was hidden from my sight; they were singing that which seemed to me to be a song of thanksgiving and adoration in music that I knew, although the words I could not understand. Although I was not one of them, being on the outside, an onlooker, yet I was deeply interested and charmed with what I was seeing and hearing for a considerable space of time. But after awhile the scene began to recede, or disappear, and grow fainter, yet the music continued with me, and I began to understand the words. By this time I was fully awake, and the scene remained with me, but it would be impossible for me to find language to convey to others what it was to me. If I may be allowed to attempt a faint description of the scene, I will say, those beings did not appear to be exactly like human beings in color, shape or size, yet in color alike, in shape alike, and in size not a particle of difference to my eye; and the place where they were was not a place confined by walls; I cannot describe it better than to call it unlimited space. The vision was clear, although the light did not appear as the light of the sun, nor any artificial light. Do not think me too much of a believer in dreams if I write some of my thoughts concerning what I saw in my dream. They sang a song, the words of which I could not understand. Will not the saints in glory, in their immortal state, sing a new song, which none on earth can sing while clothed in mortality? I could not see the object of their adoration, being yet in the flesh. Will not the saints in heaven see their Lord face to face and be like him? As the vision began to pale, words of prayer began to sound in my ears. Do not the saints live a life of prayer while remaining in the flesh? and do not the saints in glory sing a new song, their prayer being turned to praise? Again, they were precisely alike in size, shape and color, which is far different from this life.

I remain your brother in hope,
JOHN P. KELLEY.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1909.

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.***ISAIAH XLIX. 20, 21.**

DEAR BROTHER CHICK:—I would like your views upon Isaiah xlix. 20, 21, especially upon the words, "The place is too strait for me: give place to me that I may dwell." By complying with this request you will confer a favor upon one who wishes to know the truth.

Yours in gospel bonds,

B. S. PATE.

DAYTON, Wash., March 6, 1909.

The Scripture to which brother Pate refers reads as follows: "The children which thou shalt have, after thou hast lost the other, shall say in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"

It is often the case that the prophets, and especially Isaiah, speak in the same connection of the restoration of Israel from captivity of the seventy years in Babylon, and of the coming glory of the Redeemer's kingdom under the gospel, when the lawful captive should be taken away from the mighty, and the prey of the terrible should be delivered. (See verse twenty-five of the same chapter.) It is so in this chapter. By the guidance

of the Holy Spirit which was in them the prophets were given to see in that literal restoration of Israel a figure or type of the coming deliverance from the bondage of sin and death which should be accomplished through the coming of the Son of God in human flesh. In this chapter both of these deliverances are spoken of, and in this chapter, as well as elsewhere, the truth that the Gentiles should share in the redemption which should be accomplished upon Calvary, and should come to share in the glory of his kingdom, is declared. All this is declared again and again by the use of various figures of speech in which by natural things the glory of the coming kingdom is declared. Thus in this connection the restoration of Israel from the Babylonish captivity is declared, and a picture of their prosperity after that restoration is drawn by the inspired writer, and among other figures in the text to which brother Pate has called attention, that of a household which has been bereaved of its children and left desolate, but which now is again supplied with more children than before, is presented. In such a family the children are represented as being so abundant that they cry for more room; the house is not large enough for their comfort. In the former times children were greatly desired by all, and they were considered a blessing from the Lord; it was said of children, "Happy is that man that hath his quiver full of them." In this last quotation they are compared to arrows which one could hurl against his enemy. A warrior with his quiver full of arrows would be well provided against his foes; so he who has many children has a strong provision laid up. In the text the future happy state of Israel after the restoration is depicted by the figure of a family abounding in children, so much so as to

demand more room in the house, and in the second verse named, the twenty-first, Israel is represented as being surprised or astonished that now such prosperity should again be theirs. The same thought in substance is presented in the one hundred and twenty-sixth Psalm. At the close of verse twenty-one Israel is represented as asking the question concerning these many children now given her: "These, where had they been?" In the twenty-second verse the Lord answers by saying, "I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." In this figurative way the increase of their numbers as a people and the abounding of their prosperity after the captivity should end, is described, and, as said before, there is a looking forward to the true Israel, when Zion shall be spread abroad, not only among the Jews, but among the Gentiles. Jesus himself said concerning this increase of the kingdom, that many should come from the east and the west, and should sit down in the kingdom of God with Abraham, Isaac and Jacob. These patriarchs were spiritual men as well as being the fathers of the Jewish people, and in this spiritual relationship to God they should be found, with all who are spiritual in every land and in every age, sharing the privileges of the kingdom of God; and this increase by the coming in of the faithful among the Gentiles is also set forth in these two verses and those which follow. The family has increased, and so their borders must be enlarged and their cords lengthened, or, as in the figurative language of the text, more room must be made for them. In all this, whether as regarded Israel literally, or as regards the church of God,

there is no thought of any want of foreknowledge or of provision upon the part of the God whom we serve, but rather, it is presented in a way suited to the minds of men, to set before them the wonderful goodness of God, and the abounding of his grace.

We now leave these thoughts with brother Pate and our readers. C.

JEREMIAH XII. 9.

ELDER F. A. CHICK:—If not asking too much, will you give your views upon Jeremiah xii. 9?

Your brother in hope,

WILLIAM GRIGG.

MT. BRIDGES, Ontario, March 3, 1909.

The text named reads as follows: "Mine heritage is unto me as a speckled bird; the birds round about are against her; come ye, assemble all the beasts of the field, come to devour."

Quite frequently we have heard this Scripture quoted and explained as referring to the persecutions of the Lord's people by all who are opposed to God and his truth and to those who maintain it. Taken by itself, and without regard to the connection, it would seem that this view of it would be justified, but it has for a long time appeared to us that the connecting verses would not admit of this as being the right understanding of the text. Persecution has been indeed the lot of the people of God in the world; but this is stated in many portions of the word of God, so this text is not needed to prove it.

Reading the first four verses of this chapter, we shall find that Jeremiah lays before the Lord his great perplexity with regard to His judgments, as they appeared to him. The wicked were prospering, and they that dealt treacherously were happy. Such as these were planted, and had taken root, and were flourishing, and bearing fruit; and these of whom he

speaks were professedly religious people, and all these dwelt in the land of Israel. The prophet was speaking to God of His own heritage. It was in Israel that all this wickedness was found of which he complains. In the next two verses the Lord replies to the prophet, calling his attention to former troubles which had wearied him; but these former troubles were but as running with the footmen, while these later troubles would be as one running with or contending against horses. If he were wearied with the former, what should he do in these greater troubles? His soul was vexed at the former wickedness that had been in the land, how much more vexed should he be at that total departure from the right ways of the Lord which was now to be seen. In the seventh verse the Lord declares that because of all this wickedness he had departed from the land, he had forsaken his house, and had left his heritage. Often during the history of Israel was it said that the presence of the Lord had departed from them, and this was always because of their departures from him and his commandments. Not only had the Lord forsaken them, but he had given them over into the hand of their enemies. Then in verse eight the Lord said, "Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it." How terrible is this language! How deplorable must have been their wickedness when the Lord, who had loved them and chosen them as his own peculiar treasure, could by the mouth of the prophet declare that he hated them. It was sin that separated between them and their God. It is sin always that lies at the door when for a little season the blessed Lord visits his people with calamity; and sin would separate forever between us and God had it

not been that he found a ransom, and an atonement was made for us which fully satisfied divine justice. Our God dealt then with his people in judgment. From the words, "Therefore have I hated it," we are not at liberty to conclude that it is intended to be said that the Lord had come to hate them as men hate one another, but that in this way he expresses his everlasting abhorrence against sin, even in his own people. Like a lion of the forest, they had roared against him; they had despised him, and had spoken stout words against him; now they must also experience the hidings of his face. His favor to them is spoken of as the shining of his countenance upon them, while his displeasure is spoken of as the hiding of his face, and in the text the greatness of his displeasure against them because of their sins is expressed by the use of the word "hated." Then continuing the same theme in the verse to which our attention is called, the Lord declares that his heritage is unto him "as a speckled bird." If in the eight verse he compares his heritage to a roaring lion raging against him, here he continues the same thought by comparing his heritage to a ravenous bird. Literally the expression "speckled bird," reads, a bird with talons; and only birds of prey have talons, as the hawk, the eagle, and others. It seems clear that the meaning is that the very heritage of the Lord has so fallen that they not only rage against the Lord, but also actually seek out foul carrion, which, being offensive to man and to all clean birds, fittingly represents the vice and sin in many forms in which they had indulged with delight. They had come to delight in their own ways, rather than in the ways of the Lord; they had come to delight in swine's flesh, and broth of abominable things was in their vessels. The

Lord had prescribed all that Israel should seek after, either in their behavior or in their eating and drinking; unclean things were forbidden them. These unclean things, of which they must not eat, represented that which was evil in heart and life in the sight of God. But while they were called unto this holy life, instead they had gone in the way of evil; they had become unto him as "a speckled bird," or, literally, a bird having talons. Now because of this, all the birds round about are against her. The Lord rebukes and chastises her through other nations and peoples, and these nations and peoples are the birds round about her, and the word of God to these nations is, "Come ye, assemble all the beasts of the field, come to devour;" and so in the twelfth verse we read that the spoilers who are come upon all the high places (the places of defense) in the wilderness are the sword of the Lord; and as was the case then, often the wicked have been called "the sword of the Lord."

In all this sad presentation of the case of Israel, and of the anger of the Lord against them, there is one thing to comfort, this is, that the sword is the Lord's. The Lord corrects with judgment. He has doomed the ungodly round about his chosen people to destruction, but not his people. He corrects them severely, but in mercy, and by his corrections restores them. He does not so deal with any other people. As the wicked, godless nations should sweep over their land and bring fire and sword and death and captivity in their train, and should do this with no intent to do the will of God, but rather to gratify their own hellish passions, those who really knew the Lord among Israel would find consolation, as faith would show them that, after all, the wrath of men was but working out the praise of

God. The wrath of man shall praise him, and the remainder he shall restrain.

Since in all this the hand of God must be seen, another consolation follows, viz., that when he has accomplished the needed chastisement, and has purged his Zion, they shall come forth as gold. When his wrath is past, which endures toward his redeemed but a little season, then will he remember them with everlasting mercies. When the seventy years' captivity was ended the heart of Cyrus was stirred up to bring the people back to their own land. The hearts of the Chaldeans, which swept over the land in destruction, and the heart of Cyrus, also a heathen king, were alike in the hand of God, and it was his to turn them as the rivers of water are turned.

How solemn are the dealings of the Lord with his chosen ones! That which was true in the type concerning Israel literally is also true of all the people of God spiritually. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This he does, not wantonly, but because they all sin and need correction. Thus the churches in Asia were chastised, and thus he who holds all the candlesticks in his hand will purge them all, as their need requires; and he who sins and is not chastised therefor, is a bastard and not a son, as the word of God has said. This is the one consolation: if one is chastised of the Lord he is a son of God. C.

It is with heartfelt sorrow that we announce the death of Elder Wm. Grafton, of Forest Hill, Md. Also that of brother John P. Kelley, of Upperco, Md. Both were members of the Baltimore Association. Obituaries will appear later. We all sympathize with the bereaved families.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

ROMANS XIV. 5; GALATIANS IV. 10;
COLOSSIANS II. 16.

BROTHER BEEBE:—If it will not be too much trouble, please give your opinion through the SIGNS OF THE TIMES on Romans xiv. 5, Gal. iv. 10, and Col. ii. 16. I do not ask your views on each of these verses separately, but as they all seem to embrace the same subject. What I desire to know is, whether christians are required to observe the Sabbath as now kept by most professors of christianity? By giving your opinion on this subject you will much oblige your brother in Christ, if I am worthy to be so called,
ISAAC TUCKER.

ROSE BOOM, N. Y., Sept. 5, 1863.

Although we have frequently given our views on the subject of the Sabbath, we do not hesitate to say we know of no divine authority requiring christians to observe a Sabbath in the manner in which the first day of the week is generally kept by most professors of christianity. So far as our knowledge extends, the great majority of modern Sabbatarians profess to regard the first day of the week as a substitution for the Jewish seventh day Sabbath, which God commanded the carnal Israelites to observe, in common with other Sabbaths, as a sign between himself and that nation throughout their generations. If that law is or ever was binding on the Gentiles, or on christians, for it does not appear from anything contained either in the law or gospel, in either the Old or New Testament, it would require not the first, but the seventh day to be observed. We have never been able to find in the Bible the slightest intimation of a first day Sabbath, or of any other day of the week, except the seventh day, and that was to be observed by the Israelites exclusively as a sign, type or shadow of good things to come. All signs must necessarily signify something definite and particular. When we see over the merchant's door the sign, "Whole-

sale and retail," the sign signifies to us that the merchant has commodities to sell in large or small quantities. When God placed the bow in the cloud it was for a sign of his oath and promise that the earth should never again be deluged with water. The sign of circumcision in the flesh was to signify that those on whom it was found were debtors to do the whole law. The Jewish Sabbath being a sign, must also have some definite signification. God has told us plainly, by the mouth of Paul, that it, with other handwriting of ordinances, are a shadow of good things to come, but the body, or thing signified, is Christ, or the gospel. The Sabbatic law required those unto whom it was given to abstain totally from work, and to keep the day as a Sabbath of perfect rest, in which no manner of labor was lawful for the Israelite, his servants, or even his beasts; no preaching, no going to meeting, no Sabbath schools, no ringing of bells, harnessing of horses, no riding in chariots, no cooking of food, no kindling of fires nor gathering of sticks; they were not allowed to go out of their tents to look for manna or for any other purpose. All this does not compare well with the modern style of professed Sabbatarians; but, when viewed as a sign of gospel rest, which is found alone in Christ, we see harmony between the sign and the rest signified. Salvation is not of works, but exclusively of grace, and none can keep the gospel, or antitypical Sabbath, until he is made to cease from his own works, as God did from his. "For we which have believed, do enter into rest."—Heb. iv. 3. The Sabbath of the law was a rest from physical labor, but the antitypical Sabbath is a spiritual rest, which is only found in Christ, who is the end of the law for righteousness to every one that believeth.

It is a perfect release from the works of the law as a ground of acceptance with God, and a confident resting on Christ, who is of God made unto us wisdom, and righteousness, and sanctification, and redemption. None but believers can enter into this gospel rest, nor can even christians enjoy it only when their faith triumphs over their doubts and unbelief. For christians to go back to the blotted out handwriting of ordinances of the law to observe days, and months, and times, and years, is to turn again to the weak and beggarly elements, whereunto they desire again to be in bondage. (Gal. iv. 9, 10.) As all kind of labor was prohibited to the Israelites on their Sabbath days, or Sabbatic years, so christians are forbidden to perpetuate the abrogated types and ceremonies of the law of carnal commandments. They find embodied in Jesus all that the types and shadows signified. He is our Sabbath; all fullness is embodied in him; in him the weary and the heavy laden find a perfect Sabbath of rest, for his yoke is easy and his burden is light. If the inspired apostle had understood that the legal Sabbath of the Jews was still binding on the Gentile saints, he could not have treated the subject of a preference for days as a matter of indifference, in which one christian should not judge another, as in Romans xiv. 5, for if that law were still binding, he, as a faithful witness, set as he was for the defence of the truth, would have required a strict observance of it. Much less would he have been afraid that he had bestowed labor in vain on the Galatian churches because they, under the pernicious influence of Judaizing teachers, were observing the Sabbath days, Sabbath weeks and Sabbath years which the old covenant had enjoined upon the carnal Israelites. (Gal. iv. 10, 11.) But as

a final settlement of this matter he commands the saints and faithful brethren at Colosse to "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." —Col. ii. 16, 17.

Before we dismiss this subject it may be useful to remind our brother that the seventh day Sabbath was not instituted as a day for public assemblies, or for public or social devotion. The Jews had no command in their law to assemble at the temple or elsewhere to read the law, or for any other purpose, but they were charged with making void the law of God by their traditions. The Jewish elders had taken the liberty to so modify and change the law of the Sabbath as to allow what they were pleased to call works of necessity and mercy; to perform what they prescribed as a Sabbath day's journey, to travel to their temple or synagogues to read and hear the law, or to rescue an ox or an ass that had fallen into a pit. But all this was forbidden in the law which they professed to venerate and obey. From their perversion of the law, and manner of assembling on their Sabbaths, modern Sabbatarians have inferred that the design of the Sabbath day was for public worship, and as the primitive disciples were in the habit of meeting on the first day of the week for social devotion, that the first day was substituted for the seventh, and to be regarded as a christian Sabbath. But this is all speculation, and without a particle of divine authority, for as the Sabbath of the Jews was given them by express command of God, in which the seventh day was specially designated, and the command restricted to the Jewish nation, no alteration from the seventh to the first

day, or extension from the Jews to the Gentiles, could be made without the same express order from God himself. It is true the primitive christians did sometimes meet for worship and for breaking of bread on the first day, and it is equally true that they also met for the same purposes on every other day of the week. (See Acts ii. 46.) The saints have therefore a sufficient authority for assembling on the first or on any other day for social worship, and they are admonished to forsake not the assembling of themselves together, but that they are not to attach any more sacredness to one day than to any other day, appears from Gal. iv. 10, and Col. ii. 16, as well as from many other portions of the Scriptures. The Jewish Sabbath being a type of that rest which the children of God enter when delivered from the toil and labor of the works of the law, and by faith enter into that rest which now remaineth to the people of God, the true antitypical Sabbath of the gospel began when Christ arose from the dead, after having nailed the handwriting of ordinances to his cross; and the Sabbath of every individual saint begins experimentally as soon as they are enabled to believe on Jesus, and enter into rest, and cease from their own works. Their rest is spiritual, not physical, and not limited to one day in seven, but is required at all times alike. Casting all their cares on Christ, who careth for them, the believing christians enter into Christ as their spiritual Sabbath, and his rest is glorious. Abiding in him, they are relieved from all legal works, for they are no more under the law, but under grace. They are dead to the covenant of works, to which they were once wedded, that being now dead to them in which they were once held, and they are now married to their

risen Savior, that they may henceforth bring forth fruits unto God, not in the oldness of the letter (or type), but in the newness of the spirit; not for one seventh part of their time, but in a perpetual and everlasting union, in which the Lord has betrothed them unto him forever in righteousness, and in judgment, and in loving-kindness, and in mercies, and in faithfulness. (Hosea ii. 19, 20.)

"To all God's people now remains
A Sabbatism, a rest from pains,
And works of slavish kind;
When tired with toil, and faint through fear,
The child of God can enter here,
And sweet refreshment find.

To this, by faith, he oft retreats,
Bondage and labor quite forgets,
And bids his cares adieu;
Slides softly into promised rest,
Reclines his head on Jesus' breast,
And proves the Sabbath true.

This, and this only, is the way
To rightly keep the Sabbath day,
Which God has holy made.
All keepers that come short of this,
The substance of the Sabbath miss,
And grasp an empty shade."

MIDDLETOWN, N. Y., December 1, 1863.

MARRIAGES.

By Elder D. M. Vail, Sunday, March 28th, 1909, at the residence of the bride's parents, James S. Sparks, of Eagle, Pa., and Miss Celinda L. McKane, of McKane Valley, Pike Co., Pa.

After wedding services were ended, preaching service began 4:30 p. m., after which the bride presented herself to the church, was received, and baptized by the pastor, Elder D. M. Vail, the following morning.

By Elder J. T. Rowe, at his residence, Roland Park, Baltimore, Md., Saturday, Jan. 13th, 1909, Victor Ensor and Miss Eureka Ensor, both of Baltimore County, Md.

By the same, Thursday, March 25th, 1909, at the Primitive Baptist meeting-house, Baltimore, Md., James E. Myers, of New Cumberland, Pa., and Mrs. Elizabeth E. Kramer, of Washington, D. C.

By Elder H. C. Ker, March 6th, 1909, at the home of the bride, in Middletown, N. Y., Floyd Hultslander and Miss Delila Brink.

By the same, March 24th, 1909, at the home of the bride, near Howells, N. Y., Zelotes G. Hoyt and Miss Addie May Derby.

OBITUARY NOTICES.

Elder I. N. Newkirk was born near Fulton, Callaway Co., Mo., May 16th, 1833, and died March 13th, 1909. He first joined the Christian denomination, but was afterwards deeply convicted of sin, and on obtaining a hope united with the Davis Fork Church, at Mexico, Mo., in 1855, and was ordained to the work of the gospel ministry in California in 1869. He was married to P. E. Allen, March 23rd, 1856, and to them were born the following children: Julia, who is now Mrs. A. B. Crawford, of Juliaetta, Idaho, Colman S., of Nezperce, Idaho, Lizzie, now Mrs. Henry Opperman, of Waitsburg, Wash., Mamie, now Mrs. J. O. Harman, of Waitsburg, Wash., and I. N. Jr., of Kennewick, Wash. He and family crossed the plains by ox team in 1862, and lived in California until 1880, thence to Dayton, Wash., near which place he died. Elder Pate, and all Old Baptists who knew, loved and were kind to him, he loved you and longed to be where he could have your company. My father had a lovely spirit, though, like all men, possessed weaknesses of the flesh, which often grieved him; he was kind, forgiving, self-denying almost to a fault, if possible, and always studied that which made for peace. (MRS.) A. B. CRAWFORD.

JULIAETTA, Idaho.

THE above is a copy of a letter written me. Elder Newkirk united with Harmony Church in September, 1881, and was a faithful servant of the church as long as he was able to attend to the meetings. His wife preceded him to the grave, she died in November, 1895; he leaves the above named children and the church to mourn their loss, but we do not mourn as those who have no hope, for we believe that our loss is his eternal gain. I feel I have lost a true friend, a good and safe counselor, and the church a devoted servant.

The writer spoke to a large and attentive congregation Monday, March 15th, from Romans viii. 11; then the body was taken to the grave, and after prayer by Elder J. T. Barnes was laid to rest by the side of his wife, to await the time when they shall hear the voice of the Son of God and come forth in the likeness of their Lord and Master.

B. S. PATE.

DAYTON, Wash.

Olive Cudney, wife of Hiram Cudney, died suddenly at her home in Olive, N. Y., Feb. 18th, 1909, in the 65th year of her age. Sister Cudney arose in the morning feeling as well as usual, and while dressing herself complained of feeling chilly and asked her husband to get some quinine. He went to the store and procured a small vial of quinine pills and handed them to his wife, not thinking anything serious was

the matter, and returned to his duties. Sister Cudney took the vial in her hand, preparing to take some of the medicine, but her time had come, and she sank to the floor expiring. Her daughter was in an adjoining room and heard her mother fall and hastened to her, but found her unconscious, and she only breathed a few times and was gone. Sister Cudney had been in poor health for several years, and often was deprived of attending meeting, which she much enjoyed. For many years her home has been a home for her Baptist friends, whom she dearly loved for the truth's sake. She took delight in making her home pleasant, and all who visited her could not help but feel at home. It can truly be said of her that a good woman is gone, and the church will miss her in many ways, especially in singing, as she was an excellent singer and enjoyed singing very much. Sister Cudney was received in the Old School Baptist Church of Olive and Hurley May 29th, 1870, and baptized by Elder Samuel Moore. She lived and died in the faith once delivered to the saints. She leaves her husband, Hiram Cudney, a daughter and one son, beside many friends and relatives. May God comfort all who mourn.

Her funeral was held from the Old School Baptist meeting-house at Olive, N. Y., on Sunday, Feb. 21st, and was conducted by the writer; it was largely attended. Her body was laid to rest in the cemetery near the old homestead of Elder Jacob Winchell to await the coming of the Lord from heaven, who shall change our vile body and fashion it like his own glorious body.

ALSO,

Mrs. Prudence Faulkner departed this life August 1st, 1908, after a brief illness, at the home of her daughter, near Denver, N. Y., in the 85th year of her age. She was the widow of Thomas Faulkner, who died some years ago. Since the death of her husband she made her home with her daughter, sister Mary Slauson, at Halcottsville, N. Y. She was a firm believer in the doctrine of salvation by grace, and often spoke of her weakness, and how unprofitable she was. I well remember her asking why it was that she was spared and so many younger taken, to which I replied that all must wait God's time, our days are as a hireling, even our months are numbered. She never made a profession of religion. For many years her hearing was so impaired that she could not hear preaching. She loved to read the SIGNS, and would often speak of the comfort she received from reading it.

Her funeral was held from the Old School Baptist meetinghouse in Vega, N. Y., where she had resided the greater part of her days, conducted by the writer, and was largely attended. Burial was in the cemetery near the meetinghouse. She leaves three daughters and many friends to mourn their loss.

J. B. SLAUSON.

Mrs. Lourena Smith, oldest daughter of T. W. and Jane E. Peeke, was born in Polk County, Ga., Feb. 11th, 1864, and died in Hopkins County, Texas, Jan. 19th, 1909. She came to Texas with her parents in 1878, and in 1888 was married to G. T. Ellis. To this union were born three children, two boys and one girl; the two boys are living, but the girl died in infancy. Her first husband died in 1894, and she struggled through the many hardships of this life in supporting herself and children until in 1904, when she was married to Mr. H. W. Smith. To this union were born two children, one boy and one girl. Truly it can be said she was a good mother, a good step-mother and a true helpmeet. I cannot express my feelings in reference to this good woman; she lived in my home for two years, and I often reminded her of the duty of uniting with the church, and her reply was, "I do not feel that I could tell anything the church could fellowship." She told me of her trouble of soul after the death of her first husband. She said while in the field at work these words were spoken to her, Fear not, it is I, and she became calm, and afterwards more reconciled. Truly she had the walk of one born of God, manifesting the grace of God that brings salvation by an orderly life and godly conversation. She was loved by all who knew her.

On Jan. 21st, after a funeral discourse by the writer, her body was laid to rest in the Spring Hill Cemetery, there to await the resurrection of the dead, when she will come forth with all the redeemed of the Lord fashioned like unto the glorious body of our blessed Jesus. Then, dear father, mother, husband, children, brothers and sisters, let us mourn not, but be reconciled to God, for "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

May the dear Lord prepare us all for that great day.
J. E. KNIGHTEN.

OMAHA, Texas.

A. J. Phillips was born in Newton County, Ga., Nov. 5th, 1836; he was married to Mrs. Lizzie Morris in 1859, and died Dec. 16th, 1908. He leaves his wife, three sons, five grandchildren, two great-grandchildren, one stepdaughter and a host of friends. He was a kind husband, a loving father, a good neighbor and loved by all who knew him. Brother Phillips joined the army in Virginia in 1861, and in 1862, while in sick camp, obtained a precious hope in Jesus. As soon as he was able he went home, and on Saturday before the first Sunday in September, 1862, joined the church at Holly Springs, Ga., and on Sunday morning was baptized by Elder Joseph L. Purginton, and lived an humble, Christlike life the remainder of his days. He moved to Texas in 1882, and was a member and deacon of Salem Church, in McLennan Co., Texas, when he died. Brother Phillips

loved the good old doctrine of salvation by grace, and grace alone, and had no confidence in the flesh; his only hope for salvation was in Jesus. He was willing and ready to go, said he was tired of this old, sinful world, and now he has gone to rest with Jesus, to bask in the love of God forevermore. May the dear Lord bless and comfort our dear sister in her old age, and reconcile her and the afflicted family to this stroke, and cause them to say, "Thy will be done." By the grace of God the writer has served Salem Church the last four years, and we will miss him much, but we feel that our loss is his gain; he is now at rest. May the Lord bless us all, and enable us to live at each other's feet, in love and meekness.

C. T. NANCE.

WHITEFIELD, Texas.

Eugene Gass was born at Jewett Center, Greene County, N. Y., June 20th, 1849, died at his home, New Haven, Oswego Co., N. Y., Feb. 7th, 1909, aged 59 years, 5 months and 17 days. He was the sixth child of Elder Lambert and Sallie Ann Gass. He professed a hope in Christ and united with the Old School Baptist Church of Schoharie, N. Y., and was baptized by Elder Earl, who was pastor at that time. He was united in marriage to Mary E. Patrick, and there were three sons born to them, one dying in infancy. He leaves his wife, two sons, one brother and three sisters to mourn their loss; but we cannot mourn as those who have no hope, for we have no doubt that he is now in the presence of his Savior singing praises to his great and holy name, as was his chief delight while on earth. He was stricken with paralysis in the year 1903, which left him almost helpless, and able to read, write or talk but little. Three months before his death he was taken with dropsy, and was a great sufferer until death came. Through all his affliction he was cheerful and patient beyond human comprehension, often expressing a willingness "to depart, and to be with Christ; which is far better." As we gazed on his peaceful face as he lay in his casket we could not help but feel, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." After a short service at the house his remains were laid at rest in the Mexico cemetery.

ALSO,

Mrs. Minerva N. Austin was born at Jewett Center, Greene Co., N. Y., June 14th, 1843, and died March 16th, 1909, at the home of her daughter, Mrs. L. Z. Wilcox, Chester, Orange Co., N. Y. She was the fourth child of Elder Lambert and Sallie Gass. She was married to J. W. Austin, who departed this life about five years ago. To this union were born two daughters, Mrs. May Traphiggin, of Flushing, N. Y., and Mrs. Jennie Wilcox, of Chester, N. Y. She professed a hope in Christ and united with the Old

School Baptist Church of Lexington, N. Y. She was afflicted with rheumatism, and was almost helpless for many years, but it was her chief delight to meet with the brethren at the place of worship whenever her health would permit. She was taken with pneumonia March 12th and lived but four days. Her funeral was held at the Old School Baptist meeting-house at Lexington, N. Y., March 20th, Elder R. W. Sanford officiating, speaking words of comfort to the mourning ones, after which her remains were carried to their last resting-place and buried in the Lexington cemetery. W. P. GASS.

Mrs. Emily Fitchett died at her home in Lake City, S. C., Nov. 22nd, 1908, in the 78th year of her age. She was born on the eastern shore of Virginia in September, 1831, and was, if we mistake not, the last surviving sister of Mrs. Fannie Thomas, of Norfolk, Va. After her death her body was brought to Norfolk for burial. It was our privilege to baptize this dear sister at Black Rock, Md., in May, 1887, and we will remember the happiness that was manifested in her whole manner upon that solemn occasion. Her faith had been the faith of God's elect all her life, and she had hope in the blessed Savior many years before being strengthened to follow him in his appointed ordinance. From time to time we had seen her before this time, and a few times afterward. She abided to the end faithful to the profession which she had made. It was not her privilege to share many of the privileges of the church after her baptism, as it had not been before for many years, but the dear Lord was her stay and help, and kept her steadfast in the faith. We do not know many of the particulars of her last days, but feel glad to speak of what we do know of her general travel in the way. We know that her surviving sister, who is a member of the church in Baltimore city, deeply feels her loss, as also do her children. They have the sympathy of all who know them.

ALSO,

Mr. S. J. Thomas died in Philadelphia Monday night, March 29th, 1909, aged 77 years. We copy the following from a Norfolk paper: "Mr. Thomas until he removed to Philadelphia for his health was one of the most prominent merchants of Norfolk. He established the firm of S. J. Thomas & Co., shoe dealers, but retired from business eleven years ago. He did not recover from his illness, although he was thought to be getting along all right until a month ago, when he began to fail rapidly. He is survived by his wife and one daughter, Mrs. Claude W. Northern, of this city. He is also survived by three sisters and two brothers."

We are informed by Elder J. T. Rowe that he conducted the funeral service at the home of Mr. Northern, in Norfolk, on Monday, April 1st, speaking by request of sister Thomas from the twenty-third

Psalm, and reading hymn 747 (Beebe's collection) upon the sad occasion. The remains were interred in Cedar Grove Cemetery, near Norfolk, to await the resurrection.

We knew Mr. Thomas well for many years, having for a number of years visited at his home. He was always a kindly, quiet, friendly man, giving his friends a hearty welcome at his home. While not a professor of religion, his life was humble, and he delighted in giving his companion all the privileges of attending her meetings that he could. A sincere and honorable man has passed away, leaving a good name, which is more to be preferred than great riches. We cannot refrain from an expression of our deep sympathy for sister Thomas and her daughter in their double bereavement. Afflictions have fallen upon them often, and very heavily of late, in the removal of dear ones by death, but sustaining grace has been theirs, and will be, we are sure, to the end. C.

Mrs. Julia Ann Meek Chenoweth was born in Augusta County, Va., Dec. 8th, 1812, departed this life Feb. 21st, 1909, aged 96 years, 2 months and 13 days. She came to Randolph County, West Virginia, at the age of twelve years, with her sister, in which County and State she resided until her death. She was united in marriage to Noah McLean Oct. 15th, 1835, to which union were born two children, Perry and Eliza; Perry now resides in Indiana. Noah McLean departed this life Feb. 1st, 1842. She was then united in marriage to Hickman Chenoweth, July 13th, 1844, who departed this life Jan. 1st, 1891. To this union were born five children, two of whom survive her: George W. and Emma, who were with her at the time of her death. She lived to know of her fifth generation, seven children, three of whom survive her, twenty-five grandchildren, forty-one great-grandchildren, twelve great-great-grandchildren and two great-great-great-grandchildren, most of whom survive her. She had been a member of the Old School Baptist Church for fifty-five years, and always walked according to her profession and faith, and was a loving, kind mother.

Elder J. B. Cross of the Old School Baptist Church conducted the funeral services in the presence of a large congregation at the church, and delivered a very comforting discourse from 2 Tim. iv. 6-8. Her remains were laid to rest in Israel Cemetery by the side of her last husband. A GRANDCHILD.

I WILL say in addition to what the grandchild has written, Julia Ann Chenoweth was a member of the Leading Creek Church, always filling her seat when she could. She and her husband were always very attentive, he being church clerk and deacon ever since the church was constituted, some fifty years ago; the admonition of the Lord seemed always with

them to neglect not the assembling of ourselves together. Many were glad to meet with her at the association last summer, that being the last time she met with the church. Truly it is sad to think we shall never again meet with her in this life. With Paul she could say, I have fought a good fight, I have kept the faith; there is laid up for me a crown of righteousness, which the Lord will give me; and not to me only, but to all them that love his appearing.

A SUBSCRIBER.

CHANGE OF ADDRESS.

ELDER Ahimaaz Mellott has changed his address from Needmore, Fulton Co., Pa., to Harrisonville, Fulton Co., Pa.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77.

MIDDLETOWN, N. Y., MAY 1, 1909.

NO. 9.

CORRESPONDENCE.

DENVER, Colo., Feb. 20, 1909.

DEAR SISTER PARKER:—In your letter to me you speak of listening to a discourse in which the speaker referred to the parable of the two men being in the field and the two women grinding at the mill, and of one from each of the two being taken and the other left, and he remarked that some believed that one went to heaven and the other to perdition, but did not say what he himself believed. You say you had never heard any of our preachers have that view of it. You also say you had thought of it as referring to the call from nature to grace, and you ask me what my understanding of the parable is, and to write you regarding it. Although it may seem strange to you, yet it is true, that my understanding of the matter does not agree with either view. Then well may you ask, What is your belief? I have, since I received your letter, had many thoughts concerning this parable, in connection with the other parables used by our Lord. To my mind the doctrine of election is so clearly revealed here that none need to differ on that question. I would gladly comply

with your request if I could feel that I were able to enlighten your mind regarding these parables. I have with such ability as God has given sought to find the truth, as nothing short of the truth can do us good, and at the end of these inquiries I find no reason for changing what has for a long time been my belief: that He who spake these parables was and is the omnipotent, immutable builder of all things, and that his eternal perfections are manifested in all his works, and that there is no new thing under the sun; that which is has been, is now, and whatsoever God doeth it shall be forever; and these parables to my mind have no connection whatever with the departure, or condition, of any from this earthly sphere, nor concerning their eternal salvation, for that was settled in the eternal decree of God in the ancients of eternity, before the hills were brought forth or dust was fashioned into man. Since you have called my attention to these parables it has awakened in me a desire to know more of the mysteries of God in his dealings with the sons of men in the past, present and future. This also is as it should be, and I am impressed that this, too, is of the Lord, and that what I may

be led to say will be God's eternal truth; if not, may he show it unto me. While meditating upon these things in my wakeful hours in the nighttime, and when neither sleep nor slumber would come to my eyes, I in my folly thought to search out wisdom, but "better is a handful with quietness, than both the hands full with travail and vexation of spirit;" for "while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." "Vanity of vanities; all is vanity." I had thought to be able to share with you some of the fruits of my labor, but alas, the beautiful structure of my own building, the hay, wood and stubble, had vanished and wasted away in the smoke, something in the nighttime had entered the field and gleaned all the rich, golden grain, and to me there is nothing but chaff; the cold north wind had blown upon my promising fig tree, from which I had expected to gather so much fruit, alas, that, too, how soon is it withered and dried up—nothing but leaves. The gourd of my own planting, a greedy worm hath destroyed its root; that, too, is blasted and withered in a night. "Vanity of vanities; all is vanity," and I have again to refresh my memory in the lesson I had thought I so well understood, that "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." And now except the Lord of the harvest bids me abide fast by the side of his maidens in the field to glean, I am impoverished and found begging that Bread which came down from heaven, which if a man eat he shall never hunger. It is no uncommon thing in these days to hear preachers declaring from the pulpit

that all the human family will in the judgment day that is yet in the future be called upon to give account of the deeds done in the body. But I am convinced that such sentiments are unwarranted by the Scriptures. The wicked need not to be brought to a judgment-seat at any time in the future to be condemned, for the wicked are already condemned, and the wrath of God abideth on them. We have scriptural evidence, and the fact is well established, that the present is the day of judgment, and God, the Judge of all the earth, is to-day seated on his judgment-seat, and I think that the Scriptures will fully sustain me in this assertion. When the Son of God was raised from the dead he was declared to be the Son of God with power, and that he would sit at that time in judgment in the throne of his glory. "Thy throne, O God, is forever." And it was for judgment he came into the world. This was written of him. And to him was given all power in heaven and in earth.

But to come to the parables. It seems important to inquire here what a parable is, and what they were by our Lord intended to teach. A parable is not the rehearsing of an event that has actually transpired; that would not be a parable. A parable must be understood by having a knowledge of him who speaks it, and to them to whom it is spoken, and to such it reveals spiritual truth. It seems that the motive of the Savior for speaking in parables was both to conceal and reveal the truth which he intended to convey. To conceal from those who had not the hearing ear or understanding heart; so to him who hath it gives more, and to him who hath not it takes away the little that he hath, and it is the light thrown upon it from the Sun of Righteousness that reveals to the one and withholds from the

other, and to him who knew not the Christ it had no special meaning more than an every day occurrence. This parable which I am now considering is, as I understand, one of a cluster of parables spoken by our Lord to a mixed multitude, and as the new wine was in the cluster, and one said, "Destroy it not; for a blessing is in it," so I hope to draw from it for the mutual benefit of us both, that we may receive a blessing. You will remember that when Moses sent out spies to search out the fruits and products of a certain country, they brought back with them as a sample of the fruits a cluster of grapes of immense size, and said, These be the fruits; so it appears to me, if I rightly understand this one parable, it is a fair sample of all the teachings of the others, for they are all of the same cluster, and put in our hand a key, so to speak, to unlock the casket that contains the precious jewels. I have thought that I could discover in this cluster of parables the history of the church of God from the earliest dawn of its existence in Christ, her living Head, until every member of his body has been brought into the unity of the spirit unto the fullness of the measure of the stature of Christ, but in this thought I may be wrong. I will now try to give what is my understanding of the parable to which you have called my attention: of one being taken and the other left. Let us remember that these were representative persons. Then the question follows, What or whom do they represent? Where there is a choice, as in this case, there must of necessity be a cause for the choice. Our Lord in one of his parables said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom." He also said, "And I appointed unto you a kingdom, as my Father hath appointed unto me."

We know the kingdom appointed unto him was of a spiritual nature; so also would he appoint unto his disciples a spiritual kingdom. His mission was to finish the work his Father gave him to do. I believe that when he arose from the grave it was as a mighty conqueror over death, hell and the grave, and left nothing unfinished, so far as eternal redemption of all those who by the one offering were perfected. But was not his mission also to bind up the testimony, seal up the vision and to take away the daily sacrifice? But was the daily sacrifice taken away, and the temple worship discontinued, until he who was to come should be revealed in the destruction of the holy temple, with its altar and incense, so it should no more be called the holy city? Not one stone was to be left upon another when the Son of man should be revealed in power and great glory. But as the Father had appointed unto him a kingdom, which I understand to be the church in connection with her Redeemer, her Head, and is a spiritual structure, composed of spiritual men and women, made meet for the Father's use, so he sets about his Father's business to gather together such material as would be acceptable to the building up of the spiritual kingdom that was to replace the one that was at that time yet to be laid low. But was this work at that time completed? Is he not yet selecting out suitable material for the erection of that temple that is not made with hands? But because this parable has not been as plain to me as some of the others, nor as plain as I would like, I need not be disturbed, for I am assured that God has (not will, as though it were an uncertainty,) caused to be erected above the ruins of that idolatrous city the new Jerusalem, she who is so beautiful for situation;

peace is within her walls and prosperity within her palaces. God hath appointed salvation for her walls, and for her gates praise; no weapon that is formed against her shall prosper. God is in the midst of her and will help her, and what her soul desires that he will do. Her walls are invulnerable, they cannot be moved; no galley with oars shall come within her borders, neither shall gallant ships pass thereby; not one of her cords shall ever be broken, nor one of her stakes removed; her inhabitants rise up and call her blessed. He who spake these parables likens this one unto a householder who went out very early in the morning to hire laborers to work in his vineyard. Notice, he went out early in the morning, does not wait until the eleventh hour. With some he agreed for a penny a day, and sent them into his vineyard to labor; and about the third hour he saw others standing idle, and said, Go work in my vineyard, and I will give you what is right; and again at the sixth and ninth hour, and told them the same: Go work in my vineyard. Again at the eleventh hour he found some still standing idle, and said, Why stand ye here idle? They answered, "Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." When the evening was come the lord of the vineyard called the laborers to give them their hire, beginning at the last; they were the first to receive their hire, and they received every man a penny; but when the first came they supposed that they would receive more; they also received their penny. They began to murmur against the good man of the house, saying, They who have wrought only one hour have received the same as we. But he answered one of them, Friend, I do thee no

wrong; I have done as I agreed. Take what is yours and go your way. Is it not lawful for me to do what I will with mine own? Why complain because I do good? For many are called, but few are chosen; so the last was first, and the first last. Now which of these do you suppose the good man would take when he came to choose a servant for his master's kingdom, the one who murmured against his benefactor, who had taken him in from off the highways, or he who was thankful to him who had befriended him? As to the two women in the field, there is no question in my mind as to whom they were meant to represent. The one is the strange woman, the other the virtuous wife. The one, Solomon says, is loud and stubborn, her feet abide not in her house, she is on the street, and lieth in wait at every corner to deceive, and by her fair speech deceiveth the simple. Solomon counsels his son to beware of her, as her feet lead to the gates of death. The other is the married wife, and the heart of her husband doth safely trust in her, for she will do him good and not evil all her days. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to her household, and eateth not the bread of idleness; her children also rise up and call her blessed. Is it any wonder that the wise man when he came to choose between the two should say of the one that he had chosen, "Give her of the fruits of her hands: and let her own works praise her in the gates," for "many daughters have done virtuously, but thou excellest them all"? Is it not plain why and when the one was taken and the other left? Again, how significant are the words of the old patriarch when he called his eldest servant and made him swear that when he went to choose a wife

for his son he would not take a wife for his son of the Canaanites in whose land he dwelt. But thou shalt go to my father's house, and to my kindred, and take a wife for my son. And Isaac, when he went to claim his bride, met Rebecca in the field, and she said, I will go with the man. It is remembered that when the Son of man left his Father's house in the heavens to claim his bride, the church, he was only to go to those to whom he was sent, and as he went forth from the Father, bearing precious seed, so also should he return again with rejoicing, bringing his sheaves with him. His mission was to finish the work given him to do from the foundation of the world. So we hear him, when in communion with the Father, say, "I have finished the work which thou gavest me to do;" "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." Holy Father, keep them that thou hast given me, for they are thine. Prophets and holy men of old had prophesied of the coming of the Son of man as being yet in the future, and to them this was true, yet with prophetic eye they could speak of it as being already accomplished; but with this Man with whom we have to do, which was God veiled in flesh, there was neither beginning of days nor end of years, neither was there anything new or old, but with him it was at all times and in every event one eternal now, so he could speak of things in the future, as well as those that were past, as being present with him. This we should strive to impress on the mind, that we may have a clearer understanding of the parables used by the Lord, which were to impress upon the minds of his disciples the admonitions given concerning the judgments which were soon to come, when

God would execute his indignation against that old Jerusalem that then existed and was in bondage with her children, but which was only to continue as a type until all that had been written of her in the law and prophets had been fulfilled. Then at that time the Son of man should come in his glory and all his angels (ministering spirits, his apostles,) with him, "and before him shall be gathered all nations; and he shall separate them one from another 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, at that time, shall he say to those on the right hand, Come in; and to those on the left, Depart. Then again Jesus likens his kingdom unto a certain king who had made a marriage for his son, and he had sent his servants out to bid the guests to come, as all things were ready; the oxen and fatlings were killed, and all things were ready. When the king saw the guests he found one who had not on the wedding garment, and he bade his servants to take him and bind him hand and foot and cast him into outer darkness; there should be weeping and gnashing of teeth. He who spake these parables had left his Father's house to claim his bride; so he likens his kingdom unto ten virgins, five were wise and five were foolish, who went out to meet the bridegroom; while the bridegroom tarried they all slumbered and slept, but at midnight a cry was made, Behold, the bridegroom cometh. All arose and trimmed their lamps. The foolish ones had no oil (grace) in their lamps, and they said to the others, Give us of your oil; but the wise ones were fearful that they had not enough for their own use. The foolish ones went to buy oil, and while they were gone the bridegroom came, and they that had oil in

their lamps (grace in their hearts) went into the marriage, and the door was shut, and those who had gone to buy oil, when they returned, finding the door shut, said, Open unto us, but the Lord said, I know ye not.

I am extending this article to a greater length than I had intended, and must bring it to a close or I will weary you. It is with me that I have no gift to condense language (and thereby say much with few words), but at times when I attempt to write, so much opens up to me that I would like to say, and the Scriptures seem so full of meaning, and so clear, that I say, Surely all who read must understand; take it, read it, it is an open volume; forgetting for the time that the kingdom of God cometh not with observation, nor by searching can man find out God.

I will now try to close with as few words as possible. The Savior had by his many parables instructed his disciples by likening them to his kingdom, and they evidently understood the likeness in a measure. He had also told them of the fearful calamities which were to be visited upon that nation, or generation, before the Son of man should come to set up his kingdom. He had told them of the signs that would appear before that event, that those signs were only the beginning of sorrows; but when they should see those signs then they might know that it was near at hand, even at the door; therefore watch, for in such a time as ye think not the Son of man cometh. He had also taken his disciples up into the mountain, aside from the multitude, and there instructed them as to the use of the talents he had distributed among them, which were needful in his kingdom, and as to how they were to deport themselves when they were perse-

cuted, and in all things needful for the peace and welfare of that kingdom. In short, he was setting his house in order, preparing to take his journey, for he had told them that he was going away, and that his kingdom was as a man taking a journey. It is needful that I go away; if I go not away the Comforter will not come. If I go away the Comforter will come, and will guide you into all truth. I go to your Father and to my Father, to your God and to my God. If I go away I will come again and receive you unto myself, that where I am there ye may be also. I will not leave you comfortless, I will come to you. His coming was to be sudden and in an unexpected manner to them, and it was to be with the swiftness of lightning.

Now for brevity's sake let us turn our minds to the second chapter of the Acts of the apostles, and see if we do not find indeed that his coming was not as they expected it should be, for were they not all amazed, and marveled at the unlooked for visitation from on high? But there were some then even at that age of the church who mocked, and said, "These men are full of new wine."

I have left much unsaid that I had in mind to say, and perhaps have said things which I ought not to have said, so I will leave it, although I do not wish to tax your patience, for I know I am tedious, but I would beg of you to put on charity, that best robe, and listen, for it is not I that speaketh. From our low place here in the valley of the shadow of death, where there are all manner of four-footed beasts and creeping things to terrify and affright the soul, we look to the hills from whence cometh our help, and to Mount Zion, the city of the living God, and to an innumerable company of angels. How bright their garments

shine. From whence came they? These are they who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, and we are longing to be with them, but the hill is so tedious and difficult to climb, and besides a lion guards the way; we shall be slain in the street. He who dwells in the midst of this eternal excellence and beauty has also in this valley a garden inclosed. He has come into his garden to gather his fruits and to see if his vines flourish. Is it an illusion of the brain, or is it a vision, that he who has come into his garden has seen my mournful state and promised me, even me, that he will send one of his angels to cleanse my robes also, and transport me that I may dwell there forever? If it be a vision, I will wait for it, for at the appointed time it will come, and will not tarry.

In conclusion, I want to say that I know what it is to want and to abound, and also what it is to be in the depths, with the seaweeds wrapped about my head. I know, too, what it is to be shipwrecked and to be imprisoned, but I have not yet learned to say with Paul, that in whatever state I am, I am content, nor with the psalmist have I learned to bridle my tongue; they are too high for me, I cannot attain unto them; but I do know what it is to stand every day at the judgment-seat of God to be judged of the deeds done in the body, and for every idle word spoken. There are three things that I have desired and have sought after: the grace of God in my heart, the law of kindness in my tongue, and the pen of a ready writer in my hand; then would I order my steps aright and be found declaring the works of God with gladness; but how far, seemingly, do I come short of possessing either of them.

Could it have been the will of God, I would have desired to spend the remaining days of my pilgrimage among my kindred, to go in and out among them. I would like to be able to control every impulse of the carnal mind while I live, and bring it into subjection. I believe God is able and will so control events that the ultimatum will be: Not unto us, not unto us, but to thy name be all the glory.

Dear editors, as I am writing you today to renew my subscription to the SIGNS, and you have so kindly encouraged me to continue my writings for the paper, my mind is strongly impressed to send this to you for publication, if you see fit to do so. I thought it best to send it to you, and as sister Parker takes the SIGNS she will receive it in that way. I will inform her of what I have done. If you do not consider it worthy a place beside the many good letters, cast it aside, and may you with a feeling of pity more than contempt, say, She hath done what she could. Farewell.

ABBIE CODDINGTON.

HUGHESVILLE, Va., Feb. 8, 1909.

DEAR BRETHREN EDITORS:—Ever since our dear and aged sister, Mrs. Nancy Gulick, died, I have been impressed to write out the narrative of her experience, in which she was brought from darkness to light. Brother Badger wrote a beautiful obituary about her walk, and conversation on heavenly things. Her conversation was always delightful to listen to. I never saw greater love for the brethren than she possessed. In her eighty-seventh year, bent with age and sickness, as long as she could do so, and many times when she was not able to go, she felt that she must go to dear Mt. Zion Church. She lived one mile from the church, and many

times she had sat there and listened to the word. I have often looked at her and thought, O if I could only be like her. She was humble and Christlike; to talk of Jesus and his love was her delight, and singing his praise was like music to her soul. She and I have sat together for hours talking, and I always felt that I was talking to one of God's little ones, but she would not take any praise to herself. She could see the good in others, but could see none in herself. One time she told me that she often wondered if she loved the brethren with that pure love she ought to have. At another time she told me that she had been sick and had not seen any of the members for a long time, and that she longed so much to see them, she felt such love for them; so one day brother Badger came to see her, and when she met him at the door she was so glad to see him that she felt as though she could have put her feeble arms around his neck. Her love went out to the brethren, and she said, "I felt that I knew I loved the brethren."

Many years ago she told me that when she was young and gay, and never thought about anything but having a good time, she went with the grandmother of brother Ira Thomas, of Mt. Zion, to a meeting; there was to be preaching at a brother Stringfellows', who lived near Ebenezer Church; Elder Leachman was to preach that night. She said she was having a good time; after having helped to arrange the room she was going to enjoy herself with the young people. Elder Leachman took for his text, "Lead me to the rock that is higher than I." She had never heard such preaching; it seemed like a flash of lightning to her, and there, for the first time, she saw herself a wretched sinner. She had not loved the Old School Baptists, and had said hard things about

them, but after that sermon she became troubled about her soul, and for twenty years, she told me, it seemed as if her life hung over the pit of destruction on a frail thread, and if it broke she would be lost. Time passed on, her dear mother was taken very sick and they told her she was going to die. At the news she fainted away, and when she revived she asked them to let her see her mother, and she was led to her. She said, "Mother, will you forgive me everything I have ever said and done that was wrong, and what I have said about the Old School Baptists?" Her dear mother said, "I freely forgive you everything." Many times before she had desired to ask her mother's forgiveness, but could not. After that, still in much trouble, she thought she would read the SIGNS, and took her money one day to go and send for it. At a certain place on her way she stopped and prayed that the Lord would forgive her many sins. She went on, and when she had returned to the very place where she had prayed, she heard these words spoken to her: "If your earthly parent forgave you, how much more will your heavenly Father forgive you." She said she ran a mile or more before she came to herself, as she was so happy, and felt that the Lord had forgiven her sins, and through the many years she could look back to that happy hour when these words came with such power. There was the beginning of her hope, and O what beauty she saw in the doctrine of Jesus Christ: that he ruled in heaven and among the inhabitants of the earth, and none could stay his hand. I heard her say that during the time of the Civil war, when her darling son was killed and brought home, that she could not have endured the trial if she had not believed that God was ruling and that his time

had come to die. She contended for the faith once delivered unto the saints as clearly as any one I ever talked with; she ascribed to Him all the power, and believed that vain was the help of man. I miss her much, for I loved her and miss her sweet conversation. She was the mother of sister Ida Marmon and sister Emma Young, near Mt. Gilead, and sister Sallie Gulick, and one son, John F. Gulick. These last two lived with their mother at their home at Aldie, near Mt. Zion. Later she was moved to the house of sister Emma Young. She moved there October 2nd, and died December 2nd. For two weeks she was much better, and then began to fail rapidly, but in this time she was very spiritually-minded. Her daughter Sallie one day said to her, "I hate to see you suffer." She replied, "O Sallie, do not mind, the Lord is with me, and will help me to bear my sufferings. He said he would put no more upon us than we are able to bear." Often she would repeat the words,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

One day she was happy and clasped her hands together, and said, "O help me to praise my heavenly Father for the many blessings he has bestowed upon me; I feel as though I cannot praise him enough." She reminded me of the last Psalm, and I turned to it and read it for myself. One evening I was with her, she was sitting in her chair and seemed too weak to hold her head up, but she wanted to talk, so I raised her head upon my hand and held it there, and she closed her eyes and commenced to talk. She spoke of Elder Coulter, and said she had told him at Mt. Zion of that time

when she trusted the Lord had spoken the words to her: "If your earthly parent forgave you, how much more will your heavenly Father forgive." Then she spoke of dear Elder White, and continued talking of Jesus and his love, and of the brethren. Her daughter, sister Sallie, with myself, could but weep. I told her of sister Margaret White having written to me once of a sweet season of rest which she had at a pleasant meeting, and that she had said, "If it be so sweet here, what will it be when we awake with His likeness, and are satisfied at last?" She replied, "O will I awake and be satisfied?"

The last time I went to see her, on Thursday before she died, I read brother Keene's letter in the SIGNS to her. As I was reading where he said, "God's loved ones' names were written in the Lamb's book of life," she said, "O is my name written there?" I read to her sister Lena Huntt's letter, written after the association, and she said, "It is so good." I said, "Sister Lena is in her first love." She replied, "O how little did I think when I was in my first love that I would have to fall so low." Then she raised her feeble hand, and said, "That takes me back to that spot where Jesus spoke peace to my soul, and I ran a mile before I came to myself, and was so happy." I told her that now I should have to leave, and she said, "I hate to see you go." I told her it was our meeting-day on Saturday, and also on Sunday, and that after that I would come and tell her about the meetings. She told me to tell Elder Lefferts that she was a poor old sinner lying there. I said, Sinners are they whom Jesus came to save. I know our sister's heart was with us, and that

she thought of us at the meeting. I gave brother Lefferts her message. He told me to give her his love, and that he was glad she felt herself to be a sinner, for Jesus came to call sinners; but I did not get to give her his message, for on Wednesday night she passed away, in a calm, peaceful sleep, without a struggle or a groan. She never heard brother Lefferts' message, but it was not lost, for I have told it to others, and have seen the tears run down their cheeks, giving evidence that they, too, felt to be sinners. Her funeral was at sister Emma Young's home. I saw her lying in her casket, her dear hands folded across her breast, and O what a calm, peaceful look was upon her face; I thought of what sister White had said: she was satisfied now.

"O happy soul, who safely past
Thy weary warfare here;
Arrived at Jesus' feet at last,
And ended all thy care.

No more shall sickness break thy rest,
Or pain create the smart;
No more shall doubts disturb thy breast,
Or sin afflict thine heart."

Her children bow in sweet submission to the will of their heavenly Father. They sadly miss their mother, but feel that their loss is her gain. Her three daughters love the Lord their mother loved, and may her son, whom she loved so much, and his family, be also brought to the fold, to worship the God his mother worshiped, with all the rest of her loved ones, and when time shall be no more may they all meet around the throne above.

I have written this by request of her daughters, and because I loved her.

Your unworthy sister,

FANNIE BALDWIN.

PORTLAND, Ind., Feb. 17, 1909.

DEAR ELDER KER:—I inclose a letter I received to-day from sister Lida Keller, of Dayton, Ohio, who is isolated from Baptists who rightly divide the word of truth, and I feel as she has endured some of the raging of life's billows, her source of comfort in all her trials has come from Him who has promised to be with us always, and I feel many brethren and sisters of like sorrows will be comforted by reading her letter in our family paper, if in your judgment it is best.

Yours in bonds,

NEWTON PETERS.

DAYTON, Ohio, Feb. 16, 1909.

ELDER NEWTON PETERS—MY DEAR BROTHER:—This dreary looking winter morning, as the ground is covered with a mantle of white, and at the present time the snow is falling in large, fleecy flakes, I shall try and answer your precious letter of January 23rd, which came duly to hand, and was much appreciated by sister Mary and me, for, brother Peters, we feel at times low down in the valley of despondency on account of being deprived of hearing good Old Baptist preaching, as I have told you previously. You cannot wonder, dear brother, that we many times hunger and thirst for the crumbs that fall from the Master's table, when in memory I go back to the happy golden days when I was baptized, when on the wings of his love I was carried above all sorrow, temptation and pain, and the almost unalloyed rapture of peace and bliss that came to me when I went down into the watery grave was only surpassed by the dense darkness that soon after enveloped me and seemed to effectually shut out every ray of light from the glorious Sun of Righteousness. I had thought to walk O so softly, all sin, all

earthly passions seemed ended and dead, but alas, how soon I knew they had slumbered to awake with renewed strength upon my startled senses. O how it grieves me because I cannot always feel His dear presence, cannot always sit at his dear feet and learn of him in whom alone is fullness of joy, and at whose right hand there are pleasures forevermore. Why is it, dear brother, if I am truly a child of God, that I am so often in doubt and darkness, and again when I feel the dear Savior's presence I can praise and adore him and everything seems bright and my soul's salvation sure? Then when he withdraws himself I am ready to faint, and think, Surely I will sink beneath the waves, and cry out, as did Peter, "Lord, save me." How very often my frail bark is tossed on the pitiless waves of a Galileean sea, yet Jesus has never failed to soothe and quiet me by his word, "It is I; be not afraid;" has never failed to speak the words, "Peace, be still," to the raging billows, and give me a gentle calm. O the safety of his sheltering care. How could we bear our earthly afflictions and sorrows were it not for the promised blessing of the holy Comforter, who at times comes into the chambers of our souls, and grace, amazing, soul-sustaining, saving grace, did not give us something of the oil of joy for mourning, and the garment of praise for the spirit of heaviness?

Tell your daughter, dear brother, that I deeply sympathize with her in her bereavement in the loss of her little daughter, and tell her at times since the death of my husband it has seemed I could not bear the great sorrow, and have waded through deep waters of affliction, and have felt all the waves and billows of human suffering and woe pass over

me; but blessed be the name of God, he has kept me by his almighty power, he has made me lie down in green pastures, he has led me beside the still waters, and in all my bitter sorrow and woe his rod and his staff have comforted me. Ah, my brother, it is after the angry flood-tide has swept its raging billows over us that the still waters seem so grateful, so calm, so wonderful to us; thus do we realize it is good to be afflicted, it is good to mourn, it is good to weep, for in it all and through it all we shall be comforted. Daily, hourly, does he shed the golden sunshine of his love and care about me; he causes blessings to flow into my darkened life, distilling dew, refreshing my drooping, weary soul, and filling my heart with thanksgiving and praise; blessed be his holy name.

I was glad to hear there is a Baptist sister in our part of the city, whom you wished me to call and see. I went the next afternoon after your letter came informing me of her, and found her, but she is frail and looked badly, having contracted a severe cold, but I have not seen or heard of her since. She clasped my hand warmly when I told her I had a letter from you in answer to a letter I had written you, and who I was. She said, "O dear sister, I am so glad that you have called on me; I shall certainly come and see you as soon as I am better."

Sister Mary and I have had "la grippe" for three weeks, sister having had a more severe attack than I; but now we both are on the road to recovery, and hope soon to be in the enjoyment of good health. You cannot conceive how I miss the kind ministrations of my departed companion; he was a skilled physician, as well as pharmacist. Sister and I feel loath to call a strange physician, but we each and all must submit to God's de-

crees. It will not be long until this life to all who now tread the earth will be ended, and the place that knows us now will know us no more forever. Swift as the weaver's shuttle speed our years, nor would I stop their flight; so hasten and bear me to that golden shore, where eyes shall cease weeping and hearts break no more.

In looking over my long letter, and seeing how little of interest I have given you, I am almost tempted to destroy it and begin anew, but fearing a repetition of the same subjects I will leave it just as it is, hoping you will pardon my imperfections and shortcomings.

I must tell you of a letter I had last week from cousin Nettie Denny, formerly Nettie Debolt, in which she informed us that Aunt Ann is yet living, but that her mind is almost a blank, being nearly eighty-six years old. She was one of the youngest of our grandfather's children of thirteen, our father, Peter Mikesell, being the oldest. Aunt is the only one now living, and surely, according to nature, she cannot be here much longer, and then what a glorious change awaits her: to put on immortality. Blessed thought. Shall I be satisfied? O no, not here.

Not here, where all the dreams of life deceive us,
Where the warm spirit never gains its goal,
Where haunted by the thoughts that grieve us,
And o'er us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know;
Where heaven's repose the weary soul is filling,
And peacefully life's time-tossed current flows.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of that is naught more wondrous told us
Than these few words: I shall be satisfied.

Satisfied! satisfied the spirit's yearning
For sweet companionship of kindred minds;
The silent love which here meets no returning,
The inspiration which no language finds.

Thither my weak and weary steps are tending;
Savior and Lord, with thy frail child abide;
Guide me toward home, there all my wanderings
ending,
I shall see thee and be satisfied.

LIDA KELLER.

FAIRFAX, Va., March 13, 1909.

DEAR BRETHREN:—I will try to write a line or two to tell you I am still in a land of affliction, and in that particular place of sadness which makes all things wear a gloomy appearance. I have been sick all winter, in addition to my painful mishap last October, the night after the close of our association with the church at Frying Pan. I was stopping with our niece near Herndon, Va., and I stepped out on the porch after supper, and the night being very dark, I stepped off and broke my foot and sprained my ankle badly. I suffered much for six weeks or so, and had to lie in a helpless condition a long time, but in it all the Lord was good and gave me a tender mother's care in the person of our dear niece; nothing was left undone for my comfort, and why I could not be comforted in this I cannot tell. I never felt more unreconciled in all my life; her husband was also as kind as could be, but I felt away from home and a burden to every one and could not come away; no use in the world, and yet could not leave it. I would call to mind years that are past, when I felt I was on the eve of my departure for so many months, and of the sweet communion I had with the dear Redeemer, but not for one moment could I hear his voice as then: "It is I; be not afraid." Three of the brethren came to see me and tried to comfort me, but I felt as a whipped child, to be all crouched down and expecting a frown from every one, where there was no eye to pity or no arm to save. I would lie there on my

cot and weep at night after all had retired until I was so weak I could scarcely move. I would think, Here is the end of all those years I have professed to be a Baptist; and what am I now but a poor castaway? And to make it appear worse to me, many of the dear saints of God have expressed such confidence in and love and fellowship for me that I felt it were better to die than have them know how wretched I was, and that they should find at last that I was not suitable company for them. I wonder if any of my dear brethren have ever been so low down as I. Has any one come to this dark place where the hand of God is not seen nor those everlasting arms felt? There is only one thing I feel to know: that I am a poor, vile sinner. I would delight in the law of God, but that law does not seem written in my heart; if I knew it were there I could count it all joy, for those afflictions which seem so heavy now would be light indeed compared with that eternal weight of glory which the apostle saw in store for the saints of God. But he saw Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory, and seated on the right hand of the Father, who in his death had brought light and life to the dear saints of God. O why cannot I feel its power in my poor soul at this time? Surely there are none so dead or so cold but that even the thought of such glorious things should bring cheer and comfort, for

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

But to me, with such an unbelieving heart, it can bring naught but shame and fear. Ashamed of self in all things I do or think, I am trying to tell you of myself at this time, and I am ashamed of it,

for it is self all the way through; I cannot get self to stand aside for a moment that I may pen a few lines to the dear ones, a word of comfort, or show some token of real fellowship in the gospel of God's grace, and fear lest I am a castaway. I do hope the saints of God can feel it in their heart to pray for me, that he may appear with healing in his wings and brighten this gloomy place, that I may feel with one of old when he awoke out of sleep and exclaimed, Surely the Lord was in this place and I knew it not, and he went about to build an altar that should be to the honor and glory of the Lord, for there it was made known the Lord was there; then my song would be:

"Here I raise my Ebenezer,
Hither by thy help I'm come,
And I hope by thy good pleasure
Safely to arrive at home."

How can I explain my situation better if I continue writing? These few lines are for the children of God to judge whether I can be tolerated as knowing anything of the way they have heard in their pilgrimage, and if such a way-side beggar ever stopped at their door, came in and dwelt there, and if this last state does not look worse than the first. Who is such an one anyway? Is it life or death that holds the house? I hope these questions are not speculative, nor yet do I intend a hint at two dispensations, but rather in an experimental way, as I am too illiterate to know anything in any other way. Please pardon all I have said amiss, and remember I am all mistakes.

I did not intend to write as I have, but just wished to tell you why I did not renew for the SIGNS earlier. I just got home in February last, and have been too sick to attend to business, but am thankful to say I am much better now. Love to the household of faith.

ELI T. KIDWELL,

LAURELVILLE, Ohio, Feb. 3, 1909.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—While confined to the house with "la grippe," I will attempt to write a few lines of appreciation and send you my renewal. Our dear old family paper still, if I am a judge of the truth of the revealed word of God in the beloved record of truth, contends for the pure, unadulterated doctrine held by the prophets and apostles, and taught by the Father and the Son by direct word and revelation in the ages past. As I told a dear sister some time ago when talking about the SIGNS, we need not fear when beginning to read a piece published in it that we will find unscriptural ideas advanced before the close of it. I am glad the SIGNS is not a place where new, fleshly-conceived ideas may be flaunted for the indorsement of those of like (fleshly) mind, and the condemnation of the spiritually-minded, thus creating contention and malice, which edify not the church of Christ. To attempt to commend the many writers who so ably set forth the truth of God, both in doctrine and experience, is unnecessary and I will just say to all who write: Persevere in the course you are; you know not what word or expression may encourage some dear child of the kingdom. You need not have fears of putting in some expression contrary to sound doctrine, or unprofitable, because the kind and faithful editors will carefully weigh and inspect it to see if there is any counterfeit in it before its publication.

One dear brother's name I have missed from the columns of the SIGNS for some time: Elder Frank McGlade; I hope if he sees this he will take heed that I am not the only one who remembers him and craves a communication from his pen. If I could write as instructively and com-

fortingly as the majority, at least, of the brethren whose names appear in the SIGNS, my name would appear often, but when I write it is through sufferance that my communication is ever published. One so ignorant as I should never be permitted to hinder those mentally favored of God. But I have such abundant reason to thank him that it is as well with me as it is. I can see his loving, merciful hand in all my travel along the way; but O my leanness, my leanness, my barrenness, my unprofitableness to his cause, my darkness of mind, my coldness of heart. My mind is like the fool's eye. Say, is any one like me? I used to be, or imagined that I was, blessed with liberty in expressing my thoughts, but now I am shut up and cannot come forth; but, thank God, he is the one who shuts and the one that opens. I would pray to await the good pleasure of his will. I crave an interest in your prayers, kind editors and readers, that he may be with me through this valley and shadow of death.

I inclose a short letter from sister Amanda Schaal to do with as you think best. Sister Schaal, owing to bodily affliction, has never been permitted to spend a day of her life in the public schools, but I am confident that she has attended the divine school, and has been taught of the Lord.

God continue to bless the SIGNS, is the prayer of the least of the flock, if one at all,

GEORGE W. HARTSOUGH.

LAURELVILLE, Ohio, Jan. 17, 1909.

DEAR BROTHER AND SISTER HARTSOUGH:—Your request of me to write something for the SIGNS OF THE TIMES has been on my mind very much, and I will now in my weak way try to tell you

why I did not write. I feel so poor and blind, and seem to be so low down in the valley, that I am made to cry out and say, O this valley of dry bones, who shall deliver me? Feeling thus, I knew my writings would be of no comfort to any one. I must say I have enjoyed reading the dear old SIGNS, and have often thought I would like to tell the writers how much comfort their letters have been to me, but feel too weak and unworthy to try to address them through the SIGNS. I did enjoy Elder Chick's New Year's greeting very much. I can look back on the past year and see how often the Lord has blessed me and visited me in my low estate. Yea, his mercy endureth forever, and I hope he will be with me in all the sad trials through which I am called to pass. O Lord, help me to put my trust in thee, for I have nowhere else to go. "Thou hast the words of eternal life."

I was sorry I did not get out to meeting this time, but hope you had a good meeting. Pardon me for bothering you with this poor letter. Pray for me when it is well with you.

Your unworthy sister, if one at all,
AMANDA SCHAAL.

NEW YORK, N. Y., April 6, 1909.

DEAR BROTHER KER:—"As cold waters to a thirsty soul, so is good news from a far country." Thus the inclosed letter came to me; it recalled experience of long ago when my heart was overwhelmed with trouble and distress, yet underneath all there was comfort and peace indescribable in the assurance of hope that Jesus justifies his people in all their weakness and infirmities by his knowledge in bearing them. In the fellowship of his sufferings in the flesh they are justified by his word: the spirit is willing, but the flesh is weak. The word came to me then in power and

much assurance, "Have I been so long with you, and yet hast thou not known me?" and that day I believe I knew his word was truth: "I am in my Father, and ye in me, and I in you;" peace was given me, not as the world giveth, and trouble and fear were swallowed up in rest and assurance. But such seasons have been few with me. An evil heart of unbelief is my besetting sin, and again and again I have to be told how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. "And blessed is he, whosoever shall not be offended in me."

This letter of sister Slawson's seemed to bring nigh a land that was very far off, and the Lord of old appeared unto me, "saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." I would like her letter to be published; it would be welcome to many I am sure; at least it will be so to any one like me.

In love and fellowship,

JOHN McCONNELL.

ROCKLEDGE, Fla., March 21, 1909.

DEAR BROTHER AND SISTER McCONNELL:—We are resting at this quiet hotel, situated on the Indian River. We were for a while at Miama and Nashua.

My mind goes out to each one this afternoon, as you come together in my dear little home church, and I can think of no place I would rather be this bright Sunday. For the first time since leaving home I attended services in a crude little Presbyterian meetinghouse here. I was made to feel I am different from others. All whom I heard speak about the preaching, said, "What a fine sermon," but to me there was no gospel in it. I did have a little season of refreshing, I believe,

when he read for his subject the parable of the "ten virgins." The way he presented it you know: the world sees nothing but good works and oil at their command, which they are at liberty to use at will. After reading the text there was considerable form service, which was no part of divine service to me, I was carried back in memory and was given, I trust, to read from the book of remembrance written before Him for them that fear the Lord, and that think upon his name. My mind reviewed the experience of some years ago when I was ill with pneumonia. While it did not bring the comfort and peace I then enjoyed, it was refreshing to remember the mercies of the Lord in time of conscious need. At that time my bodily suffering was nothing compared with the depths of despair I found myself in. I felt to be without hope and without God in the world; all my past hope seemed to mock me, and I was tempted with the question, "Where is thy God?" How I desired some manifestation of the Holy Spirit in my behalf! Then came to mind the parable of the ten virgins. The five wise ones with their lamps trimmed and burning going forth to meet the bridegroom. How I longed to join them, but in the depths of despair I saw no oil in my lamp, and the words came, "Shall not the Judge of all the earth do right?" I felt to say, Yes, Lord, thy righteous law approves it well, if I am cut off it is just. Then there appeared to my view Christ in the garden, bearing the sins of all his people, and the burden seemed to me so great that I said aloud (I was told later), Pressed down like a cart under many sheaves, (not just as it reads, for I did not know then it was in the Bible) and then I was made to feel my cruel sins were part of that great burden. It seemed so great, so real, that I

remembered no more for a while, but when I rallied there came to me words I can never forget: "Behold his bed, which is Solomon's." I felt I was resting on a bed that my spiritual Solomon had made for me, and I was resting like a little helpless babe. I rejoiced inasmuch as I believed I was made worthy to partake in a small measure of the sufferings of Christ, and reigning grace filled my heart. I found tears had come to my eyes as this past experience was recalled to mind; I presume if any saw me they thought the dramatic way the minister presented the scene was the cause, but I believe I had meat they knew not of. And to-day seems most solemn, and sweet sadness fills my heart. Past experiences I am sure are not lost to us, but we are made to know all the way the Lord hath brought us; we remember the wormwood and the gall, and as one of old said, "Therefore have I hope."

I hoped we might return in time for me to meet with you next Sunday and I again could hear the gospel sound, but I find we will not. Kindly remember me in love to each one. As a church we are truly blessed, walking together in love and sweet fellowship; I believe esteeming others better than ourselves. I would write to the church, but feel my insufficiency, and the message you give will be received, I am sure, in the spirit it is sent: the spirit of love.

We are having an enjoyable trip, and I think are being benefited by it. The climate here is pleasant; not too warm, yet we wear summer clothing. Remember me in love to sister Hooton, brother and sister Risler, sister Hartford and all who inquire about me. I hope this will find you both in the enjoyment of health and in the enjoyment of spiritual blessings. We expect to go farther north

this week; a letter addressed to me here, however, would reach me. I am sure your hearts have charity enough to overlook errors when you remember the weakness and shortcomings of your unworthy but loving sister,

SARAH E. SLAWSON.

NORTH BERWICK, Maine, Feb. 7, 1909.

MRS. OLIVE M. POWRIE—DEAR SISTER IN THE COVENANT ORDERED IN ALL THINGS AND SURE:—The days are gliding by since I received your letter. I have been much occupied, and even tonight I do not feel fitted, either bodily or mentally, to begin letter-writing. I have proved, however, many times that "our sufficiency is of God;" he can equip us for whatever relations in life we are called upon in his providence to fulfill. "I can do all things through Christ which strengtheneth me." "My grace [saith the Lord] is sufficient for thee." The children of God are ever learning their nothingness and helplessness, and are thereby prepared to appreciate the sufficiency and preciousness of those mercies which are only found in Christ, the Head of the church. "And of his fullness have all we received, and grace for grace." I have many times during the past year been thinking how very wonderful it is for a poor, vile sinner to be sighing after intimacy, and to be in very truth (in a way that the unregenerate can never understand) living in very near relations with the high and Holy One that inhabiteth eternity. The Lord of old said, "And let them make me a sanctuary; that I may dwell among them, * * * and there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony."—Exodus xxv. 8, 22. So in Christ Jesus,

the Antitype, we meet, we have communion with the Lord. O what nearness, what friendship there is between a poor, vile sinner and God when he abundantly pardons, when he, in his everlasting, covenant love reveals to the sinner's heart that he is justified freely by God's grace through the redemption that is in Christ Jesus; and then, my dear sister, from day to day, in the midst of earthly perplexities, trials, afflictions, and amidst the spiritual conflicts and adversities of the soul, how needful in our pilgrimage is the nearness, the succor, the upholding pity of the Lord, that we may hold on our way. It all is very wonderful, and all is the fruit of the everlasting love of God.

"O had he not pitied the state we were in,

Our bosoms his love had ne'er felt,

We all should have lived, should have died, too, in sin,

And sunk with the load of our guilt."

Do we not find, amidst all the changes of our life, how precious adapted to every condition is the truth of the gospel of the grace of God? All things that pertain unto life and godliness are communicated unto us by God's divine power, (2 Peter i. 3,) and thus ministered unto, the inward man is renewed day by day. (2 Cor. iv. 16.) When, by the Holy Ghost, we are living in reverential nearness with the Lord we are delivered from the fear of man, that bringeth a snare. Our heavenly Father hath said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. xiii. 5, 6. What can man do? Man has no power at all against us except it be given him of God. (John xix. 11.) God may suffer man to persecute us, to cast out our names as evil, to torment us even unto death, and after that there is no more that he can do. But our dear Savior saith, "Fear

not them which kill the body, but are not able to kill the soul: but rather fear him which is able [after he hath killed, Luke xii. 5,] to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows."—Matt. x. 28–31. Can we believe this? I find I can only do so according to the working of God's mighty power, (Eph. i. 19,) and then how comforted is my soul. The other night, upon my bed, I was thinking of the vicissitudes, the anxieties, that attend my life; I looked forward, but all was obscurity, and my soul was cast down within me. Then in a quieting, soothing way came the thought, Is not the Lord your friend? Instantly in my comforted soul I said, I hope he is, and my heart with entreaty turned to Jesus, Be my friend, O be my friend. I looked then over the pathway to the end of my pilgrimage, yes, even into eternal glory, and in the picture in my mind, with me always my Companion, my Guide, my Upholder, I could see him that wise, compassionate, almighty Friend. Though I am foolish, weak and sinful, though the way be rough and snares and pitfalls are everywhere, though enemies internal and external would impede my way and cast me down, all is well if thou, Jesus, art with me; thy rod and thy staff they comfort me. These contemplations were consoling and strengthening to my heart, and thus once more encouraged I was able to cast all my care upon him who careth for me. O to think that the merciful loving-kindness of the Lord is to one like me! I see myself vile, (Job xl.

4,) less than the least, (Eph. iii. 8,) base, despised, a thing that is not, (1 Cor. i. 28,) dust and ashes, (Gen. xviii. 27,) yet I am moved to hope, in spite of the insinuations of Satan, that the Lord thinketh upon me. (Psalms xl. 17.) But, my dear sister, disquietudes again enter into my life, I am seldom long at ease, I find myself as needy as ever for the Lord to appear and bring me forth to the light, or to light up my gloom with the lamp of his counsel. The following verse has come into my mind many times during the past month:

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

I have often purposed, but many, many of my purposes utterly fail; they no doubt are contrary to the purposes of the Lord. But what his hand and counsel hath before determined to be done, that shall stand, that shall be fulfilled. My heart as I pen this says, O let me say, Thy will be done. It is otherwise with me sometimes, I find I am fretful, murmuring (God knows it, though no creature has knowledge of it), yet I long, yes, I entreat the Lord not to leave me, but to bring me and to keep me waiting upon him, acquiescing in all his ways. Without the riches of his grace subduing me I am a very rebel. In the depravity of my sinful heart I see I should set aside all regard for the good pleasure of the Lord. O the unsubmissive creature! I should enthrone myself, and have myself a self-determining being. Ah, what presumptuous vanity! Some in their folly claim to be such. But God is merciful, and in my spirit I say unto him, Let me worship thee, love thee, glorify thee, and ever say amen to all thy counsel. In times of my

weakness, when unbelief plagues me and I am drawn aside from the Lord, very little then discourages; I am cast down and the way looks difficult and rugged, and unless divine help is afforded me I am dismayed. But the Lord is greater than all my fears, and O he is so merciful to my unrighteousness, and my shameful forgetfulness of his loving-kindnesses. Memories of his goodness, and how he hath been my help, revive me, my soul is drawn out to our covenant-keeping God, and I feel, What time I am afraid I will trust in thee, thy faithfulness and mercy shall shelter me; let me hide in thy bosom; let the everlasting arms encompass me. Then, though the world, the flesh and the devil are more than I can withstand, and my soul is wearied in its conflicts, I shall overcome them all by the blood, thy precious blood, O Jesus.

Let thy blood for me avail,
 And though sin and hell assail,
 I shall then the victory gain
 Through the Lamb, who once was slain.

Here I rested in my writing, and mentally reviewing what I had written I said to myself, What does it all signify? It signifies that there is a sinful, weak creature upon the earth moved toward the everlasting God, and exercised concerning things that are eternal. God has come into his life; he is not without God, without Christ and without hope in the world. (Eph. ii. 12.) I hope it all signifies that I am one of the taught of the Lord, and that in very truth Jesus is precious to me. Very sacred indeed is the hope that we are vessels of mercy afore prepared unto glory.

May the Lord bless you and crown your life with his compassion and salvation.

I am your brother in Jesus,

FREDERICK W. KEENE.

EUGENE, Oregon.

DEAR BRETHREN EDITORS:—I have been requested to write my experience for publication in the SIGNS OF THE TIMES, but really my experience of grace is not nearly so brilliant as that of the brethren and sisters often published in the SIGNS. I have been thinking for some time, however, that I would write a sketch of my past life, just to let your readers see how varied it has been, and so will now send you the same, but if you think it at all unworthy a place in your columns, do not publish it, and I will think just as much of you.

I was born in Putnam County, Indiana, January 14th, 1840; my father (John Nosler) was a devoted Old School or Predestinarian Baptist. Of course as a boy I did not know much about them, although I thought then, as I do now, that there was no other church. There were two meetinghouses belonging to Baptists within a few miles of us, in different directions: Deer Creek and Salem, and O how I loved to hear those old servants of God preach; they were old Benny Parks (as we loved to call him), Joel Vermillion and Richard Sinclair, our home preachers, and the two Shields, William and John, mighty in handling the word of God, but I think they lived in Illinois. I tell you, brethren, it makes me feel lonely when I think of those old times, the happiest days of my life, from a worldly standpoint, when father, mother and nine of us children were alive and at home, and now I am the only one left on this mundane sphere.

We left Indiana in 1850, and moved to, or near, Des Moines, Iowa, where we found a goodly number of Baptists, which, however, did not do me much good, for at length arrived that fatal day which so often happens with the children of good

Old Baptists, when I attended a Methodist revival, (I was then seventeen years old) went to the mourners' bench, professed (?) religion, and it makes me laugh yet when I think of what father said when he heard it. Father lived in Missouri at that time; when my sister told him that "Will" had joined the Methodists he hung his head a moment and then said, "Well, maybe it will keep him from stealing horses, or something that way." Well, my religion did not last very long, and I was soon back into sin and wickedness as bad as ever.

In 1861 I enlisted in the army, and served my country a little over four years, during which time my father died. While I was in the army I invariably carried a Testament in one pocket and a deck of cards in the other. I would play cards until I would get disgusted, and then go away off in the wood and read my Testament, and sometimes try to pray, for not infrequently I did feel myself a sinner. After I came out of the army I got to reading *Manford's Magazine*, the great Universalist of Chicago, and the first I knew I was a confirmed Universalist, and preached that doctrine for fifteen years. There is one thing I must say, I always did believe in the sovereignty of God. I then drifted into infidelity, and concluded it was all a hoax, Bible and all. In all my wanderings I must say I was honest; I was just simply seeking for the truth, or thought I was. Yes, and I neglected to say I did at one time actually join the Campbellites. (Not much sovereignty about that, was there?)

But time moved on and my life was spared, and in 1896, when I was fifty-six years old, it pleased the good Lord to show me I was the greatest sinner on earth, and seemed to say to me, You

have denied the God who bought you; you have denied my precious word; you have taught your children infidelity; and O how miserable I felt, I did not even know what was the matter with me, and told my wife so, and although she did not tell me, yet she knew. I was in that miserable condition for about three days, when everything I ever did seemed to loom up before me, but blessed be the name of the Lord, at the end of the three days I hope that God for Christ's sake spoke peace to my poor soul and I was made to rejoice. It seemed I was in a new world, every one I saw seemed to look like an angel.

Now this is all I have; as I said in the outset, my experience was not as brilliant as that of some of the dear brethren and sisters. I have not gone on in this condemned condition for months or years; I have never once thought I was going to die; but this I do know, I am living in a new world, I do certainly love the things I hated and hate the things I loved. I actually loved to dance, as old as I was, and would sit up until midnight playing cards, but when the change came I hated those institutions of the devil. Now I love Jesus, I love thy church, O God, I love the dear brethren and sisters, and John tells us, "We know that we have passed from death unto life, because we love the brethren." Like all the rest of you, I have my doubts and fears, but Jesus is my stay, my city of refuge; if I am his child he has made me so by his grace alone. Brethren, pray for poor me. I was perfectly ignorant of church matters, I only knew that God was sovereign; all so-called churches seemed to me alike; members of every denomination in our little town (and there were six or seven) were at me to join theirs, but I said, No, I do not want to join any of them (there

were no Old School Baptists within one hundred miles of me). My wife, that is, my second wife, was a Missionary Baptist, and I thought if I joined any it was my duty to go with her, so I finally joined the Missionaries, but soon learned that they were not what I thought they were. I supposed a Baptist was a Baptist wherever you found him, but O how mistaken I was. My wife, too, having a mother who was of the Old sort, began to be dissatisfied with the Missionaries, so in 1900 we moved from Coos County, where we had been living, to the Willamette Valley, Oregon, where we thought there were certainly some Old Baptists, but after making inquiries for them from time to time we had about concluded there were none; men who were members of our church, and who had been raised with Old Baptists, and at that time lived within one and a half miles of them, told me they did not know of any. Finally I wrote to old brother J. P. Allison, of Portland, Oregon, and he told me there was a church at Drain, Oregon, some forty miles away. We lost no time getting there, and were so overjoyed in finding the true people of God that the second meeting we attended, the second Sunday in last October, we cast in our lot with them, and were both baptized by brother C. F. Morningstar, and have been praising God ever since for leading us to his fold. Brethren, we have been wandering sheep, but how many of God's dear children are in Babylon.

Brethren editors, I have written at greater length than I intended, so look it over, and if you find anything in it that would in the least edify the brethren you may publish it.

Ever your brother in the blessed Lord,
I hope,

W. H. NOSLER.

EXPERIENCE.

THE word "experience" is used very often among the Lord's people, both in conversation and in preaching, but the word occurs only three times in the Scriptures, yet those three times are just enough, they are sufficient to supply all that the meaning of the word implies, both in natural and in spiritual things. The use of language is to convey to our understanding the circumstances and conditions round about us and within us, therefore, "A word fitly spoken is like apples of gold in pictures of silver," or they express the hidden things of our heart, the things which we have lived, and which we understand by passing through them. The first occasion of the word "experience" being used in the Scriptures was when Laban plead with Jacob to remain in his service, saying, "I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." The blessings he received for Jacob's sake were natural blessings, and he had knowledge they were from the Lord. When Jacob went to him he had but little, and he increased in basket and in store, in herds and in flocks. Laban took knowledge of the blessedness of the Lord in prosperity. His experience was a daily living experience, whether natural or spiritual, but with the old patriarch Job, he made manifest the spiritual, divine nature, in that he saw the blessedness of the Lord both in prosperity and in adversity; he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He also said, "What! shall we receive good at the hand of God, and shall we not receive evil?" Natural blessings come through experience to all men, but to the children of God every motion, thought or act, is blessed to the

upbuilding (directly or indirectly) on their most holy faith. These are the things we live (experience) from day to day.

The second place in which the word "experience" is used is in Ecclesiastes i. 16: "Yea, my heart had great experience of wisdom and knowledge." Solomon had given his heart to "search out by wisdom concerning all things that are done under heaven," therefore his experience of wisdom and knowledge was attained unto by searching, and his qualification to search was received when he prayed to the Lord for an understanding heart to rule the kingdom of Israel. These are the things he lived (experienced) day by day.

The third place we find the word "experience" is in Romans v. 3, 4: "But we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." In this phase of experience the child of the living God is alive to the beauty and the glory of the Lord, alive to the tribulations which accompany the taking up of the cross of Christ, alive to the vanity of all things under the sun, which Solomon found out by searching, alive to the hatred of self and to every evil of the flesh, alive to the longing for holiness and righteousness. In this case experience worketh hope, "and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." These are the things we live (experience) day by day. It does appear that these three instances make clear to us all that is embraced in the christian experience. The first, a bestowal of the blessings of God on the natural man (or legal character) in prosperity, for the sake of (Jacob or Job) the church of Christ. To Jacob, a manifestation of divine favor in the

blessing of God, both in prosperity and in adversity. The second, setting forth the wondrous experimental knowledge attained unto by searchings of heart, by that work of grace in the heart which tears down and builds up, making waste mountains and hills, drying up all herbs, making rivers islands, drying up all pools, preparing the heart for precious things in righteousness. The third embraces an experimental knowledge of all the work which Jesus came to do, as well as the motions of sin which war against the law of our mind. The hidden mystery of the wisdom of God is experimentally revealed to us according to the measure of the gift of Christ; our walk is of faith and not of sight; time things vanish away in the light of the truth of God, which is eternal; the flesh continues in the service of sin, but we have the mind of Christ. May our hearts yield to the sweet influences of the spirit of grace, that we may behold the beauty of the Lord in the spirit of holiness.

B. F. COULTER.

STONY CREEK, Conn., March 4, 1909.

DEAR BRETHREN:—I want to tell you how I found the Old School Baptist Church after my conversion, or awakening. My stepfather's wonderful death-bed experience impressed me so very deeply that I often wondered what were his peculiar views or faith, after he had passed away. My first impressions of him, when a child, were in hearing his conversation about Abraham, Isaac and the promised seed. Six or seven years later he became my stepfather, and was much interested in my welfare, most of all fearing lest I might be drawn into the "popular church" after a revival in the school. He was always more or less exercised in spiritual things, although never attending

meetings, having no sympathy with the religious denominations of the day. A cousin who had passed away was also a dear kindred spirit. Meetings were held in a chapel, several miles away, which he often attended and enjoyed greatly. In the great revival of 1857 both my husband and myself became interested, and we were solicited to unite with the Congregationalists, but the doctrine of election troubled my husband, and he was not free to do so, very much to my regret, for I felt I must wait for him. Some few years after, while visiting a cousin in New York, and listening to her husband and his mother in religious conversation, I was forcibly reminded of my father's peculiar views that I had so long desired to know. As I was to remain over two Sundays, and desired to hear Henry Ward Beecher, (my husband's favorite preacher, and by whom we were married,) I was quite ready to listen to Elder Goble, in Thirty-sixth St., the following Sunday, and that was the first gospel sermon I ever heard. Words fail to describe my feelings and experience during those two weeks. I subscribed for the SIGNS and a hymn-book, and the following spring (1869) it was my privilege to attend the Warwick Association. After great trouble and exercise of mind the way seemed opened for me to unite with that dear people, and I felt I had found the true church I had so long desired. I have attended nearly every year one of the associations, that being all the preaching I have had, so the SIGNS, of course, is a welcome visitor. Of late I have been much interested in reading Elder Durand's "Memoir" of his gifted brother, the very beautiful hymns and rich experience, recalling my once meeting with him; it has greatly edified, strengthened and comforted me,

and I wish all my friends might be privileged to read "Songs in the Night."

Nearly a year ago I found among old papers "The journal and experience of David Bradley," my father's cousin, and imagine my surprise to find he united with the Baptist Church and was licensed to preach in 1822, before the division. Thus I feel to trace my heavenly Father's hand in many of the ways I have been led along life's pilgrimage of seventy-five years. I desire to ever praise Him from whom all blessings flow.

(MRS.) SARAH J. CLARK.

CHANGE OF ADDRESS.

ELDER W. S. Alexander has changed his address from Midland, Pa., to 704 Monroe St., Wilmington, Del.

NOTICE.

NORTH YAKIMA, Wash., Feb. 10, 1909.

DEAR BRETHREN:—As the time approaches for the time of the meeting of the Siloam Association, (June 18th, 19th and 20th, 1909,) we desire to say to brethren and sisters who plan to come west to attend the Alaska-Yukon-Pacific Exposition, which opens at Seattle, Wash., June 1st, that North Yakima is on the main line of the Northern Pacific Railway, four miles from the place where the association is held, and we hope all will get stopover tickets and attend the meeting. To any one who contemplates locating in the northwest the Yakima valley has many inducements, and we especially desire to see an influx of sound Old School Baptists. The N. Y. & V. R. R. passes through my place, and the Cowyche station is only a few hundred yards from my house. Trains leave North Yakima each week day at 7 o'clock a. m. and 2:30 o'clock p. m., reaching Cowyche a few minutes later.

W. J. HESS.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1909.

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

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

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

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THE OMNISCIENCE OF GOD.

It has been asked us what we mean by the omniscience of God, and what are the proofs that he is omniscient. We feel at this time like presenting a few thoughts in reply to these questions. If we engage in the worship of God at all, it surely is all-important that we know something of his attributes. In fact, true worship consists, first of all, in ascribing to him those attributes that belong to him. To confess his omniscience, omnipotence, omnipresence, holiness, truth, beneficence, mercy, justice and love, is to worship him indeed, and if we have been brought to admire and love these attributes of Deity, and really from the heart to praise and adore him because of them, then we worship him in spirit and in truth. To acknowledge these things in our hearts is to worship God in spirit; and to make mention of these things in public singing, prayer and preaching, or in testimony of any kind, is to worship him in the assembly of his saints. Public worship is but making mention before men what we have already felt in the heart, and if we declare these things publicly, as a matter of form, while our hearts are far from God, then is he not worshiped either in spirit or in truth.

Among other solemn confessions before God his people confess his omniscience. What does this mean? The word omniscience is not used in the Bible at all, but the doctrine which this word declares is to be found there. We will try to present what the word signifies first. It is formed from the two words, *omnis*, "all," and *scientia*, "to know." Literally it means, to know all, and when used as applying to the knowledge of God it means that he knows all things at once, past, present and to come. There is no succession of knowledge with him if the word omniscience applies to him. In his knowledge he is the same yesterday, to-day and forever. A succession of events, thoughts and truths are passing in long procession before our mind; some are forgotten in the past, some we are holding in mind now, and some thoughts and some knowledge will be ours to-morrow that we do not possess to-day. As creatures this must be so with us. Neither men nor angels are omniscient; neither men nor angels ever shall become so. Omniscience belongs alone to Deity; that Being of whom omniscience can be declared with truth is God. Whatever heights it may please God to raise us to, we shall still worship God alone, and ascribe to him alone the attributes named above. In one thing only shall the redeemed be like God, and that is, they shall be holy. In them shall then be fulfilled his own command, "Be ye holy; for I am holy." But God alone shall ever be, as he has forever been, and as he is now, the God of omniscience. Not only must the knowledge of a creature be successive, but it must always be partial; creatures cannot know all things; omniscience alone grasps the universe; the word itself means that. When the apostle said, We shall see as we are seen, and

know as we are known, he was referring to that which concerns us as sinners: the great work of redemption, in which the grace, mercy and love of God, together with his holiness and justice, shine forth, and which we now see in part and know in part. In the world of glory this wonderful mystery of redemption shall be fully revealed. Then shall the redeemed sing as they cannot sing here, *Worthy is the Lamb that was slain to receive power, and honor, and glory, for thou hast redeemed us by thy blood out of every kindred, tribe and nation. Again, Not unto us, not unto us, but unto thy name be praise.* It is impossible that any Scripture should mean that a soul redeemed from among men should in that world, any more than in this, possess omniscience. We shall not be raised to a rivalry in anything with almighty God. How blasphemous is the teaching of the Romish church, which ascribes to glorified saints, and to the virgin Mary especially, the attribute of omniscience; and this they do in that they teach that Mary can hear, from all over the world, men and women when they cry to her. God alone is everywhere, and knows every event, and hears every cry of the children of men.

But let us define the word more closely, if possible. Omniscience means that God knows everything that has ever happened among all men who have ever lived, and in all parts of the world. He knows everything that every man, woman and child has thought, felt, said and done; he knows also everything as well as every event that has taken place in the past. There has never been a grain of sand on the seashore, nor a mote that has ever floated in the sunbeam, nor an insect so minute but what he knows them all. He knows all we are saying, think-

ing, feeling and doing now, and there is not an atom in the universe that he does not know it altogether. He also knows all things that ever will take place, and all that people who live now, or ever will live, shall ever think, feel, say or do. We finite creatures think that some things will happen again because they have happened before; we expect the sun to rise in the future, because it has always risen in the past; we expect that after summer and autumn are gone winter will come again, because this has always been the case, so far as our knowledge extends; but we all know that about a vast number of things we cannot tell how or when they will take place, or whether they will take place at all. God never expects or guesses what will take place, he knows certainly and exactly everything that is to take place to-morrow, or the day after, or in millions of years to come, if indeed time shall endure so long; and he knows all that eternity embraces as well. All this can be put into the one word "omniscience." Let it be shown that there is one thing or one event that ever has or ever shall be that has escaped the knowledge of God, and at once he is robbed of omniscience.

The above is the definition of the word. When we say these things we say that he is omniscient. But, after all, the important question is, Do the Scriptures teach the omniscience of God? It is vain for any of us to say so unless we can find it is so taught in the Bible. We may find great delight in such contemplations as the above, but, after all, our delight is vain unless the word of God so declares the things in which we delight. All our joy is vain in anything, unless it has a "Thus saith the Lord," for it. So the final test of the truth of this doctrine is, What do the Scriptures say about it?

First, this much, at least, is sure, that if omniscience be not truth, neither is the doctrine of his omnipresence true. If it be true that he dwells in all places alike, then he must know all things alike. If the one be not true, neither is the other. We do not purpose here to call up the Scriptures which declare so often that our God is omnipresent; that is, present everywhere alike, for we do not suppose for a moment that any brother or sister will doubt that truth. His omnipresence proves his omniscience.

Second, every prophecy proves his omniscience. What is prophecy? It is the foretelling of future events, in its primary meaning. The word is indeed used in the Scriptures many times with a secondary meaning, to signify teaching rather than the prediction of future events, but still the primary meaning is declaring that which will in the future come to pass. God did show to his prophets how, when and where future things and events should occur. Those prophets to whom he revealed future things thereby knew that they would come to pass. Telling to others what the Lord had shown to them was prophecy. When things prophesied of did come to pass, then others would know that those men were true prophets. False prophets would be known from the fact that what they foretold would not come to pass; such men were not prophets of the Lord, and their prophecies, if not wilfully false, were mere guesses as to what would be. No man of himself can look into the future, for all that men may think shall occur in the future is liable to be wrong, because no man can see the thousand things which may interfere with their anticipations, but our God has declared the end from the beginning, from ancient times the things that are not yet done, his

counsel shall stand, and he will do all his pleasure. The declarations of the Almighty concerning the future are not suppositions; the words "shall" and "will" are attached to all that he has declared, and these are positive words. Were the shalls and wills taken out of the Bible what a ragged book it would be, and of how little account it would be. We desire to speak reverently when we say that without omniscience in the God of all prophecy, all his declarations regarding the future could not be positive, and there could be no certainty that any of them would ever be fulfilled. He who believes in the certainty of prophecy must believe in the omniscience of Jehovah.

To declare that any one event would take place at any given time, among men, would require that millions of things connected with it and leading up to it should be fully known, else that declaration would be but a mere supposition. To know that any given man shall die at a certain time and place involves unnumbered things connected with his birth, his parentage, his bringing up, his employments in life, his education, his association with others with whom he does associate, and what he shall eat and drink, which all will have more or less influence upon his strength and health. It also involves the lives of thousands of other men who shall be more or less connected with him and have more or less influence upon his life. All these things, and ten thousand more, must be known fully before it can be known that he will die at a given time or place; and the same is true of all events that are foreknown. In order for some things to be foreknown all things must also be foreknown; this is omniscience. Ten thousand things are prophesied in the word of God; if we believe in the truth of them,

and in their certain fulfillment, we must believe that all other things were also foreknown that were in any way connected with them, or that could have any influence upon them. This certainly cannot be gainsaid. The omniscience of God as necessarily fixes the certainty of all events and things as does the doctrine of predestination of all things. If he knows that one grain of sand shall be in any given place at any given time, then that grain of sand must be there at that time. If any one is disposed to say that this involves the doctrine of unlimited predestination we shall not dispute their conclusion.

But we have left ourself little space to present the plain, definite declarations of Scripture concerning the omniscience of God. All the above, however clear it may seem, is, after all, but our reasoning. If there be any one Scripture that declares that our God is not omniscient, all the above reasoning, and all other reasoning in the same direction, is vain; but if the above be in harmony with plain declarations of the word, then it will stand. We can here only refer to some portions of Scripture, without comment, and then will leave these thoughts to our readers. "Thou God seest me."—Gen. xvi. 13. "The Lord is a God of knowledge."—1 Sam. ii. 3. "The Lord looketh on the heart."—2 Sam. xvi. 7. "Thou only knowest the hearts of the children of men."—2 Chron. vi. 30. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."—1 Chron. xxviii. 9. "The eyes of the Lord run to and fro throughout the whole earth."—2 Chron. xvi. 9. "Shall any teach God knowledge?"—Job xxi. 22. "He knoweth the way that I take."—Job xxiii. 10. (See also Job xxiv. 1; xxvi. 6; xxviii. 10; xxxi. 4; xxxiv. 21; xxxvi.

4; xlii. 2.) "For he knoweth the secrets of the heart."—Psalms xlv. 21. "All my ways are before thee."—Psalms cxix. 168. "There is no searching of his understanding."—Isaiah xl. 28. "Before they spring forth I tell you of them."—Isaiah xlii. 9. "Declaring the end from the beginning," &c.—Isaiah xlvi. 10. "I have even from the beginning declared it unto thee," &c.—Isaiah xlviii. 5. "I the Lord search the heart, I try the reins."—Jer. xvii. 10. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."—Jer. xxiii. 24. "I know the things that come into your mind, every one of them."—Ezekiel xi. 5. "He knoweth what is in the darkness, and the light dwelleth with him."—Dan. ii. 22. "Thy Father, which seeth in secret, himself shall reward thee openly."—Matt. vi. 4. "One of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."—Matthew x. 29, 30. "God knoweth your hearts."—Luke xvi. 15. "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. "The only wise God."—1 Tim. i. 17. "All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13. He "knoweth all things."—1 John iii. 20. "His understanding is infinite."—Psalms cxlvii. 5. "To God only wise."—Romans xvi. 27. Read also the whole of the one hundred and thirty-ninth Psalm. To have quoted all these Scriptures at length was impossible in the limits of an editorial.

In conclusion, we can but say that these things have come to us many times (as they have while we have been writing these thoughts) with a sense of consolation and strength. Will not such a God

do to trust in? Cannot such an one help in every time of need? How good to know that he always sees us, and always sees every foe that can assail us. Here is our help. C.

1 CORINTHIANS XV. 19.

"If in this life only we have hope in Christ, we are of all men most miserable."

Having been requested by several during the past few months to write upon the above text, we shall now endeavor to do so.

The text is one much in the mind of those who have lived to see the vanity of all things here below, and whose faith in Christ reaches beyond the grave. It seems very evident that the apostle in this chapter is establishing the resurrection of Christ from the dead. That which he first received he declared unto the church at Corinth, how that Christ died for sin, was buried and rose again the third day according to the Scriptures. Then feeling that the appearing of Christ to Cephas, then to the twelve, then to about five hundred brethren at once, then to himself also, would more fully confirm the doctrine of the resurrection of Christ, he called special attention to all those who had seen him after he was made alive from the dead. This truth had been preached to them by Paul, and in this letter he is only reminding them of what he had "delivered" unto them. They at the first received and believed his preaching that Christ had risen from the dead, but in his absence they either had heard it denied by some who did not believe in Christ, or disputations among themselves regarding it had arisen. It was therefore to confirm the doctrine he first preached to them that this letter was written. He rather suggested that some had believed in vain, or had at the first

received the testimony of the resurrection of Christ and afterwards departed from it. He declared that believers were saved (from error) by the gospel he preached unto them. He seemed to express some surprise that after he had proven to them by the Scriptures that Christ died, was buried and rose again, and that many had seen him alive, that they should doubt and turn away from the truth of the gospel. He then asked the question, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Or, in other words, After we have established by the Scriptures and by eye-witnesses that he was raised, how say some among you that Christ was not resurrected? For "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised." Here the resurrection of Christ is presented, not only as the foundation of faith toward God, but the foundation of the gospel or preached word. Yes, all things are vain and without foundation if Christ be not risen. "But now is Christ risen from the dead, and become the firstfruits of them that slept," or the first to be delivered from the curse and condemnation of the law. We all should be careful to observe the language here used: "of them that slept;" not of them that sleep. In the resurrection of Christ his mystical body (church) was raised in him and with him from under the same curse and condemnation, hence delivered from sin and all its consequences. Therefore the apostle said, "For since by man came death, by man came also the resurrection of the dead."

The word "came" puts the one as much in the past as the other. It is true, however, that the word "came" in each instance is supplied, but we have not heard any of our brethren object to the word as it is used in this verse, as it (the verse) refers more particularly to the vital and mystical union of Christ and the church; that as all the elect of God died at one time in Adam because of transgression, they all at once were raised in Christ from that condition. Yet it is as verily true that every one in his own order, or time, since the resurrection of Christ has been quickened or made alive from the dead, and this work will continue until the last vessel prepared unto glory is made manifest.

The hope in Christ of the apostles reached beyond this life, and Paul would confirm the brethren in the truth of the resurrection of Christ, that their hope might also be in the living Savior. For if he were still in the grave, no atonement for sin had been made, and they were yet under the curse of the law; and if he were not yet risen, no justification had been wrought; therefore all who had believed Christ to be the Son of God were deceived and deluded. But again and again the apostles declared to the brethren that Christ lived; he was put to death in the flesh, but quickened by the Spirit; he was crucified through weakness, yet liveth by the power of God. Surely if faith, hope and charity were for this life only, we who believe in Christ would be no better off at last than the infidel. Would we not therefore be of all men most miserable, deceived, deluded, if Christ was not the Son of God and not raised from the dead? The Scriptures would then be without meaning, and we die not to be resurrected; no immortality for us, no future blessedness

with God. What could be worse? But such is not the case; all believers know that Christ lives, and that they do and shall live in him and by him. Therefore our faith is not vain, by it we walk; our hope is a good hope through grace, and is the anchor of the soul, and charity does cover a multitude of sins. The language of Job is that of the faithful: "I know that my Redeemer liveth."

Our love, peace, joy and knowledge do not end with this life, but their fullness will be known and felt in heaven. Instead therefore of being of all men most miserable, we who believe in Christ are of all men most blessed in this life and shall be in that which is to come. While here, we see as through a glass darkly; we see in part and prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. Then shall all who now believe and hope in Christ be with and like him. Faith and hope will be swallowed up of fruition, but charity, the love of God and to God, will fill our spiritual being.

O happy day, O blessed abode, when we shall be with and like our God. K.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908; 09 means 1909; 10 means 1910; 11 means 1911, &c.

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Nancy Stathers, W. Va., \$3.00.

OBITUARY NOTICES.

John P. Kelley was born October 31st, 1825, and departed this life March 23rd, 1909, making his stay on earth 83 years, 4 months and 22 days. It had been my privilege to know brother Kelley for the past ten years, being pastor of the church of his membership for that length of time, and I always found him to be a true Baptist, a loving and lovable brother, always interested in and ready to do what he could for his church, pastor and all the members. Brother Kelley was a good talker and a good writer. I always felt that I missed a great deal by his being so deaf. Although he could not for years hear much of the preaching, he always filled his seat when physically able to do so. On the day of his interment I was in bed with an attack of "la grippe," and unable to be present, but brother Frank G. Scott spoke in prayer at the home, and read hymns 751 and 1052 (Beebe's collection), and at the Black Rock meetinghouse he read hymn 1257, also read and spoke from the twenty-third Psalm, much to the comfort of the bereaved ones and others. Then on the first Sunday in April the writer spoke in his memory, reading as a text Romans viii. 29, 30, and felt that he presented that doctrine and experience which was according to the faith of our dear departed brother. We all miss him, and feel our loss, his family, of course, more than any one else, especially his widow, sister Kelley, and daughter, sister Emma. He leaves a widow, four sons and two daughters, together with the church of his membership, to mourn their loss, but we all feel that for brother Kelley it is far better, for he is with Jesus, free from sorrow, sickness, pain and death. May God give us all grace to be reconciled to his holy will.

His loving pastor, JOSHUA T. ROWE.

[In compliance with the request of Elder Rowe and of the family of brother Kelley, we will add a few words to the above. It was our privilege to know him for more than forty years. During twenty-eight years of that time we saw him constantly at the meetings of the church at Black Rock. It was our privilege to baptize him in the fellowship of that church Nov. 2nd, 1873, and for more than thirty-five years he walked closely with the church, loving all and loved by all. Brother Rowe, his pastor, has already said, and well said, all that we could say of him as a man and as a believer in the Lord. While he was firm and settled in his faith, he was also very kind and forbearing toward any who might seem to him to err from the way. He was not given to seeing the faults of his brethren, but he saw much and confessed much of his own failures; these he could see far more than any others could see of them in him. How greatly all who knew him will miss him. For many years his house was a home to us. It has been a welcome home to others who know the truth.

But he is beyond all strife and weakness now. We do not doubt that he is forever with the Lord. May the dear Lord bless with reconciliation and peace all the bereaved ones.—C.]

SISTER **Cornelia H. Myers**, wife of brother Ephraim Myers, of Locktown, N. J., died March 29th, 1909. Her maiden name was Fox. She was born in the State of Ohio April 10th, 1837, moved to New Jersey in 1855, was married Sept. 15th, 1860, to brother Myers, was baptized by Elder Gabriel Conklin and received in the Old School Baptist Church at Kingwood, N. J., November, 1868. Sister Myers was a noble christian woman and companion, a kind and affectionate mother, dutiful to the church, her family, friends and neighbors, and was respected and loved by those who knew her. She was sound in the faith of the gospel, and I believe she followed the injunction of the apostle: Touch not, taste not, handle not the unclean thing. She leaves a sad, lonely companion, brother Myers, four children, twelve grandchildren and one sister to mourn the loss of one they loved. God bless them all with reconciled wills to his mysterious providence. Sister Myers was afflicted with cancer, was blind two years or more and longed to be free, to be at rest. I saw her a few weeks before she died; she said she was longing and waiting for the end to come, that she might go home, where there is no waiting nor do any return to earth again. She is now at rest, eternally with God.

The writer of this officiated at the funeral, which was largely attended at the meetinghouse at Locktown, N. J., Thursday, April 1st.

D. M. VAIL.

M E E T I N G S .

THE Baltimore Primitive Baptist Association is appointed to be held with the Ebenezer Church, in Baltimore city, commencing on Wednesday, May 19th, and continuing three days. Those coming to the city on Tuesday p. m. will go to the meetinghouse, Madison St., near Calvert, which will be open from 1 to 5 p. m., where the friends will meet them and provide places of entertainment. Those coming to Union station, Pennsylvania R. R., will take any car going south on Charles St. and get off at Calvert and Madison. Those coming to Camden station, B. & O. R. R., take cars marked St. Paul St., and get off at Calvert and Madison.

By order of the church.

JOSHUA T. ROWE, Pastor.

THE Delaware Association is appointed to convene with the Bryn Zion Old School Baptist Church, near Kenton, Kent Co., Del., on Wednesday, Thursday and Friday, May 26th, 27th and 28th, 1909. Those coming Tuesday afternoon before the meeting, stop

at Clayton, where the north and southbound trains will be met. Daily train service will be had from Clayton to the meeting by the southbound morning train from Clayton to Kenton, which leaves Clayton 9:55 o'clock a. m., stopping at Baptist crossing each day of the meeting. Also the northbound afternoon train will stop at Baptist crossing each day of the meeting to receive passengers, &c.

A cordial invitation is extended to all of our faith and order to meet with us.

B. E. CUBBAGE.

THE Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Pa., June 2nd, 3rd and 4th, 1909.

THE Warwick Old School Baptist Association will be held with the New Vernon Church, New Vernon, N. Y., June 9th, 10th and 11th, 1909.

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

IN

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

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11:00 A. M.

2:30 P. M.

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C H U R C H.**

1315 Columbia Avenue,

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at 10:30 o'clock.**

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H. SEWARD, Clerk.

"SONGS IN THE NIGHT."

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

SILAS H. DURAND.

SOUTHAMPTON, Pa.

My Biographical History of Primitive or Old School Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete, ready for shipment, about June 1st. It contains 864 sketches and 340 pictures, besides some sketches of deacons and pictures and sketches of lady writers, "mothers in Israel," &c. Other sketches may be added if sent to me by May 10th.

I wish to say also that I have spent several hundred dollars in the prosecution of this work thus far, and will have to advance several hundred more before even the first shipment is sent me by the publishers; therefore if you can conveniently send me your order with cash, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited and the order filled immediately on completion of the work.

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LURAY, Virginia.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77.

MIDDLETOWN, N. Y., MAY 15, 1909.

NO. 10.

CORRESPONDENCE.

HARD SAYINGS.

THE truth of God is not according to human reason. Ever since man has been on God's earth men have been trying to reconcile the testimony of the Lord with their natural wisdom. They have all failed to do so, and to counteract this failure much of God's testimony is turned around to mean anything except what the Holy Ghost conveys to the understanding of the saints. "Is any thing too hard for the Lord?"—Gen. xviii. 14. "And there is nothing too hard for thee." "The Great, the Mighty God, the Lord of hosts, is his name."—Jer. xxxii. 17, 18. Soon after the fall of man it was developed that his carnal reason could not comprehend the way of the Lord nor understand his message to his sanctified people. There is no wonder that men rejected the testimony of the Lord, because it never appeals to man's carnal reason. It is recorded in many places by the prophets of the rejection of God's seers because they prophesied "hard things," and the cry against them was, Prophecy unto us smooth things. The smooth things were such that would be

pleasant for them to believe and do. Whenever a self-righteous Pharisee is told that salvation is altogether by the grace of God, he will call it a "hard saying," and say, Who can believe it? They are just as dumb and devoid of spiritual understanding as those who came out to meet John the Baptist at the Jordan. They could not bring any evidence as proof of their sincerity in that great ordinance which was being administered by the forerunner of the Lord. They being devoid of the truth, John gave them a stunning blow when he said: "God is able of these stones to raise up children unto Abraham." To make children out of stones, surely is a "hard saying." When Jesus told his disciples that, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," even his disciples were amazed, saying, "Who then can be saved?" They as much as said, This is a hard saying, who can hear it? Jesus understood the shock against their mortal sensibilities, and explained to them where the power of salvation rested. "With men this is impossible; but with God all things are possible." It was also demonstrated how the mighty

power of God outshines all other power, when the angel of the Lord appeared unto Mary, the mother of our Lord, as he told her that she, a virgin, should bring forth a son, and that her cousin Elizabeth, in old age, and barren, should also bring forth a son, both being contrary to nature. The angel clinched his testimony by saying, "For with God nothing shall be impossible."—Luke i. 37. "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."—Jer. xxxii. 17. "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?"—Verse 27. Jesus said, "I am the bread of life." He repeats it to his disciples, that it may appear of great moment to them that his flesh is meat indeed and that his blood is drink indeed; that except they eat his flesh and drink his blood they have no life. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "This is that bread which came down from heaven, * * * he that eateth of this bread shall live for ever."—John vi. 54, 58. "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" The language of Jesus caused murmuring and offense among some of his disciples, so he gives them more of his hard sayings: "What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Many things written in the Scriptures are hard to be understood, even by the saints, but faith teaches them to believe what the Lord says, though it be inexplicable. Peter speaks of Paul's writings as being according to wisdom given unto him, in

which are some things hard to be understood; but it seems that the failure to understand his writings are mainly confined to the "unlearned and unstable," who wrest them "as they do also the other Scriptures, unto their own destruction." There are so many things spoken of in the Scriptures that conflict with the natural reason of man that we must conclude that the gospel is a mystery. The apostle calls this mystery the hidden wisdom of God. Jesus said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven." Though it is given unto the saints to know the mysteries of the kingdom, and not given unto the world, yet they remain mysterious to them, tuning their hearts forever to sing His eternal praise. Regarding the truth of God as set forth in the Scriptures as mysterious, is there any wonder that many portions are really "hard sayings"? If we measure God's sayings and doings by our understanding of right and wrong, we sink in insignificance. In the case of the king, Pharaoh, why did God raise up such men? Let God himself answer: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Exodus ix. 15, 16. "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen."—Exodus xiv. 17. "But I will harden his [Pharaoh's] heart, that he shall not let the people go."—Exodus iv. 21. "And I will harden Pharaoh's heart, and multiply my signs and wonders in

the land of Egypt."—Exodus vii. 3. "And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said."—Exodus vii. 13. "And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses."—Exodus ix. 12. "For I have hardened his heart, and the heart of his servants, that I might shew these my signs before him."—Exodus x. 1. "And the Lord hardened the heart of Pharaoh-king of Egypt."—Exodus xiv. 8. These are "hard sayings," who can receive them? Why was it necessary for God to harden the king's heart more than once? If the Lord meant for the children of Israel to depart from Egypt, why so much preparation and delay? When I was a boy reading this history of Pharaoh and Israel, it first seemed foolish to my mind that God would have all those things that way when he could just as well have had them in a better way; that was my mind, God's way is not our way, his way is everlasting. If we suggest that God had a cause for treating the king of Egypt as he did, we may appeal to the inspired apostle: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."—Romans ix. 17. The power of God shown in the king of Egypt was his complete control over him, for it is written that the king's heart is in the hand of the Lord, showing this mighty power over the king to push him forward, then bring him back, push him forward again and again, and as many times bring him back, was a great lesson for the kingdoms of men, it declared His name throughout all the earth. I want to speak of another king that the Lord completely controlled: "But Sihon king

of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand."—Deut. ii. 30. "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses."—Joshua xi. 20. It is a "hard saying" to admit that the command given to Moses and Joshua to destroy all those cities that opposed them with utter destruction was right, when we think of the women, children and little ones that were killed by the command of God; none were left to breathe. Think of the great slaughter recorded in Deuteronomy iii. Sixty walled cities, "beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women and children of every city." Some will say, Why speak of these things? Let us hunt through the Scriptures for pleasant things, and pass these hard things by. The Scriptures say that revealed things belong to us and our children, and what was written aforetime was written for our learning. How unsearchable are God's judgments! What the Lord has left on record of himself, of his commandments to the children of men, of his mighty works of creation, of his lifting of men to honor, of his bringing them down to dust, and of his mighty decrees to do whatsoever it pleases him, are for us to know, consider and talk about. And why is this our privilege? That we may fear his great name. It is one of the greatest blessings ever conferred upon the children of men to be enabled to fear the name of the Lord. Men often have a fear, sometimes of death, future pun-

ishment, or of getting into the hand of the devil, and are willing through this fear to exert themselves in some way to avoid these dreaded things. Such fears are not of the "fear of the Lord," which is "the beginning of wisdom." We never can understand enough of the Scriptures to do us any spiritual good without having the fear of the Lord, as well as having his love. Here again is a "hard saying;" that is, to love and fear the Lord at the same time. This cannot appeal to our reason. "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?"—Isaiah lxiii. 17. "Also I heard the voice of the Lord saying, * * * Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."—Isa. vi. 8-10. "Therefore they could not believe, because Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John xii. 39, 40. This is important doctrine, or the inspired writer would not have repeated it from the prophet when he said it was fulfilled in the ministry of Jesus. How unjust the teaching of the above Scriptures seems to be to our natural mind! Again the "old man" says, "These are hard sayings." Many, very many times men have approached me for argument in regard to God's right of election. Their arguments would always agree with this language: God is unjust if he did choose some men to be saved and let the balance of men perish. It is a "hard saying" to the "old man" to admit that the salvation of sinners is by God's choice, irrespective of what they are, or

what they can do. It makes the natural mind and heart whirl in astonishment to think such a thing as that God could love sinners when they were dead in sin, and that these sinners are spoken of as vessels of mercy afore prepared unto glory, and that the nonelect are "vessels of wrath fitted to destruction."—Romans ix. 22. Horrible thought, hard saying! In the same line of independence, inspiration continues: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." God's will is supreme, though men do say we cannot get to heaven by his will alone. Men claim that they have full control over themselves in this life, and that they can so live as to make themselves heirs of heaven. Let such people consider the following Scripture, and I am sure if they do not believe in God's sovereignty they will call it a hard saying: "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.

A few more "hard sayings" like the above and then I shall not worry the readers of the SIGNS any more for the present. "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets." (Ahab's prophets)—1 Kings xxii. 23. We read that King Ahab was slain because his prophets testified falsely, and that those prophets were led to these falsehoods by the spirit that God put in them. "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."—Ezek. xiv. 9. "Thou turnest man to destruction; and sayest, Return, ye children

of men."—Psalms xc. 3. The last quotation has always seemed to my mind to mean more than is generally understood by spiritual Bible readers; however, now it is enough for me to say it is a "hard saying," referring to my natural mind. "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."—Isa. xlv. 7. "Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6. Among the wonderful things that cannot be comprehended by carnal reason is the testimony in regard to God's Son coming into the world for the express purpose of being put to death. Shall we say to be murdered? Yes, and those who murdered the Son had no cause for it. This is testified to by prophets and apostles. Why should they act so foolishly, according to man's wisdom? Because the Lord had "a cause." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts iii. 18. "For to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 28. The Spirit of Christ was in the prophets "when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. There are many Scriptures bearing the same testimony as those cited which show the all-wise purpose of God in sending his Son into the world to be slain by men unjustly, but by the Father justly.

In conclusion I want to notice how hard it is for men to believe the prophecy concerning Jesus. To them "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should

desire him. He is despised and rejected of men; a man of sorrows," "and we hid as it were our faces from him; he was despised, and we esteemed him not." He was wounded and bruised, and the Lord "laid on him the iniquity of us all." "He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief." He was proof against the cruel mockings and punishments to which he was subjected, so "he opened not his mouth;" and as a sheep is dumb before her shearers, "so he opened not his mouth." For the transgression of my people was the stroke upon him. It is also recorded of the Son of man that in this his humiliation "his judgment was taken away." Compare this with another record of the same Son of man: Unto us a child is born, unto us a son is given; his name shall be called, The Mighty God, The Everlasting Father, &c. Can creation or the universe set forth a being who hath such vastness and unlimited power? Here let me rest under the shadow of His wing.

In hope of immortality,

J. F. BEEMAN.

HELENA, Okla., Jan. 10, 1909.

HAVANA, Kansas, April 11, 1909.

ELDER H. C. KER—ESTEEMED BROTHER:—I have read in the April 1st SIGNS your good editorial in explanation of John xx. 7, except that I do not understand that Christ bore the Roman cross any time on the way to the place of crucifixion. In the SIGNS of August 1st, 1907, page 462, was published a letter I had written to brother Edward F. Rounds, in reply to an article he had written upon the trial and crucifixion of Jesus. I wish you would read my letter and compare it with the four versions given by the wri-

ters of the four gospels, and I feel that you will agree with me, as brother Rounds did in his short letter published with mine. The cross he did bear was in the great offering he made for the sins of all his people once for all time. The wooden cross to which he was nailed, and upon which he offered up his life, was only an instrument of extreme of a maddened populace to satiate their own wrath. He died that his people might live, is the great central thought in the mind of every child of his love, and not the manner of his death. The Scriptures do not teach nor did God purpose that his people should make that cruel cross an object and image of worship so much in vogue in the world at this time. Why not look with veneration upon the crown of thorns placed upon His head, the spear that was thrust into his side? These were the cruel instruments of the wrath of man, and should bear no part of worship. Christ was once offered to bear the sins of many, and he alone is worthy of spiritual worship, and that in sincerity and truth from the heart, in which is written the new covenant of grace, and not by the chisel of the sculptor or the brush of the artist; not by legal form, but by faith. Jesus himself shows how and why his people worship the Father: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." How deeply important and far-reaching are the simple words, "in spirit and in truth." Many worship they know not what. We see now all over the world a magnificent display of the so-called Easter festivities, making a gaudy display of dress arranged for the occasion,

all kinds of pictures and floral display, the colored egg, chickens, rabbits, &c., gaiety, hilarity and gorgeous religious pageantry, the song, the instrument, the eloquence and every conceivable imagination of zealous formalists. For what? Pretentiously to commemorate the crucifixion, death and the resurrection of Jesus, the Son of God, and it is lamentably true that many of God's dear children among the Primitive Baptists are drawn more or less into the meshes of this great delusion. They yield to the cunning artifice of men wearing the guise of hypocrisy and smooth words of Satan. The Galatian church fell into these foolish errors, which drew from the apostle Paul a warning and reproof: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." —Gal. iv. 9-11. The great apostle pleads earnestly with that church to be as he was in such things, and asks them the question, "Am I therefore become your enemy, because I tell you the truth? They zealously affect you, but not well," and then gives them such good advice, just as good now: "But it is good to be zealously affected always in a good thing, and not only when I am present with you." The true heaven-born child is not concerned about the annual return of the day fixed by man to commemorate the birth of the dear Savior, but he does rejoice in the spirit in the thought that "unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." Personally I do not recognize these days as in any way binding upon the church of Jesus Christ. The

modern Sabbath day also had its origin from the same source, and its ardent supporters are found among all law worshippers; governments of all lands are placable to it, and recognize its authority, and yield to it obedience as far as it is convenient for them and their subjects in conformity to the long-cherished traditions and the ignorance of the natural man. To the Hebrew nation alone was given the law of the Sabbath, and exclusively for them and their generation; the Gentile world was never enjoined to keep it; nowhere in the New Testament is it considered as polity of the church. The fifteenth chapter of the Acts establishes the code of procedure for the Gentile church for all time. Some Pharisees had been teaching the Gentiles the necessity of keeping the law of Moses; Paul and Barnabas denied that authority. The whole subject was carried up to Jerusalem and there fully discussed. Peter, after there had been much disputing, delivered to them his argument, declaring that by his mouth the Gentiles should hear the word of the gospel and believe, and declared that God gave them the Holy Ghost, even as he did unto the Jews, and put no difference between us, purifying their hearts by faith. That latter clause covers the whole ground of hope in Christ. Paul and Barnabas then gave an account of their ministry among the Gentiles, and declared what wonders God had wrought among the Gentiles by them. It seems after that there was peace. Then James summed up the whole matter and declared his sentence: "That we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The Gentile world had

no knowledge of the law of the Sabbath, and these apostles determined not to enforce it upon them. This decision pleased the apostles and elders, with the whole church. That decision ought to please the church of the living God to-day. The twenty-first verse reads: "For Moses of old time hath in every city them that preach him." It is also true even to this day, and they compass land and sea to make one proselyte. Law religion is a natural belief, and easily and readily understood by the children of the flesh. The spiritual knowledge of the religion of Jesus Christ can only be comprehended by them that are born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Those two declarations embrace the whole distinction between truth and error, light and darkness, life and death.

T. R. PITTMAN.

[We appreciate the above good letter, and the kind way in which brother Pittman has called our attention to the matter of Jesus bearing his cross. We have carefully examined the record by Matthew, Mark, Luke and John, and must confess that we are "of the same opinion still." Matthew says, "After that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." Mark says, "And led him out to crucify him, and they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." Luke tells us, "But he [Pilate] delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the

cross, that he might bear it after Jesus." John records, "And they took Jesus and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him." Inasmuch as the terms "as they came out," and "led him out," are used, it is evident that Jesus was not crucified within the walls of Jerusalem. And as Simon "was passing by, coming out of the country," it is evident that he was not one of the company while within the walls of the city. Hence he (Simon) could not have borne the cross until the procession was "without the gate" where Jesus "suffered." Therefore if Simon did not bear the cross in the city of Jerusalem, who but Jesus did? Brother Pittman says, "The cross that Jesus bore was in his suffering for sins, once for all." The record is most positive that Simon bore the cross of Jesus. He could not possibly have borne the cross of suffering which was given Jesus of his Father to bear. Hence there is no opportunity whatever for argument concerning the "cross" meant in each of the four places mentioned above; the Roman or wooden cross is unquestionably the one signified. In the record by John, brother Pittman has supplied to make his understanding of the matter clear, as follows: "And they took Jesus and led him away. And he [Simon] bearing his [Christ's] cross went forth into a place called the place of a skull." We hardly think the construction of the language will allow the supplement. "Jesus" is beyond doubt the "object." "And they led him away. And he bearing his cross went forth into a place called the place of a skull, where they crucified him." Who, Jesus or Simon? Brother Pittman in his letter to brother Rounds, to which he calls atten-

tion, says, "Seemingly John did not know the name of Simon, therefore omitted it and used the personal pronoun instead." He may have been ignorant of the name, but we hardly think so, nor can it be possible that the personal pronoun "he," in the verse cited, is applicable to any save Jesus, who bore the cross and was crucified. While we differ on this question, brother Pittman, it shall not cause unpleasantness between us. The truth that Jesus suffered upon the cross for sins, redeeming us to God, is the all-important matter to us. Minor things should not cause brethren "to fall out by the way."—K.]

RATCLIFF, Ky., March 18, 1909.

DEAR ELDER KER:—I have been impressed for some time to write a short communication for the consideration of the many dear kindred in Christ who read the SIGNS OF THE TIMES.

Christ Jesus, our High Priest and Elder Brother, said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. * * * Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii. 3-7. Never did man speak as this man spake; all that other men have said on this wonderful yet mysterious subject of the salvation of men has added nothing to these brief words of our blessed Redeemer. The Teacher who came from God told the whole truth, and no man can ever know any more on this sublime subject than the Son of God taught, for he verily dwelt in the Father and knew the mind of God, and the Father committed all

judgment unto the Son, and in the Son were hid all the rich treasures of knowledge; he knew what was in man, and what man is, for he made him. He is the Heir and King of the kingdom of God, and knew perfectly the necessary qualifications for entrance and inheritance in his Father's kingdom; all must recognize these glorious truths. It is our blessed privilege to seek to understand the meaning of our Savior's words of truth, but not to add to nor take from them. Let us consider his words to Nicodemus, so, as being born again, that we may receive instruction, if the Lord will. Nicodemus, who was a ruler of the Jews, evidently desired and sought instruction of Christ, and honored him in confessing that he was a teacher come from God, saying, "For no man can do these miracles that thou doest, except God be with him." He no doubt sincerely desired to be received into the kingdom of God, but he was yet under the law, and sought to enter the kingdom by his own works of obedience to the law, for he knew of no other way of acceptance with God. In this he represented all other sincere religious men who want to do some good thing that they may obtain the kingdom of God, which is the natural religion of all men, yet it is all legal and all depends on their own works; it is also selfish, for its motive is the honor of man's happiness, in saving himself. Christ knew this was true, for his first words cut this man off from the law of works, as it cuts off all other men who depend upon their works to obtain the favor of God. Every man must experience this in himself before he can enter into the kingdom of God; he must become dead to sin and to the law, as Christ died unto sin in the body of his flesh under the law of God, for God's unchangeable decree is, the

man upon whom sin is found must die, hence before he can see and enter into the kingdom of God, he must pass from death unto life. "Except a man be born again, he cannot see the kingdom of God." Thus the Lord spake to Nicodemus.

"A man." These words apply to man, and to all men who enter the kingdom of God; but Nicodemus took the words in a natural sense, as meaning that he must be born over again, as in his first birth. (John iii. 4.) Jesus then told him the nature of the second birth, saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He then said to the inquiring man, "Ye must be born again." The word "again" means a second time. A man is the subject of the two births, and he is as verily born again as he was born first. In Christ's teaching he shows most positively that they who see and enter the kingdom of God are men, the children of men, they are born again; this much is forever settled, and there is no room for controversy. The whole work of redemption and of inheritance in the kingdom of God pertains to the sons and daughters of men; the Scriptures abundantly establish this truth.

Let us consider the words of our Lord as showing it to be man that is born again. His words are as plain and emphatic as his doctrine, that Nicodemus, and all other men, must be born again to see and enter into the kingdom of God. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. This applies to every man or person who is born again, as truly as the first statement. We should notice that Jesus distinguishes very clearly between the first and second birth as essentially different in nature or kind,

showing that which is first is of the flesh, the second of the Spirit. The life of the first birth is natural, but the life of the second is spiritual. The people of God are given these two lives; in the first life and first birth they are the children of Adam, but in their last life and second birth they are the sons of God. "The Spirit itself beareth witness with our spirit, that we are the children of God." Our eternal life, sonship and heirship to God are in our Lord Jesus, and only as the inheritors of his life are we the children of God and the heirs of his kingdom. "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. When a man is born again he is a partaker of the divine nature, and the life of Jesus is made manifest in his mortal body. The mortal body is not changed in its nature, neither is the natural life or spirit made spiritual, as shall be when raised with the likeness of Christ, yet the man is so blessedly changed that he is a new creature in Christ. All the change wrought in him is made by his new life, which God gave him in his only begotten Son. To his disciples, who were men, Jesus said God was their Father, because being born again they are his children. Adam was the father of their fleshly life, and they were not spiritual in their flesh, but natural and sinful, even as we all are now. To sum up our dear and blessed Lord's teaching to Nicodemus, he most blessedly shows that God gives his kingdom, which is spiritual, holy and heavenly, to his chosen people; that to fit and qualify them to see and enter into it the Son of God redeemed them by his own blood, and God by his Spirit quickens them and gives unto them eternal life, hence they

pass from death in sin to newness of life in Christ Jesus our Lord, who will also raise them up in his own likeness at the last day; this is the doctrine of Christ and the gospel of our salvation. The life that God gave us in Adam, the first man, is no more our own life than the life he gave us in Christ, the second Man, is our own life; these two lives, the first earthy, the second heavenly, we receive in the first and second Adams. Jesus was the Son of man according to the flesh, and the Son of God according to the Spirit of holiness. He said unto Mary, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." He sent this word to poor, sorrowing men, as we are. As born of the flesh, woman is our mother, as she was the mother of our Elder Brother, and as born of the Spirit, God is our Father, as he is the Father of his beloved Son, and the Father loved us, even as he loved his Son. This is the experience and hope of every one who is born again, that he who raised up Jesus from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. "I shall be satisfied, when I awake, with thy likeness." "When he shall appear we shall be like him."

Submitted in love and fellowship of the truth.

J. E. THORNBURY.

SHERWOOD, Ore., Jan. 9, 1909.

ELDER S. H. DURAND—DEAR BROTHER:—I am sorry you cannot write me a sermon on the text, "Unto us a child is born, unto us a son is given," for I am satisfied that you could write very interestingly upon that subject. As to writing upon that subject myself, I will say that I cannot write upon any por-

tion of the word satisfactorily to myself, and do not feel competent to write therefore for publication upon any portion of the Scriptures of truth. Yes, I believe you are right; of course it is the church that is meant by the words "unto us," but I wanted you to show the material of the church that is called "us." You know that the persons, people, or children of men, constitute the church, which Jesus Christ purchased with his own blood; were chosen in Christ before the foundation of the world, and it seems to me that they were not spiritual or holy when chosen, but were a portion of Adam's posterity, and were sinners, but were chosen that they should be holy. "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)." This is the same people embraced in the "us" of the text, so it is plain that the subjects chosen in Christ were not always spiritual children, but were the children of promise, for "the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

But I am not going to write, or try to write, my views upon this momentous subject, as I cannot say that I have any particular view upon it, but would like for you to write. I will add, with regard to the children of the flesh not being the children of God, that it seems to me the meaning is that the promised seed were not born after the will of the flesh, but according to promise, and this birth is a miracle. These who were not the children of God were by ordinary generation, and were not the children of God in the covenant. Brother Durand, I want you to correct me if I am wrong here. It seems to me that these children of prom-

ise are the "us" unto whom the child is born, for "he said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." It was through this lineage that Christ came, and unto them this child was born, and the blessing is he was born a Savior. Now, my brother, the main point I want you to notice when you write is, that these children of promise were real human beings, and were sinners, and were given to Christ, and that these are the children of God; they did go astray and were captivated by the devil, and were not spiritual; and Jesus Christ came into this world to save these very identical people unto whom this child was born, and he did save this people by the sacrifice of himself, and by one offering forever perfected those that are sanctified in Christ Jesus, or set apart, chosen in him in the covenant of redemption. These are the people of God who were, and some are yet, dead in trespasses and sins, of whom Paul said, "And you hath he quickened, who were dead in trespasses and sins," and of whom the Savior said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Of these also he again said, "My sheep hear my voice." Hearing his voice did not make them his sheep, any more than quickening a dead sinner is the cause of his being chosen to be a child of God, but the quickening manifests him a child. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." These are sons according to the promise, chosen sons, elect sons, and by the operation of this Spirit in the heart of this son, or child of God, or sinner saved by grace, he becomes manifestly a child of God.

"Unto us a child is born, unto us a son

is given." My brother, I do not feel at all able to write upon this part of the subject, or upon any part of it, for that matter. The sonship of Christ is a deep and mysterious subject, and brethren differ somewhat relative to it, but the "us" to whom this Son is given is not so much controverted now. I will just quote a few texts which will give you some idea of my thoughts upon the sonship of Christ. "And God said, Let us make man in our image, after our likeness." Here is the first intimation that we have in the Scriptures of the Son of God. "And they heard the voice of the Lord God." "And the Lord God formed man." "And I will put enmity between thee and the woman." "And the Lord came down to see the city." "Then I was by him, as one brought up with him, rejoicing in the habitable parts of his earth; and my delights were with the sons of men." These men are the "us," to whom the Son is given. They are not spirits, they are children who could have instruction and inhabit the earth. We read in Isaiah, "Behold, the Lord God will come with strong hand, and his arm shall rule for him. * * * He shall feed his flock like a shepherd." This flock again is the "us" of the text; they are also the children that God hath given him; and, blessed thought, all power, both in heaven and earth, is given unto him, and of all that the Father hath given him he shall lose nothing, but shall raise it up again (not something else, but the same that was given him) at the last day. "Unto us a son is given," not offered. "In the beginning was the Word," and the same was in the beginning with God. By him were all things made, and without him was not anything made that was made. "In him was life; and the life

was the light of men." These men, as it seems to me, are the sons given to Jesus by the Father. These also are the delights which were with the children of men. Jesus truly is the life and light of his people. We read further on that "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, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." To these the Son was given. Again we read, "As many as were ordained to eternal life, believed." And these were not born of the will of man, nor of the will of the flesh, for the children of the flesh are not the children of God. The children of promise are counted for the seed. And now being born again, born from above, born of God, they only of all the Jews are manifestly the children of God. For he is not a Jew, which is one outwardly, but he that is one inwardly, whose circumcision is that of the heart; not in the letter, but in the spirit, whose praise is not of men, but of God. "In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord our Righteousness." And he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

My dear brother, I do hope that I know this glorious truth by experience in my own heart, even though I am a poor, ignorant sinner. Now I will stop writing and try your patience no further. I cannot write as I wish.

Your brother,

J. P. ALLISON.

FELTON, Del., Feb. 18, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—Having been asked to answer the following question upon the Sabbath day, for one who loves the truth, I will submit the following to your better judgment, for the readers of the SIGNS also, in the full assurance that you will only publish that which is in perfect accord with the teaching of the Scriptures.

Question: How do the Old School Baptists get around the question of the Sabbath day?

There are two very important features in the question of the Sabbath day. There was a Sabbath day under the old or Mosaic dispensation, there is also a Sabbath day in the new or gospel dispensation. The first was a shadow or type of the second, but let us bear in mind that they are no more the same than the shadow and the substance are identical, or the same. That which is in or under the old dispensation is under the law (works); that which is in the new dispensation is under grace. I judge the question is, Why we hold the first day (Sunday) as the day of worship, and not the seventh day (Saturday), as Moses commanded the Israelites to do? "For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. "For ye are not under the law, but under grace."—Rom. vi. 14. Then the law hath no more dominion over you. The commandment given by Moses to remember the Sabbath day (the seventh day) to keep it holy, was given under the law, and does not pass down from the legal dispensation to the gospel day. The seventh day Sabbath is therefore restricted to the old covenant; it cannot enter the new covenant, for all things are made new. Among the commandments given to the children of Israel, is the one relative to

keeping the Sabbath day; then let us bear in mind that this commandment, "Remember the Sabbath day to keep it holy," is a part of the law of the Old Testament Scriptures, which is fulfilled in the death and resurrection of Christ. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."—Exodus xx. 9, 10. It is always the day following the handiwork of God that is blessed. Six days of labor were required at the hands of the Israelites before the day of appointed rest, their Sabbath day. The Jews could not receive the blessing of the high priest until they had kept the commandments of the law, or confessed their sins in the failure to keep them, be forgiven, &c., then they could receive the blessing, and enter into the rest from their labors, their Sabbath day, which the Lord blessed to them. This all applies to those under the covenant of labor, works, the law. To keep the seventh day as the Sabbath was a vital point to the children of Israel under the law. But if our hope be in Christ, then there is no preeminence of one day above another. "For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. The Sabbath day in the new covenant of grace, is the substance of which the old seventh day Sabbath was but the shadow or type. The Sabbath day is a day of rest, blessed and hallowed by God the Father, on which he rested from all his labor. The work of God was not finished when he gave the commandments in the old covenant; he further gave his Son to fulfill those commandments. Following all the labors under the law, Christ's obedience thereto, and death, is the glorious work of the raising of Christ from the dead. In his death and resurrection, the law

was satisfied, and the labor under the law at an end. Hence the day of rest is at hand; not the seventh day, for it had a commandment resting over it, but a new day, the rest which the Father giveth in the Sabbath day of the Lord thy God, in the resurrection of Christ, "the day of Jesus Christ."

Christ's death in obedience to the law was the end of the legal dispensation. The six days of labor and seventh day of obligatory worship came to a close. Likewise in his resurrection was the dawn of another day, a new day, the first day of a new dispensation, the gospel day, which Christ the risen Lord is the light of. The gospel has no end, but shineth more and more to the perfect day. Christ also ended the work the Father gave him to do, entering into rest, and is set down at the right hand of the Father on high. For those of God's people, whose hope is in the resurrection of Christ, to legally hold to the Jewish Sabbath day is nothing short of crucifying Christ afresh, and putting him to an open shame. They would just as well adopt any of the dead types and shadows of the law of dead works as this one in question. This is where the seventh day Adventists blend the two covenants; they cling to the shadow of the old testament, and also claim the substance (resurrection of Christ as their hope) from the new testament. I can see no harmony in such a position, and surely it is not scriptural teaching.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."—Rev. xxi. 1. John saw the old covenant worship of God displaced by the new. The six days of labor under the old covenant represent the first earth. The Jewish seventh day Sabbath, wherein they worship God and

glorify his name, represents the first heaven. John saw the revelation of Jesus Christ that both the six days (the earth) and the seventh day (the heaven) had passed away. The new heaven is the day of rest, the Sabbath day, the gospel day, that day that follows the ending of both the six days of labor and the seventh day of obligatory worship of God. The new earth is the obedience to the law of love to Christ that God's people are under when brought out of bondage into the glorious light of the gospel day, loving, forbearing, forgiving one another his brother his fault, rather than demanding justice, &c., as was required under the law.

When the sixth seal was opened (see Rev. vi. 14,) John saw an end of things that had been. "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, * * * and the heaven [legal worship of God under the law] departed as a scroll, when it is rolled together." Thus was rolled away all the types and shadows of the first covenant. The seventh day, Saturday Sabbath day, went with them. It was Christ who fulfilled the law and ended the legal dispensation. It is the revelation of Jesus Christ to John of which he (John) testifies; therefore is it not plain that to deny that the seventh day (Saturday) Sabbath question is ended is but to deny Christ's teaching, and the power of his resurrection? When the subjects of God's love and mercy are given to behold by faith Christ the end of the law, Christ their risen Lord and Savior, there is rest in that day to them from their burden of sin; there is joy and praise in their hearts to the God of their salvation; Christ is risen, their hope of life eternal. Thus it was that Christ ap-

peared to his disciples on the day of his resurrection. Their hope in him went down with him in the tomb; they were comfortless. But now is Christ risen from the dead, and hath appeared unto Simon. It was the day of his reappearance; a day of remembrance to every one to whom he appears. There was great reason to praise God and glorify the name of the Lord. The four evangelists all corroborate the fact that Christ rose from the dead in the morning of the first, our present day of worship. It matters not the name of that day, it was the first day upon which Christ appeared to the disciples as their risen Lord. It was upon the first day, the same day at evening, being the first day of the week, that Christ stood in the midst of the disciples, and said unto them, "Peace be unto you: as my Father hath sent me, even so send I you. * * * Receive ye the Holy Ghost." Again, as his disciples were within, and Thomas with them, after eight days, (the following first day of the week) he likewise met with them, thus establishing his divine favor for all believers. The religion of our Lord and Savior Jesus Christ is free from conditions of any kind on our part; the grace of God is our hope; it is sufficient.

Unworthily your brother in hope,
BENJAMIN E. CUBBAGE.

ELGIN, Oregon, Feb. 28, 1909.

DEAR BRETHREN EDITORS:—I have desired to write to you, and to others of like precious faith, but not because of any earthly merit or endowment. Nothing but truth will do us good. It is the lack of those of like faith which makes me feel so lonely and so far from that charmed circle, within which sits the Lamb of God, and it is to him alone that each heart pours forth its song of praise.

Last December I walked to the church here in Elgin, and as the door opened the words of a precious sermon were being addressed to the assembled worshipers, and O it seemed too great a blessing for me to once more hear Elder Gilmore. I went over to Touchet to visit my aged parents, and after the long interim it seemed a great boon to see them again, reasonably well. We went to hear Elder Gilmore preach, and it seemed that some wonderful presence surrounded him, and the glory of heaven shined forth, and the thought of those who never tasted death arose. So vivid was the thought that I exclaimed, "So near." Since that time I have been engaged in the hard task of reviewing many difficult branches of study, and I have sometimes wondered at the dispensation of Providence that puts such duties before me; but, blessed be his holy name, there is no work assigned that we are not given strength to accomplish.

It is a great blessing to get back to Elgin, and to assemble with the little congregation of true worshipers, but it is so sad to know that Elder Gilmore will meet with us no more forever. Sister Gilmore I have known since her early school days; and as pupil, friend and sister, I have ever found her worthy of the highest esteem, and in this letter I wish to express sincere sympathy for her and the dear children who mourn the loss of a noble father and an able minister of the gospel, who was possessed of great gifts for the church. He was blessed in a marked degree with humility, which worked to the good of the cause. I well remember the old home where my three brothers older than I, and the brothers William and James Gilmore, would meet on Sunday oftentimes to read and sing. The book in most repute with them was

the Bible, and as a child I stood aloof to hear those young men talk earnestly and reverently of a book that seemed too sacred for my touch, and yet on other days I would hide myself in the study room and read by chapters and by books. I earnestly desired to get a knowledge of it that would be of as much comfort to me as I seemed to see in the speech and manner of those earnest young men. It was not long afterward that two of my brothers came to the church, and soon afterwards their worthy associates, William and James Gilmore. Now two of them, my eldest brother and Elder Gilmore, have gone to their long home. I still think of their exemplary, humble-hearted, noble lives, and I am almost made to say, Surely there are few whose lives show forth more of the true greatness and mercy of God as he shows his people the way of life than these men in their far off western homes, where church privileges are so limited. Yet God is everywhere, and blesses whom he will.

Your sister,

(MRS.) M. J. LEE.

REIDSVILLE, N. C., April 6, 1909.

DEAR BROTHER CHICK:—I went away last week to attend the funeral of a dear brother, and then to go on my usual monthly trip to the sea coast, but last Wednesday I was taken suddenly ill, and came home on Thursday, since which time I have been in the house, and when I have been strong enough I have been reading. To-day I have been reading the SIGNS, and have just read the short letter of brother Paul S. Leigh, and I read this expression: "Among other things, you spoke of your preaching getting stale to yourself." Dear brother, I had not thought that you were having that to complain of. That is a thing I

have felt many times, and have wept because it appeared to be to me an old sound, and I thought the brethren and sisters were tired of it. At times for a few meetings there appeared to be a falling off in the congregation, and I thought that it was because they were tired of hearing the one thing so much. When a thing was to be illustrated, only the same thing came as an illustration, and I have gone on without using it because it appeared as old or stereotyped matter. I had not thought that you were afflicted in this way. There have been times when I have received a little comfort in this by thinking of our Lord in Gethsemane, when praying in great agony he used the same words again. Then I have had trouble another way: when I have been blessed with a very free and sweet opening of a subject, and have had that subject in my mind again, I have felt very badly because it was so shut up from me that the whole time appeared as one beating the air. I have felt to be so much more crossed than many of my brethren whom I have been blessed to hear. They appeared to go freely out into the heights and depths, the lengths and breadths of the blessed gospel, and to bring out of the treasury of the Lord things both new and old in such an easy and humble manner that it would get under such an one as I, and lift me right up under the crown of King Jesus and leave me there. How can such preaching as this appear stale to one who is thus feeding such a hungry soul?

It may be my needy condition just at this time, but the SIGNS for April 1st has been a precious loaf to me, and I have eaten my bread in tears of joy and my soul is comforted.

I am far away, but feel to miss our dear, faithful brother, Elijah Leigh, and

know that you all do miss him. I hope you are well and enjoying the blessings of the Lord.

Your little brother in hope,
L. H. HARDY.

BLACKLICK, Ohio, April 25, 1909.

ELDER H. C. KER:—My father, Elder L. B. Hanover, received the inclosed letter, which I send to you at his request. It did him much good, and the writer is such a dear and precious sister and friend of the SIGNS, that he would like to have it published, but submits it entirely to your judgment and consideration.

Very respectfully yours,
NANNIE HANOVER NEILSON.

MARENGO, Ohio, April 8, 1909.

ELDER L. B. HANOVER—BELOVED BROTHER AND FATHER IN ISRAEL:—I know that I am not worthy to address you thus, yet I have felt a desire for a long time to write to you, but a feeling sense of my great unworthiness has kept me silent, and even now it is not that I feel worthy, or that I have anything of special interest to write, but that you may know you are held in loving remembrance by us all, for we often think and speak of you and all the dear ones in your home, wondering how you all have been during this past winter. I hope you are in usual health and still abiding in the precious faith of God, whose wondrous grace I have so often heard you proclaim with such love and faithfulness, and O how often have I sat at your feet feasting upon the crumbs, and was comforted in the blessed truth which the dear Lord gave you; such deep knowledge and precious gift, telling it to others. Truly you have long been blessed of the Lord in being so highly favored. How often my mind goes back to my first re-

membrance of you, when but a child I went with my parents to Refuge to meeting and heard you and old Elder Powell preach. Young as I was I have not forgotten some things which greatly impressed me there, when you used to take me on your knee and talk of the blessed Savior, of his tender mercies and loving grace. O yes, I think I can never forget those early years of life, and I often go back, gathering, as it were, evidences of God's goodness to me, a poor, sinful child. I thought then when I grew older I would be as you and all those dear saints seemed to me: true, faithful and loving followers of Jesus. The dear Old Baptists I felt sure were the children of God, I loved them, and while I could not comprehend their preaching, yet somehow I felt it was the truth, and young as I was I longed to understand its grandeur and beauty, and in my childish way I often tried to pray to the good Lord to reveal it to me; somehow I seemed to think I must be taught of him. I often think, Elder Hanover, that the Lord was teaching me even then, but it was his good pleasure to gently lead me along for many years before I realized it was indeed his precious Spirit teaching me to know Him whom to know is eternal life. How wonderful it all seems to me now. Just where, when or how I was given faith to humbly hope in the pardoning love and grace of God I have never been able to tell, and I have often taken comfort in those words of the Savior to Nicodemus: "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." Surely this is true in my case, if indeed I have been born again, for I cannot tell how it came, but feel to hope I have felt some of the pre-

cious evidences of the working of the Spirit. The Lord has been so good to me, a poor, sinful wretch, his mercy and love have been so graciously bestowed upon me, that I feel I have great reason to praise and adore his blessed name forever. I feel sure true religion and a knowledge of spiritual things must be personal things; we cannot know them except the Spirit reveals them, and we have the living witness within us. Without the teaching of the quickening Spirit we can never know the fullness of salvation, the faithfulness of God nor the perfection of redemption, nor comprehend the sweetness and glory and harmony in the doctrine and sweet promises and ordinances of the gospel of grace. All knowledge short of this will do us little good. The Spirit leads us into all truth, and we remember it is written, "They shall be all taught of God." How blessed then to be taught of God who is mighty, for he says, "I give unto them eternal life; and they shall never perish," and, "Because I live, ye shall live also;" for "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." What blessed promises these are, and how very glad I am that the final consummation of our hope is not conditional upon our acts, for if it were my hope would be vain; but I am trusting in the sure promises of God, who we are told in the Scriptures cannot lie, and that we are heirs to an inheritance that is incorruptible and fadeth not away, reserved in heaven for all those who are kept by the power of God through faith, revealed in the last time. What a comfort and strength to have our hope centered in Him who is our righteousness, wisdom and redemption, yes, our great

covenant Head; in him all fullness dwells. O how comforting to feel abounding love and faith in him, yet we must suffer afflictions, temptations and distress and endure our sinful depravity in the great warfare while we dwell here below, and sometimes we feel to bide the time and sing,

Why, O my soul, these anxious cares?
 Why thus cast down with doubts and fears?
 How canst thou want, if God provide,
 Or lose thy way with such a Guide?

I do not know how it is with others, but it is not that I doubt the Lord, for I feel sure he is faithful to all he has promised in all things, for he changes not, but is the same to-day and forever, merciful and good; but it is myself I am so dissatisfied with, certainly there can be none so vile and sinful and wayward as I. I seem to be such an empty-hearted, indifferent wretch; if I have a little glimpse of heavenly things it seems so fleeting, and my thoughts are so soon carried away with vanity, that I am made to cry, Lord, save, I perish. This thorn in my flesh has ever been very humiliating and caused me much pain and distress, and keeps me low in the valley, often praying for grace and strength to endure, yet I sometimes feel that "when I am weak, then am I strong." I am such a mystery to myself, and am just good for nothing, so unprofitable in all things, so void of all the fruits of the Spirit; I am often discouraged and cast down, and ask, Can it be I am mistaken in it all? The Lord knows them that are his, and I want to love, serve and obey him.

"Change and decay in all around I see;
 O thou who changest not, abide with me."

Elder Hanover, when you read these lines you will know that I am still a stranger here below, and what I am 'tis

hard to know. I often think of what you said to me after I united with the church, that I would have a dark road to travel, many trials, conflicts, doubts and fears. Very true indeed, and if it were not for the abiding faith and sustaining grace of our merciful God I surely would despair.

But I must bring this to a close. I would like to see you and hear you talk of the precious theme of salvation. I so much enjoy hearing others talk of spiritual things, but I cannot talk or write of them myself, it is not given me. I hope I feel thankful for the privileges I have and for the little understanding I have of the glorious plan of salvation by grace, and of the blessing of hope. Pardon me for thus troubling you, and please accept it as a little token of our loving remembrance of you. May you ever abide in the precious faith of the Lord and feel the riches of his sustaining grace in your declining years, and may you feel the sweetness of the sentiments of that old hymn, "How firm a foundation, ye saints of the Lord." Next Saturday and Sunday are your meeting days; I trust you still meet for services. Remember me to all the little band, I often think of you all. We are sorry to hear of Uncle Enos being so afflicted; would like to go to see him. I hope the rest are all well. We are about as usual here, except father has been very poorly all winter, not able to work. Brother Peter Sipe, of the Harmony Church, was buried yesterday; he died of paralysis, at his daughter's, three miles south of us.

We would be glad if you could write to us. I felt pleased to see your short letter in the SIGNS recently. I enjoy reading the SIGNS very much.

Yours unworthily,

BELLE GORSUCH.

LANHAM, W. Va., Jan. 14, 1909.

ELDERS CHICK AND KER—VERY DEAR BRETHREN IN CHRIST:—I have a mind to pen a few thoughts for your consideration, and if you think it worthy of a place in the dear old reliable paper, the SIGNS OF THE TIMES, you may publish it.

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. xxxi. 33. Yes, "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," not a single "if" in it. What a sure promise to the house of Israel, the ransomed of the Lord. The value of a covenant depends upon the ability of the contracting parties to do just what they agree to do. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." When God covenanted with Noah that the world should never again be destroyed by a flood of water, and put his bow in the cloud as a token of that covenant, there was no longer any fear that the world would again be destroyed by a flood of water. Why? Because he who had promised had the power to carry out his covenant, had the power to shut heaven, that it rain not. We see the bow in the cloud and remember God's covenant with Noah, who was a type of Christ, the ark a type of the covenant ordered in all things and sure, which bore Noah and his family above the mighty deluge of water and safely rested upon the mountain of Ararat without the loss of one of the inmates. So this glorious covenant made with the house of Israel

is just as sure and steadfast as is the covenant made with Noah thousands of years ago; the new covenant rests securely upon the sure mercies of the great Jehovah God. But who is the house of Israel? The prophet Ezekiel says, "These bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people." So we see the whole house of Israel represents the Lord's people, the ransomed of the Lord. Fear not, O my people, though you may feel to say, Our bones are dried and our hope is lost; weep not, for the Lord Jesus took upon himself the seed of Abraham, and by offering himself to God purged our conscience from dead works, to serve the living God; weep no more, O house of Israel, for by the one offering of himself on the cross, the Just for the unjust, the Head for the body, he hath forever satisfied the demands of a broken law, satisfied the eternal justice of the God of peace that raised the great Shepherd of the sheep again from the dead in triumph over death, hell and the grave, through the blood of the everlasting covenant made with the house of Israel, in which there are no conditions.

J. W. McCLANAHAN.

KANSAS CITY, Kansas, March 17, 1909.

DEAR BROTHER CHICK:—If you will allow one so unworthy as myself to address you so. We are strangers in the flesh, and this is my first attempt to write a word to any of God's chosen few, for such I feel the Primitive Baptists to be. I have been a member of that dear band for about nine years, but I have ever come far short of showing my faith by my works. I have never seemed to be

able in this world's goods to subscribe for the SIGNS OF THE TIMES, but my dear sisters Forbes and Knaus have handed me the SIGNS a great many times, and I can truthfully say there is nothing in the way of literature that I can get so much comfort, consolation and education from as I can from that dear paper. It expresses my sentiments much better than I can myself; it seems to teach me the very things I believe. I never pick up a copy of the SIGNS OF THE TIMES but what I get a "feast of fat things" from it. There are a great many Baptists in our country who do not believe in absolute predestination, but I am one they call an "absoluter," for I do not believe God does things by halves. They say he predestinated all things concerning eternity, but I believe, according to Scripture, experience and surroundings, he predestinated all things, both in time and eternity, and if I understand the reading of the SIGNS I think it advocates the same thing. My life has been full of trials and misfortunes, far different from what I would have had it if I had been the one to map it out; but God works all things after the counsel of his own will, and none can stay his hand, and my life has been just as he would have it, and far better than I deserve. When I read the beautiful letters from the writers of the SIGNS I am almost made to cover my face with shame, for I look within myself and see how unworthy I am of classing myself with such gifted people.

But, dear brother, I did not begin this letter with the intention of writing more than a few words to ask your views on 2 Kings xx. 1-7. Some say Hezekiah's days were numbered by the Lord, and then the Lord added fifteen years to his days, but I believe Hezekiah's days were numbered by himself, and the Lord added

unto him fifteen years. Would you kindly send me a copy of the SIGNS with your reply in it? I hope if it is the Lord's will that I some day will be able to subscribe for your paper. Since we are strangers in the flesh, and this, like the writer, is so imperfect, will you please pardon every error? I feel to know and love you in the spirit, as I do every one when I hear them say they know and love the doctrine of the Primitive Baptists.

One of the least of God's creatures,
(MRS.) SARAH COLLINS.
(See editorial reply on page 314.)

DES MOINES, Iowa, Feb. 21, 1909.

DEAR BRETHREN:—As it is time to send my remittance for the SIGNS OF THE TIMES, I thought I would like to write a little to you, as I have read your paper from girlhood, and taken it for many years, if the Giver of every good and perfect gift will give me something to write, of myself I can do nothing. If I could write one word that would be strengthening to you in your labors of love and devotion to the great cause of true religion, I would be amply paid for my effort. I must say you deserve great credit for the style and workmanship of the SIGNS; I seldom see a typographical error, and it is always a little ahead of time, which is a very pleasing feature. Elders Chick and Ker surely deserve great praise for their wise and spiritual writings, and for the kind and loving way they oppose error; and we think of the many able correspondents, who write so comfortingly of their journeying through the bleak desert. Ah, yes, sometimes they are on the mountain-top, drinking from that pure stream which never runs dry. Write on, dear ones, you never know how many of the hungry poor you are feeding. Many have no

opportunity to hear the sweet gospel preached, and what a trial it must be. To those we may be assured it comes with a double blessing. Ah, yes, when days of darkness come, as they come to all who feel the need of a Savior, if they can read a line from some poor pilgrim-stranger who has been three days and nights in the desert without water, and when coming in sight of the waters of Marah find them bitter, yes, ready to turn back, but when the Deliverer comes and casts in the tree, and sweetens the waters, how their thirst is assuaged. O is there not then a gleam of hope found springing up in the reader's breast? Yes, here is one who has been along this way, now I know I have company. We have a description of this journey all the way along, from Genesis to the last of Malachi, preparation for the ushering in of the new covenant or glorious gospel as taught by the great Teacher, who taught as man never taught. Now it comes to me, if I could know I have received his teaching, have drank of the pure fountain, happy indeed would I be; but I am such a doubter, my faith is so small I often think if I have a hope it is the least of all. My membership is with Little Flock Church, Pleasantville, Iowa, about thirty miles from here. She is composed of a band of brethren and sisters united in doctrine and love. Our dear and highly esteemed pastors are Elders Wm. Rose and G. J. Jones, whom we love for the truth's sake. This city claims one hundred thousand inhabitants now, I think, and I know of but one Primitive Baptist here except myself, that is Elder John Cline.

Now, dear editors, do with this as you think best; it is like the writer, very imperfect.

Your unworthy sister,
(MRS.) JACOB SMITH.

MANSFIELD, Ohio, Feb. 27, 1909.

ELDER KER, AND ALL THE SAINTS OF THE HOUSEHOLD OF FAITH:—I will write for the SIGNS my experience.

When I was a child I had serious impressions, and believed then that there was a God who knew all things, and that he would take care of his people. Time went on, and as I grew older one day I went to the funeral of a little child, and before the services began my grandfather said to a friend, "It is for the righteous that the world stands," and in an instant something said to me, Are you one of the righteous? Then and there was I stricken; I thought how much better off was the little child than I. Later in my life I attended an association, and during the meeting I was cast down. Returning home I took the Bible and read the passage of Scripture, O Lord of heaven and earth, I thank thee that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Then my burden was gone, and all I could do was to say, Praise His holy name, for I could understand that God was good to me. At the next church meeting I went forward and told my experience and was received in fellowship with the church, and was baptized by Elder Levi Sherwood. Since that time I have had crosses to bear, having laid away a precious daughter, who was my companion, yet I am trusting in that God who will take care of me till the end. This passage of Scripture comes to my mind often: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." In all my travels in life I can truly say, Mercy and goodness have followed me all the days of my life.

May I dwell in the house of the Lord forever.

There is no Old School Baptist Church in this city, and I miss my church very much. Press on with the good work, brother, and when the end is come we shall be more than conquerors. The SIGNS is my companion.

Yours truly,

CLARA SPITLER.

JULIAN, Cal., Jan. 25, 1909.

VERY DEAR BROTHERS AND SISTERS OF THE COAST FORK REGULAR PREDESTINARIAN BAPTIST CHURCH:—It has pleased the Lord through his mercy and grace to let you know that I am among the living. I believe it to be the duty of God's people to confer with the church as often as is possible when they are so situated that they cannot attend in person. O how I long to be with you, but God's will be done, not mine. My heart and my prayers are with you always. Brethren, pray for me, as we are commanded to be instant in season and out of season, and earnestly contend for the faith once delivered unto the saints. Were it not for my hope in Christ I would be most miserable, as I am twelve hundred miles from my church, and were it not for my Bible and many good books containing soul-cheering experiences I would be very lonely. When I feel as though I want to hear a good sermon preached I read Christ's sermon on the mount, as I hold that the true foundation for God's children to build upon. Brethren, we should all take care and not build on sandy foundation, for all such buildings will fall, and great will be the fall thereof. Christ says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Brethren, the children of God are commanded not only to be dutiful in attending to the things of the church, but also in our daily walk that we let our light so shine that God be glorified. May the Lord give us light, faith and love, that we may serve him in the true light of the gospel. Dear brethren and sisters, all of you who are in reach of the church, do attend the church meetings, and think of me so far away, but just think of what the dear Savior has done for his children; we ought to take time to attend to the duties and precepts that are laid down for us.

Now to the dear young brother who has just enlisted in Christ's army to battle for the faith once delivered to the saints: may he long live to stand on the walls of Zion to proclaim aloud the glorious gospel of Christ to the glory and honor of God; may he feed the hungering saints who hunger and thirst after righteousness. Dear brethren, how I long to be with you, but a few more days and my trouble in this world will be over. God only knows when that will be; I have outlived all of my expectations long ago; I am now nearing the close of my eighty-eighth year. I would not exchange my hope for all the kingdoms of the world. We suffer the pains and trials of this life, but O what are they as compared with what Christ suffered for the sins of his people?

In conclusion, if in my weakness I have said anything that would mar the fellowship of the church or any member, I ask forgiveness, for it is not of the heart, but of the head. God says if we offend one of those little ones we offend him, for we should always seek to love, and not to offend.

I feel that I have already trespassed in writing so much, but when I contem-

plate the glorious plan of salvation by grace I never tire of singing praises to the King of kings and Lord of lords. May Israel's God be with you and bless you, is my humble prayer.

Yours in hope,

S. S. MILLER.

DRAIN, Oregon, April 20, 1909.

BRETHREN EDITORS:—Our church often receives letters of inquiry concerning her welfare from brethren who are anxious to visit us, and we, as all flesh, find ourselves weak and full of forgetfulness. Many times of late we have left off answering letters until probably addresses are lost, and fear we have unintentionally wounded our inquiring brethren. If so, we desire forgiveness, and ask them to charge the same to the thief of time: procrastination. At our last meeting we talked this matter over and decided to write to our dear family paper, feeling sure it would meet with more eyes than in any other place. We extend a very hearty invitation to all inquiring brethren of our faith and order, especially to ministering brethren. We hold our meetings on Saturday before and second Sunday of each month, and will say to any one wishing to come, Drop a card to Deacon A. Morningstar, and you will be met at the train, and the hospitality of all brethren here will be given as best our homes afford. We feel sure if our meetings continue to be as full of divine love and fellowship, and the manna that falls from heaven showered upon us as it has been in meetings just past, our brethren who visit us will be enabled to say, It was good that we were there. Christ is indeed blessing us beyond measure. At our last meeting four were received by experience and now await baptism. Surely we can say, Our cup runneth over.

Written by request of Coast Fork Church.

OLIVE M. POWRIE.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1909.

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*
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MATTHEW VIII. 12.

DEAR BROTHER CHICK:—I would like to have your
views upon Matt. viii. 12.

A poor sinner saved by grace, if saved at all,
(MRS.) MARGARET STEVENS.

LONE STAR, Ark., Feb. 21, 1909.

The Scripture upon which sister Stevens requests our views reads as follows: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." The children of the kingdom who shall be cast into outer darkness, as narrated in the text, are the unbelieving Jews, who rejected the Lord and crucified him at last. They did indeed belong to the kingdom of God under the former legal dispensation, and laid claim to all the favor of God. God had shown to them special favor in all that old covenant time; but now a new dispensation was ushered in, when neither at Jerusalem, nor at Mt. Gerizim, nor at any other particular place, should men worship God, but everywhere they should worship him in spirit and in truth. The gathering of the Gentiles had indeed been prophesied of again and again in the Old Testament Scriptures, but the eyes of the Jews were blinded, and so they despised the Gentiles and rejected them. Now it was to appear, and that very soon, that in this new king-

dom, the kingdom of the Lord Jesus Christ, which was to be spiritual, both Gentiles and Jews were to share. The middle wall of partition was to be broken down forever. All this is plain, and all this is fully believed by all Old School Baptists. We refer to it here as a sort of preface to what is presented in the narrative connected with the text to which our attention is called. A Roman centurian had come to the dear Lord, beseeching him in behalf of his servant, who was very dear to him, and who was sick, entreating him to heal him. Jesus said, "I will come and heal him." But the centurian said, "I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." It seems evident to us that his meaning was this: I, a mere man, have power to command men, though distant from me, and they obey me; how much more canst thou say to this disease, Go, and it will depart from my servant. If I have such power, thou hast much more, and even diseases will obey you. Jesus said, "I have not found so great faith, no, not in Israel." Jesus had healed many who were sick before this; many among the Jews had brought their sick to him that he might touch them and they be healed, but there is no record that any among them had thought that he could just as well heal their suffering ones at a distance from them as when near at hand. This man, this Gentile, believed that the Master could heal with a word one who was not near him. We have another instance of similar greatness of faith in a Gentile woman who entreated him for her

daughter who was tormented of a devil. Her daughter was not near the Master, even as the centurian's servant was not at hand, and these two Gentiles were given more wonderful faith than had been in all the Jewish people, although they had the Scriptures and had shares in all the ritual of that old covenant all their lives. Here we learn that faith is indeed the gift of God, and that it does not come by religious training of men. In both the centurian and the Syrophenician woman, to whom we have alluded, we see another thing made plain, viz., that their great faith went hand in hand with great humility; neither felt worthy of anything at the hand of the Lord, yet their need was great, and this compelled them to continue to cry to the Lord, and faith overcame the greatest obstacles in both. Great faith always goes with great humility; there could be no faith without humility. No one can come to have faith in the Lord Jesus Christ until stripped of all that they have boasted in of themselves. This is to be humbled in the dust, and this is the only way in which one can be prepared for the coming in of living faith in Christ. These two Gentiles had this faith and this humility. After commending this great faith, Jesus said that many should come from the east and the west and sit down in the kingdom of God with Abraham, Isaac and Jacob. These three men were men of faith. Abraham is called the father of the faithful. But the Jews, his natural children, were not therefore possessed of faith. But Gentiles, from all parts of the world, should come into this great faith, even as the centurian already had done. So far as the testimony of the word goes this centurian was the first Gentile to manifest faith in the blessed Lord. But Jesus declared that many Gen-

tiles should possess like precious faith in the ages to come, and we to-day hope that this faith has been bestowed upon us so that we believe that in Jesus is all power over all things, and that he speaks and it is done. We hope that he has healed us with his word, as he did literally the servant so dear to the centurian, and the daughter of the Syrophenician woman. These were the beginning of a great army, who in after generations should be witnesses to the power of saving faith in Christ. This is to sit with Abraham, Isaac and Jacob in the kingdom of God. But while Gentiles should come to the brightness of the rising of the Sun of Righteousness and should walk in the light of the day, on the other hand, the Jews should not enter there. None can enter there who trust in themselves that they are righteous. Jesus alone is the door into this kingdom, and Jews, as a whole, have always rejected Christ, save a very few, ever since the apostolic age has passed away.

All this is declared in Acts xiii., from the forty-fourth verse to the end of the chapter. Let all turn to this, and read it for themselves. And all this was prophesied of in the Old Testament Scriptures. This is what we have always understood the dear Redeemer to mean by the words referred to by our sister: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." But this weeping and gnashing of teeth does not indicate godly sorrow, rather it indicates rage against the gospel and against the dear Savior. The gospel still is a stumbling-block to the Jews; it declares their birth and their sayings that Abraham is their father; their religious zeal and their careful observance of forms and rituals avail them nothing. It declares that even

the strictest morality brings no blessing of salvation. It declares that they must be saved, if saved at all, just as the poorest and vilest must be saved, and this is still a stumbling-block to the Jews. Self-righteous men are still enraged against that doctrine and that Savior who saves sinners; but those who are taught, like this centurion, their poverty and need, rejoice that salvation is of the Lord.

C.

2 KINGS XX. 1-7.

"IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered."

Whatever may be the meaning of such expressions in the Scriptures as this to which our attention is called, one thing is sure, viz., that there is and can be no change in the mind, will or purpose of God. He is of one mind, and none can turn him; he is the same yesterday, to-day and forever. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "The Strength of Israel will not lie nor repent." "With whom is no variableness, neither shadow of turning." These portions of the inspired word clearly show that our God is immutable, and certainly show there is

no change in the knowledge, will, purpose and appointments of him who holds the destinies of all men in his hand. There can be no change in his knowledge; he must ever have known all things. He cannot know more to-day than from the eternity that is past. Nothing can transpire that he did not know would transpire before time was, else there is change in his knowledge and he is not immutable. There can be no change in his will or purpose from eternity to eternity, if we may be allowed that expression. If his will or purpose can be changed in any way he is not immutable, and therefore is not God. God forbid that such a thought as this should enter our mind.

We do not suppose that any one who is numbered with Old School Baptists entertains any question in his or her mind regarding the above remarks, but we thought it best to emphasize this truth in the beginning. But what then do such Scriptures mean as speak of the repentance of God? What does it mean that God should say to Hezekiah, "Set thine house in order; for thou shalt die, and not live"? And then, "I will add unto thy days fifteen years"? This was the testimony of the prophet Isaiah to the king. In these apparently opposite testimonies, as said before, it is sure that there was no change in the mind and will of God, and neither did Isaiah lie under a misapprehension concerning the word of the Lord in either case. In both testimonies of the prophet to the king, Isaiah was not speaking from himself, his word was the word of the Lord, both when he said, "Set thine house in order; for thou shalt die, and not live," and when he said, The Lord has added fifteen years to thy days. It has for a long time seemed to us that there was given to Hezekiah just that same experience that

all the tried ones of the Lord's people experience from time to time. The experience of sickness by the king, and the word of God to him by Isaiah that he should die, drove him to prayer and to confession. Our God heard his prayer, as he has said that he will always hear the cry of all his suffering ones. He bends down his ear to hear the crying of the prisoners, and to loose those who are appointed to death. Hezekiah was appointed to death, and felt the proof of it in himself by the sickness that was upon him. It is in such ways as this that the dear Lord brings all his servants to lie low at his feet and to call upon him in truth. This does not mean that he has ever been against them and now becomes pitiful to them and merciful at their crying, but that, having mercy and blessing in store for them, he will bring them to feel their need of it; he will be inquired of by the whole house of Israel to do these things unto them. Having favor for his chosen, he will so work with them that they shall come to feel their great need of it and to ask for it. It is true always that asking must go before receiving, seeking before finding, knocking before opening. The mercies of God are not bestowed upon men who do not want them and who are not hungry for them, but the hungry shall be filled, the sorrowful shall be comforted, the sick shall find the physician. In the daily experience, of which the above is but a sketch, there is no indication of change in our God; he loved us before and he loves us still; both the conviction of our need of his grace, and the bestowal of the grace, are equally evidences of his unchanging love.

In all christian experience, conviction of sin and the feeling of condemnation to death must be felt in the soul first.

To feel this is the work of the Lord. It is no falsehood when it is testified to the soul, "Thou shalt die, and not live." This word comes to the soul under the law, which says, "Thou shalt die." It is a true word that is then spoken to the soul, yet, after all, to that soul there is life everlasting reserved. God speaks to us as we are at the time when he speaks, but his thoughts are the same. Every minister of righteousness now declares to every such convicted sinner the same message: "Thou shalt die, and not live." We well remember that one, many years ago, in telling to us her experience, said that she came to the service careless, as she had come many times before, but then there was something different in the preaching. All at once every word was a word of cursing. (This was her own word.) All through the sermon it was the same, and she drew her veil over her face and wept and trembled. Again she came, soon afterward, expecting to hear the same, yet not being able to stay away, and took her seat in the corner behind every one else, with her face concealed again; but then, she said, "Every word was a word of blessing," and hope and joy sprang up. We have no idea that the last sermon was in anywise different from the former in itself, but to her it was as different as blessing from cursing. Every gospel sermon says to him who is under the law, "Thou shalt die," but every gospel sermon says to him who has come to the end of all his own strength, Fifteen years have been added to thy days.

It seems to us that Isaiah was the messenger of the Lord to Hezekiah in that time, just as every gospel minister is a messenger from the Lord to every soul with whom the Lord has dealings in mercy and grace. The first message to

the sister of whom we spoke just now was true, and the second message was also true, yet God, her God and Savior, was the same; there was no change in him, nor in his purpose of mercy toward her. Hezekiah's prayer did not at all change the mind of God, but the spirit of prayer in him was the very mind of God speaking in him. Prayer in no case can, or ought to, change the purpose of God. Who would dare to pray if the will of God could be thus changed? Who, at least, but a proud, self-confident Pharisee? Sure it is that His little children must be silent if prayer changes the mind of God, for they well know that they do not know what to pray for as they ought; and so in conclusion we will just add that all the change there is in answer to prayer is not in the purpose of God, but solely in the manifestations of his one purpose to his people, which seem to them to change just as day follows night, but all in strict accord with the one eternal purpose of God. C.

NOTICE.

If the Lord will, we shall expect preaching by our pastor, Elder H. C. Ker, in the Old School Baptist meetinghouse in Woburn, Mass., the fourth Sunday in May (23rd). Services at 10:45 a. m. and 2:30 p. m.

L. B. FORD.

CHANGE OF ADDRESS.

EVERETT R. Kinney has changed his address from Glens Falls, N. Y., to Schenectady, N. Y.

MARRIAGES.

By Elder J. P. Allison, at his residence near Sherwood, Oregon, April 8th, 1909, Elder Wm. J. Reeves, of Powes Kirk, Iowa, and Mrs. Elizabeth M. Adams, of Portland, Oregon.

OBITUARY NOTICES.

Amelia Argow Schade, wife of Deacon George Schade, departed this life Thursday, April 22nd, 1909, after a lingering illness of about four months, in the 64th year of her age. Sister Schade was born in Templin, Usmark, Prussia, July 2nd, 1845. When about eight years of age her mother died, leaving her without any home or any one to care for her, so she was obliged to seek employment wherever she could in order to provide the necessities of life for herself, and endured many hardships and cruel treatments from her employers in her childhood, which she endured without murmuring. When about sixteen years of age the gracious Lord revealed himself unto her as her Savior and Redeemer, and gave her a good hope through grace. She united with the German Baptist Church at Templin, Prussia, believing at this time that this was the true church. In the year 1870 she resolved to come to America, where she hoped to find the burdens of life easier, and at this time her brother, William Argow, was pastor of the German Baptist Church at Albany; so putting her resolution in action set sail for America, and was met by her brother William at New York. They came to Albany, and she united with the German Baptist Church of Albany, of which her brother was then pastor. Here she met brother George Schade, and they were united in marriage October 21st, 1870, by her brother, William Argow. Sister Schade remained a member of this denomination for some years, but finally began to feel that it was not her home, and after a long struggle she sought a home among the Old School Baptists, and was received by the Albany and Troy Church July 24th, 1898, and baptized by Elder D. M. Vail. Sister Schade has lived an exemplary life and was faithful to the profession she had made. Reticent by nature, she never murmured or complained, though her life was filled with trials and sorrows. She had suffered from poor health for many years, often being confined to her bed for weeks at a time, and yet without a murmur. She bore her last sickness very patiently, waiting for the end to come, having no desire but to depart and be with Christ. Sister Schade leaves a husband, brother George Schade, five sons and four daughters, beside the church and many friends and relatives to mourn their loss.

Her funeral was held from her late residence, 472 First St., Albany, N. Y., Sunday p. m., April 25th, and was largely attended. Burial was in the Pine Hill Cemetery, near Albany. By request, the writer tried to comfort the friends, using for a text Hebrews iv. 9, 10. Sister Schade had also requested that two hymns be sung in the German tongue. It can truly be said that a good woman is gone, a loving wife, a kind and devoted mother has been taken.

May the grace of God sustain all who mourn.

J. B. SLAUSON.

A. B. Medlan was born in Morgan County, Ala., Jan. 8th, 1825, died at his home in Young County, Texas, April 13th, 1909, of diabetes, making his stay on earth 84 years, 3 months and 5 days. He came from Alabama to Navarro County, Texas, in 1851, and moved to Young County in 1853, and settled on the place where he died in 1854. He was the first treasurer of Young County. The Lord gave him to hope and trust in his sovereign grace for the forgiveness of his sins, and he was baptized in the fellowship of Mt. Zion Primitive Baptist Church by Elder D. P. Thomas in 1880. He was ordained deacon of Mt. Zion Church the third Sunday in May, 1882, which office he used well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. His help financially to the poor and to the needy is seldom equaled. In 1882 he built and paid for a stone meetinghouse, furnished neatly and seated, which he presented to Mt. Zion Church. Twenty-six years later he donated one hundred dollars to assist in repairing the house, the roof having been damaged by a heavy hailstorm. In the year 1900 he donated two hundred and ten acres of good land to this church in addition to the plot he had donated with the church building. He was a man of peace; no bitter, loud or fierce language ever escaped his lips, and his countenance was that of great meekness, and honesty was conceded to be a most prominent feature in all his dealings.

He was married to Nancy Ellen Timmons, his first wife, in his thirties; she died Oct. 17th, 1878. After this he was married to Mrs. Bettie Willis, widow of George Willis, who died in Tennessee, and was a brother to Elder A. J. Willis, of South Pittsburg, Tenn. She survives brother Medlan.

Brother Medlan told me that he had asked his heavenly Master to let him go easily and quietly when he was called to the eternal world, and so it was, the Lord graciously answered this prayer. Brother W. B. Blackwood was with him several hours before he died, and watched every moment. Brother Medlan did not talk much, but seemed to want to rest, and stated that all medicine was useless in this sickness, for it was unto death and he would soon go. Early in the morning of Tuesday, April 13th, he showed signs of death, his breathing became heavy. Brother Blackwood helped to get him in another position and he soon fell asleep apparently. Brother Blackwood watched him, and he gradually, quietly and silently passed away. His death as well as his life testified to the power of the amazing grace of God.

The writer spoke of the life and character of the deceased, at his grave, and his choice hymn was sung, which was, "When I can read my title clear to mansions in the skies." His remains were laid to rest in the family cemetery near his residence, but no doubt the spirit of this man of God was delivered

into the hands of his almighty Shepherd. May the grace of our Lord Jesus be with his bereaved and afflicted widow and the step-grandchildren. The church has lost a great stay, the pastor a great helper, the community a noble citizen.

J. H. FISHER.

SISTER Polly Lyon, wife of brother Lonis Lyon, departed this life Feb. 7th, 1909, at the home of her son-in-law, B. F. Thornbury, in Elliott County, Ky. Sister Lyon was born in Lawrence County, Ky., Nov. 3rd, 1834, and was married to brother Lyon Jan. 5th, 1854. She received a hope in Christ, and joined Union Church of Old School Baptists the third Saturday in December, 1872, and was baptized by Elder Sannel Smith. Sister Lyon was one of the most pious christian women I ever was blessed to meet with; she was indeed a real mother in Israel. She was blessed with a bright experience in spiritual things, and enjoyed conversing on that subject. She was sound in faith, being a firm believer in the doctrine of salvation through Christ by grace alone. She never failed to fill her seat in the church when she was able to attend. She took great delight in caring for the Old Baptists at her own home, the doors of which were always open to them whom she loved in truth and for the truth's sake. The writer of this had been personally acquainted with her for more than twenty years, having served the church of her membership as pastor for the last fifteen years, and during all this time I never saw any difference in her. She greatly enjoyed the fellowship of her brethren, though she spoke of her unworthiness. Her husband found in her all the qualities of a perfect helpmate, being to him all that a true and devoted wife could be to her husband. She was also a kind and loving mother, a good neighbor, always ready to relieve those who were in need. Sister Lyon had been in very poor health for several years, yet she never murmured, and looked forward to the time of her departure without fear or dread. She was attacked with pneumonia, and passed away in eight days, to receive her reward; to wait and hope no more, but to enter into the enjoyments of the blessed inheritance reserved in heaven for all the election of grace, unto which they are begotten and predestinated.

There was no funeral at the time of her burial. She leaves her husband and children, together with the church and her many friends, to mourn her departure, yet we sorrow not as those who have no hope, for we are comforted in the hope that she shall awake with His likeness and be satisfied.

May God give grace to the bereaved, that they all may be reconciled to the will of him who works all things after the counsel of his own will.

J. E. THORNBURY.

RATCLIFF, Ky., April 30, 1909.

Mrs. Drusilla E. Graham departed this life, to enter into everlasting rest and peace, at the home of her daughter, Mrs. Calvin English, Dec. 16th, 1908, at Mardela Springs, Wicomico Co., Md., at the age of 69 years, 1 month and 13 days. Her end was peaceful. Her health had not been good for years, yet she led quite an active life, and her family did not anticipate that the end was so near. She retired the evening before her decease at her usual hour, seeming about as well as usual, and was found by her daughter, when she went to call her for breakfast the next morning, still and cold, without evidence of the least struggle, having apparently passed away while asleep. She was baptized in the fellowship of the Rewastico Church, in Wicomico County, Md., about fifty years ago, by Elder Geo. W. Slater, who at the time was pastor of that church. She continued a steadfast, faithful member of the same during all her life. She was married to Mr. Levin Graham, Sr., about fifty-one years ago. He died about eight years before she did. She leaves two sons and one daughter, two stepchildren, a number of grandchildren, one sister and three brothers, beside other relatives and the church, to mourn the loss of a good mother, an affectionate sister and a faithful member of the church, but we mourn not as those without hope, for we believe her eternal dwelling-place is with the Lord. I miss the dear sister sadly. For twenty years I have stood in the relation of pastor to her, and she was a good, true friend and helper to me in my service of the church. Her seat was always filled whenever it was possible for her to be at the meetings, encouraging by her presence and a cheering word in many a weary hour.

A. B. FRANCIS.

DELMAR, Del., April, 1909.

John Fairclough was born in England, April 23rd, 1836, and died at Salt Lake City, Utah, March 29th, 1909, making his stay in this world 72 years, 11 months and 6 days. The Lord called him to the knowledge of His power to save sinners when but a lad, but for some unknown reason to us he never joined the church. He came to this country when nineteen years of age, and soon afterward he saw a copy of the SIGNS and at once became a subscriber, reading it to the time of his death. His second marriage was to Mrs. Whitehead, of St. Joseph, Mo., two years ago, and she was indeed a lovable companion to the end. They had resided in Twin Falls ever since their marriage. On March 1st she went with him to Salt Lake City, Utah, for the benefit of his health, but it pleased the Lord on the 29th of March, while at that place, to call him home. The prayer of his heart was answered. She went with his remains to St. Joseph, Mo., where he was buried beside his first wife. He leaves beside the widow, a sister in England and many friends to mourn their

loss. While I knew Mr. Fairclough but a few short months, to know him was to love him as one born of God. He was always thoughtful regarding the comfort of others. It was through the dear SIGNS that my daughter and I met him soon after our arrival in Twin Falls.

May the Lord comfort and bless the bereaved widow in this her great loss.

(MRS.) T. M. GRISSOM.

TWIN FALLS, Idaho, April 22, 1909.

Mrs. Maria Livingston, of Schoharie, Schoharie Co., N. Y., died May 1st, 1909, aged 90 years. Her maiden name was Kniskern. She was the wife of Peleg Livingston. The cause of her death was old age, with heart trouble. She died at the home of her brother, Calvin Kniskern, with whom she had lived several years, who is her only near relative living. She was baptized, I am told, by an Elder Hart, uniting with the Old School Baptist Church at Schoharie Hill, N. Y., about sixty-five years ago. Sister Livingston was esteemed very highly as a sound, consistent Old School Baptist, and lived in the love and fellowship of the church until called by her heavenly Father from time to eternity. I have had many pleasant visits with her during the last thirty-two years. I had a good visit with her not long ago, and found her trusting and resting in the finished work of Christ her Savior.

The writer spoke at the funeral, which was held at her brother's home Monday, May 3rd, a goodly number of neighbors and friends attending. May the Lord comfort all who mourn, is my desire.

D. M. VAIL.

John S. Fenton, son of Julia A. and the late John C. Fenton, died Dec. 3rd, 1908, 1216 N. Fifty-seventh St., West Philadelphia, Pa., in his 31st year. While not a member of the church, he was given to leave evidence of a hope in the mercy of God through Jesus Christ by his conversation with members of the church when they were visiting mother's home. I saw him just before he passed away and asked him if he was afraid to die, and he replied that he was not. I then spoke of a member of the church and his talk with her, and his reply was, "She is a good woman." I feel to say I believe he has gone to that inheritance that awaits all the redeemed of God.

Funeral services were conducted by Elder B. F. Coulter at the above address, and also by Elder Silas H. Durand at the Old School Baptist meetinghouse, both speaking words of comfort to the sorrowing, after which the remains were laid away in the burying-ground.

May the God of all comfort minister to them that mourn.

His brother,

J. M. FENTON.

M E E T I N G S .

THE Baltimore Primitive Baptist Association is appointed to be held with the Ebenezer Church, in Baltimore city, commencing on Wednesday, May 19th, and continuing three days. Those coming to the city on Tuesday p. m. will go to the meetinghouse, Madison St., near Calvert, which will be open from 1 to 5 p. m., where the friends will meet them and provide places of entertainment. Those coming to Union station, Pennsylvania R. R., will take any car going south on Charles St. and get off at Calvert and Madison. Those coming to Camden station, B. & O. R. R., take cars marked St. Paul St., and get off at Calvert and Madison.

By order of the church.

JOSHUA T. ROWE, Pastor.

THE Delaware Association is appointed to convene with the Bryn Zion Old School Baptist Church, near Kenton, Kent Co., Del., on Wednesday, Thursday and Friday, May 26th, 27th and 28th, 1909. Those coming Tuesday afternoon before the meeting, stop at Clayton, where the north and southbound trains will be met. Daily train service will be had from Clayton to the meeting by the southbound morning train from Clayton to Kenton, which leaves Clayton 9:55 o'clock a. m., stopping at Baptist crossing each day of the meeting. Also the northbound afternoon train will stop at Baptist crossing each day of the meeting to receive passengers, &c.

A cordial invitation is extended to all of our faith and order to meet with us.

B. E. CUBBAGE.

THE Delaware River Old School Baptist Association will be held with the Southampton Church, Southampton, Pa., June 2nd, 3rd and 4th, 1909.

THE Warwick Old School Baptist Association will be held with the New Vernon Church, New Vernon, N. Y., June 9th, 10th and 11th, 1909.

O. & W. trains from the north will be met at Winterton Tuesday afternoon before the meeting, and Wednesday morning. Those coming from the south and New York Tuesday will take train leaving West Twenty-third St., New York, (Erie R. R.) at 4:25 p. m. Get tickets for Howells. Train leaving West Twenty-third St. at 7:10 Wednesday morning will also be met at Howells. Any coming from the west via Erie R. R. will please drop H. S. Collard, Winterton, N. Y., a line, saying what train they will use, and they will be met at Howells. A cordial invitation is extended to all of like precious faith to meet with us.

H. S. COLLARD, Church Clerk.

NOTHING preventing, there will be a two days meeting held in the Old School Baptist meetinghouse on Schoharie Hill, June 15th and 16th, 1909. Those coming by rail to Howes Cave drop a card to Geo. A. Miers, Schoharie, N. Y., R. F. D. No. 3. Those via Schoharie write Mrs. Heleu Kinney. All lovers of the truth are welcome. GEO. A. MIERS.

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11:00 A. M.

2:30 P. M.

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C H U R C H .**

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H. SEWARD, Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

DAYTON, Wash., Jan. 21, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—My mind seems to be entirely overcome this morning upon the vital principle, love. I have spent a very restless night as regards the natural man, but the spiritual man has been renewed in strength through my mind having been led into this wonderful field of love. I have had an interest in this love for thirty years, but my mind was, as it seemed, permitted to dig deeper into this rich treasure last night than ever before. All that I know of the things of the Spirit has been given me by experience of the deep things of God. I have been trying to tell to my brethren the value and glory of this love for nearly twenty-five years, but have made a complete failure, when my weak efforts are compared with the value of love. The text upon my mind, by which we must be tested whether we have passed from death unto life, is this: “We know that we have passed from death unto life, because we love the brethren.” All mankind can read this declaration, but do all men believe it? Now here is the standard by

which all are to be tried. But what is love? The word says, “God is love,” and he therefore that is born of God is born of love, and loves, because God is love. And no man, said Jesus, can come to me except the Father (love) draw him. And every one who has been taught of the Father comes to him. Now let us try ourselves by this rule and see whether we be in the faith. This taking heed to myself, dear brother, is what has led my mind into this subject so deeply. I have always walked softly, or tried to, for the reason that I have felt a deep reverence while walking upon such holy ground; but my experience during the past year has led me in deeper waters than before. The circumstances which have surrounded me have caused an uneasiness of mind, and a fear that all my past evidences have only been the craftiness of that old serpent, the devil, which deceived our mother Eve, and so grievously assaulted our dear Jesus, and that my soul had been led into the wilderness to perish. This has caused deep restlessness, and a searching, and the standard was raised to test my soul to see whether or not the work that I have hoped has been done for my soul was real. Do I love the brethren? My

soul could quickly answer, Yes. Well, then, why should I fear? Perfect love casteth out fear. It is thus we must be tried as gold is tried; we must go into the furnace with the fire heated above what it is wont to be. These exercises last night called my mind back to the beginning of this marvelous work with me. I have never before written an account of my experience, but it seems necessary here to give you a sketch of it at least.

My parents were among the captives in Babylon, and I was born and raised in Babylon, and when born of this love that I cherish so I was for the first time in my life made to see and to be dissatisfied with the people I was with. I suppose I was the most ignorant of any one who ever lived. I tried to conform my feelings and exercises of mind to theirs, but the more I tried the deeper I seemed to sink in despair. I truly felt to be one alone. My mind became so burdened that it seemed impossible for me to live long. My sleep went from me. Here I came into fellowship with the church as described in the Song of Solomon. While I lay upon my bed my Beloved knocked at the door. Why did I not arise at once, and not raise the argument that I had put off my coat and how should I put it on? But my sleep left me. Why did it leave me? Because this was the work of God, and God is love. Here love first began its work, and it was a vital work. "Thy people shall be willing in the day of thy power." So I, in my distress of soul, arose and opened to my Beloved, and he was gone. O what sadness! I saw him not. But while he was gone, he had left the myrrh which was on his hands upon the opening of the door; this was love. When I took hold of the door it clung to my hands, and O how sweet were the promises. While it seemed there was no

one like me, yet I kept begging for Him whom my soul loved. I was acquainted with almost all the religious orders of the day; I went to them all in search of him, and all were to me just what Job's friends were to him. All the comfort I could get was while reading the experiences of the prophets and apostles. How I did desire to meet just such as they were. I wanted to tell them how I loved them. But this I thought was too good for me. I had heard of the Old School Baptists, but they had been described to me as a people who were narrow, and I did not want to see them. I was hunting a people like the prophets and apostles. I knew all the denominations around me but the Baptists, and I did not want to find them, so I had given up all hope of finding the people that I desired, and was trying to pray God to reconcile me to my lot. I felt that the time would not be long ere, as I hoped, I should meet all the prophets and apostles and the dear Jesus in a better world. One night while at home with my family and my step-grandmother, who was making her home with us, and who was of the New School Baptist order, a neighbor whom we called Aunt Jennie Linton came in to see us. It was a cold night, not only outwardly so, but also as I felt in soul. The two old mothers got to telling of the dealings of the Lord with them; they called it experience. This was the first time that I had ever heard of the like. The old mother Linton told of her people and her brethren. Light and warmth broke in on my soul after five years of searching for some one who felt as I did. When all hope seemed gone the Lord led me to the light. When she told me she was an Old School Baptist it caused a desire in me to see more of them. She informed me that a few of them held regular

meeting on the second Sunday, among the hills, twelve miles from us. I then spoke to my father of their meeting, and that I wanted to go. It suited his feelings to go with me. On Saturday morning we started to find them. We had but little trouble in finding the place; it was a schoolhouse. When we entered the room we saw six or eight persons. All had silver locks on their heads. And there was another place in my journey where I set up a monument. To this my mind last night went back. I felt a holy reverence take hold upon me while sitting in the presence of that little congregation and listening to their godly conversation, and when the Elder arose and spoke of his trembling soul feeling such a deep reverence as he stood before them in the presence of God to declare the glorious gospel, he reached out by his words and embraced me in the bosom of his love. I could but think of Lazarus in Abraham's bosom. Here I was now where I had unceasingly prayed to be for five years. Now my chief desire was to feel fit to cast in my lot with them. What caused this desire? It was love, wonderful love, so strong that nothing was able to separate me from it. All his people are taught of the Lord. And "every man therefore that hath heard, and hath learned of the Father, cometh unto me," said the dear Savior. I lingered, and wrestled, and tried to feel worthy to unite with that loving and well loved band, but the more I tried to feel worthy the more unworthy I felt. At last this glorious love so overpowered all my powers that I was made to throw all my unworthiness upon those dear brethren, and ask them in love to bear with me what few days I had to spend. To my great joy and comfort they seemed delighted to bear with and help me bear the burden, and on the third

Sunday in June, 1881, my father and I were baptized in the fellowship of the Old School Baptist Church called Little Rock, in Saline County, Mo. In my mind there was another stone set up in my pilgrimage. I truly felt when raised up out of the water, to breathe the sentiment of the poet: "O how happy are they who their Savior obey." This was twenty-eight years ago. But this was only the beginning of trials by which I have proven the eternal love of God, which is the evidence of our change. I then knew nothing of discipline or order of the church; I wanted no more, I was perfectly satisfied. It was a heavenly place to me. The brethren were so loving; it seemed that they were all of one mind and one heart. I firmly believed they were all one with the Father.

Here begins my call to the ministry, if indeed I have been called. I had no thought at all of trying to preach, or of the brethren having any such thoughts of me. I did feel impressed in heart to unbosom myself concerning the wonders of his love, which had so wonderfully led me out of bondage into peace and liberty with the dear saints. I suppose the dear brethren understood me better than I could understand myself. One day, after the Elder had gotten through preaching, he asked me to speak to the church and unburden my mind. The reason was, I suppose, that I was so overcome that I could not control my feelings. So for a few moments I tried to tell the brethren of the love of God which passeth all understanding. This, my first attempt to speak in the name of the Lord, is very much in my mind now. To see the tears flowing from the eyes of those dear old saints while this poor, stammering tongue was trying to lisp the undying love of God, which is the tie that binds our hearts, is

touching to remember. From that time the brethren insisted that I should tell them the same things, although none of them had as yet breathed to me that they thought I was called to preach the gospel. They only asked me to speak as my mind was led. About this time other brethren who had visited us and heard me began to ask me to visit them and talk to their churches. Now, dear brother, here comes the greatest cross that I had ever met. I was very timid about trying to talk to the brethren at home, and to visit other churches and try to speak was more than I felt I could do; but my own brethren counseled me to go if the churches wished me. Then, to help me, the brethren at home as a church gave me license to exercise my gift and to preach Christ wherever God in his providence might cast my lot. This was the first that I knew or thought that the church had any thought about my preaching. Such a title was too much for me. At that time it was hard labor for me to use the word "brother." Dear brother, you fully told my feelings in your last editorial, when you spoke of the sacredness of this title, and of how hard it was for you to use the word, and of how hard it is for the young and tender babes in Christ to use such a word. But how much more humbling to use the word "minister," concerning ourselves. I have now been ordained nineteen years, and still the title "Elder" makes me feel very little. While the desire of the brethren was to encourage me by what they did, it was more than I felt I could bear. Then I thought I would speak no more in the name of the Master, for I thought the brethren were deceived in me. Come, all who may read this, tell me, has it been thus with you? Have you at the throne of grace tried to promise your God that if he would forgive you

for making this effort you would never reproach his name and cause again, as I did the first time? But this was not the last time, for I have been foolish enough to continue to make such promises, after breaking hundreds of them. But to go back to this first promise. The words rang in my troubled soul: He that denieth me before men, him will I deny before my Father. "If ye love me, keep my commandments." He that putteth his hand to the plow, and looketh back, is not meet for the kingdom. And, It had been better never to have known the way of truth than to turn back. Such declarations as the above so pressed my soul that I hardly knew what to do or where to go. To turn back was to turn from love and from all I could hope to possess, and to go on seemed to me to bring disgrace upon the cause and to be an offense to my brethren whom I loved. So I found that in the trial of this love there must be a crucifixion of the flesh. Now in this perplexity of mind Satan persuaded me to believe that there was nothing real in it, and that in my own imagination I had become attached to the brethren, and that it was only natural love and that I had given way to my natural feelings, and that I had made them believe that I could preach and tell them of the divine love when after all I knew nothing of it. Then the thought that the only thing to do was to separate myself from them and move off into a new country. Satan suggested, You are young and just starting in life, and are blessed with a faithful companion, and that will enable you to fulfill the solemn obligations which you made to love and maintain her as long as you live. This reasoning suited my feelings, so I sold my little property, and, like poor Jonah, paid my fare to a place where my mind could be at rest.

Here I must mention a little circumstance which to me seems like a great mountain. Father lived at that time in the town where I was to take the train for the Pacific country where I now live. That morning before taking the train I went to my father's. Elder Moore was there. He had been a father to me in all my tribulations, and his counsel was always kind and meek. I want to say, though now he sleeps, that he was a father in Israel to me indeed. He accompanied me to the train, and as he took me by the hand his last words were, "You can run from my presence, but you cannot run from Him who has called you to the work." My last words to him were: "You believe that our God is a God of purpose, and is a sovereign who is able to perform his will?" "Yes, dear brother," he said, "that is why I hate to see you fight against him." This ended our talk and my presence with the saints at that time. But as we sped on (I say we, yet I was all alone so far as any acquaintance was concerned with any one on board) Satan yet accompanied me, and I was very jovial and much enthused at my prospects for the future. I could not help telling Satan that while I could not see the saints, nor talk with them, I still could not get my mind from them, and could not help feeling that I was leaving all that I could hope to possess. But he told me that all this was only natural. Only look, he said, into the future, and these feelings will leave you after you get to your new home and see the opportunities for poor people to get themselves comfortable homes for this life. After four days and nights the conductor informed me that my station was reached; so I had arrived at the promised land. But a very high fever was upon me, for I had taken a severe cold crossing

the mountains; I was twenty-two hundred miles from the brethren and from wife and children, very sick and knew no one. I had an old friend sixty-five miles from the station, and he must be reached by stage. I obtained a room at the hotel, and the third day I felt able to try the trip to my old friend's home. At that time my old counselor, Satan, seemed not to have much trouble to soothe my afflicted mind. At three o'clock in the morning I took the stage, and at four in the afternoon I landed at the home of my friend, and they were friends indeed. I was with them three months before I was able to get away, and they were like a father and mother to me. Would space allow, I should like to mention many things here which would show my crooked and rebellious nature, and the loving hand of Providence so mercifully shown me in my rebellion. The prophet said, They shall be all taught of God, and I firmly believe they are. He moves in a mysterious way his wonders to perform. I could not at that time believe in the absolute predestination of all things, and really believed that if the Lord's people would be good he would bless them. Now right there I was made to see and know that he had blessed me, who had been as rebellious and disobedient as the Lord would let me, and through his blessing I trust that my stubborn heart was made willing for his will to be done in earth as it is in heaven. So from that day to this I try to thank and praise his name for every good thought and act. I feel that the blessing bestowed causes the thought and the act; the fruit is only the evidence of a gracious season. The sunshine and the rain must come or there can be no fruit; so also must the light of the Spirit and the showers of grace come into the heart before praise can flow out. It is

God that works in us both to will and to do of his own good pleasure. This is what I learned of God's sovereignty and predestination of which I spoke to Elder Moore when I parted from him. I lay on my back in my room, a window on each side, east and west; the house was in a narrow valley, but one that was very rich; there were great mountains on either side. The mountains were full of mines, but nothing grew upon them to sustain life, so the freight wagons were going daily from the valley loaded with provisions. Thus God, as I hope, taught me a wonderful lesson there: he made me see how necessary it was that there should be valleys in the promised land. The Israelites were told that the land which they were to possess was a land not like Egypt, from which they came, a low, flat land, a continual plain. In their land of bondage there were no ups and downs. So in our travel toward Canaan the soul is under the vail of condemnation, and this condemnation abides constantly upon the soul; but in the land of promise there are hills and valleys. Sometimes we are upon Pisgah and sometimes in the valley of Achor. But the lesson taught me while on my bed was, the necessity of the valleys, for while on the mountain we produce no fruit, for it will not grow there. Jesus said, "Herein is my Father glorified, that ye bear much fruit." So if we bear fruit we must go into the valley of suffering, for it was through suffering that Jesus learned obedience. I was made to rejoice in tribulation which worketh patience, for this is what it seemed I needed above all things.

As a child of promise, God had promised me all things good, both in time and eternity. Then why art thou so disquieted, O my soul? Wait on the Lord, for he has promised that you shall not be

tempted above what you are able, but with the temptation he will also make a way of escape, that ye may be able to bear it. He has promised to bring us off conquerors, and more than conquerors, through him who loved us and gave himself for us. I learned that he was God, and that he ruled in the army of heaven and among the inhabitants of the earth. Whither should I go from his presence? Paul uses the text of which I am writing in this way: "For the love of Christ constraineth us." So I feel to say that the love of God constrained me, not in a tyrannical way, as some say when his children speak of his power to work his will; but in my rebellion he was so merciful and compassionate, he ravished my soul, he conquered my rebellious nature, and I was made in joy to say, "Not my will, but thine, be done." And at that time my prayer was changed, and I was constrained to say, If it be thy will that I should be made a reproach in the world for thy sake and the gospel's sake, Lord, give me thy presence and grace and love, and I will try to follow thee; and I returned to the little band that I had left. O how glad I was to see their faces again, and to clasp their hands in token of that love which is our evidence that we are His. From that day to this I have been trying to tell of this love, although not yet free from rebellion, for I still feel that I am unfit to assume such a high calling as that of an undershepherd. I have tried as hard to stop as I have tried to preach, but the reasons are different. I try to preach because I love the gospel, and I want to leave this world trying to tell of its glories. I try to stop because I fear that my weak and stammering efforts are more of a detriment to the cause of my dear Lord than they are of profit.

Now, brother Chick, this is a faint ef-

fort to sketch the exercises of my mind up to the time mentioned. I had no thought of writing as I have, although I have been requested by some of my brethren to write my experience for the SIGNS, but have not done so until now, for the reason I felt it was too poor, and that it would not be of use to any one. At times it all seems blank to me, but at other times it seems to be all in all to me. At times it seems as if I can see the love of God to me so plainly manifested that I could say with John, "We know that we have passed from death unto life, because we love the brethren." While my nature has been everything that was evil, so far as it could be, and strife has occurred, and false prophets have risen up, and grievous wolves have broken in and scattered the sheep in many places, and some have been led off after deceivers, yet I still love her courts, I love her solemn feasts. If I should forget her, may my right hand forget its cunning and my tongue cleave to the roof of my mouth. Yes, let me dwell with her, let her sorrows and reproaches fall on me, and when no more here, let me rest in her bosom in glory, for Jesus' sake.

Yours in love, J. T. BARNES.

VICTORIA HOSPITAL, LONDON, Ont., April 11, 1909.

ELDER F. A. CHICK—MY PRECIOUS BROTHER:—Truly I am very sorry that I have been so neglectful in writing to you, and I trust that you will forgive me. I thought when I entered training that I would write to you often, but it is so different from what I expected. How often we are disappointed in our plans! There is only One who knows what the future has in store for us. The Lord has blessed me with health and strength, and I should be thankful, but I am often filled

with fear lest I wander in the broad way which leads to destruction. Most of my time is occupied with things of this world, and seldom is my mind stirred up to meditate upon the things of our Father's kingdom; I feel that I am a backslider. Will it ever be again with me as in the days of my first love, when all was peace and love and joy? I feel now as sister Bonnie did when she wrote:

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

Yes, when left to ourselves we will naturally follow after the things of this world. I often wonder why it is so. Life is only short, just a few days compared with eternity, which lasts forever and ever. O that I might first seek the kingdom of heaven, and all other things will be added unto me. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If we could only have faith to trust in the Lord at all times and for all things, but no, we forget the source from whence all things come.

I tried to write this letter last Sunday, but failed to finish it; truly it has become a great task for me to write. I wish it were now as in days that are passed, when I could not be still, but was filled with praise to his holy name. Now my harp is hung upon the willows, and I cannot sing the Lord's song in a strange land. Could any one become so cold and indifferent as I, and yet have a knowledge of grace? What has the past all been, a delusion? I trust not. The precious promises I cannot give them up. I will put a new song in your mouth, a song of praise unto our God; and as I go back

I trust my heart was tuned to sing the new song, which the Lord puts in the mouths of his children.

I inclose letters of a precious young friend; they are good to me and I wish to share them with others, if they meet with your approval. Please pardon all I have written amiss, and may the Lord bless you, is my prayer.

Yours in hope of life eternal,

LOLLIE M. CAMPBELL.

APPIN, Ontario, Sept. 16, 1908.

VERY DEAR FRIEND:—I thought when I received your letter that I should answer it soon, and here it is within one day of a month and I have not done so yet. Many times I have thought of doing so, but when I would have time I felt too miserable to attempt it, and I feared lest I should make you to be down-cast also.

Since coming home from London I have been very well. O what a blessing it is to have good health, and yet my poor heart is so ungrateful for it all. O that I might praise His name for all these wonderful blessings bestowed upon me; every moment I have reason to praise his name. I am so unworthy and so undeserving of all these blessings, yet he who is the Giver of all good gifts has looked upon me in mercy and spared my unprofitable life so far.

One week ago last Thursday we had Elder Ker to preach in our meetinghouse. I met him at the 3 o'clock train, and then we called for mamma and went on to the meetinghouse. He returned with us and spent the night. I did enjoy the meeting very much, but I said nothing to any one as to whether I had enjoyed it or not, and when coming home mamma and

Elder Ker were talking, and she said that she and every one else to whom she spoke had enjoyed his preaching that afternoon. He turned to me and said, "Yes, even Eliza enjoyed it, although she did not say so. Sometimes we are betrayed when we do not know it." Surely this was the case, for I had hardly dared think that I had enjoyed it, for to enjoy preaching we must understand it, and to understand it we must experience it; at least it seems to me that way. But that day he spoke of love, and it seems as if that is my only ground of hope: the love I have for the brethren. We are told, "We know that we have passed from death unto life, because we love the brethren." O may I grasp that precious evidence, or am I deceived and deceiving others? God forbid. If I am not what I profess, may I in all humbleness be made to confess it, and may all see me as I am.

Have you any hope of being out to the meetings? Elders Chick and Coulter are expected to be there, but God alone knows what the future may bring forth.

But I must stop, although I feel that I could write on and on. I will write again before the meeting. I still think of you and love you.

ELIZA McDONALD.

APPIN, Ont., Dec. 7, 1908.

VERY DEAR FRIEND:—I have been thinking of you so much of late that I could not refrain from writing you this morning. Why I feel this desire to write I cannot say, but God knows, and may it be to his honor. If I write anything that will prove of comfort to you it will be of God's mercy.

I missed you very much at the meeting. We went to your home for dinner

on Monday, and I felt lost without you. On Sunday night I was at Flo's, and after retiring I was thinking of you and wondering why it was that one so unworthy as I should be permitted to hear the word of God as it was proclaimed by his ministers, and that you, who are so much more worthy of these blessings, should be shut out from it all and cast out in the world that knows not of your heart-aches because you desire to live a life entirely devoted to the honor and glory of God, and that would scoff at you were you to tell them that your hope of salvation is entirely in the mercy of Jesus, and that he alone can wash away the stain of sin. As my thoughts ran along in this line I was made to feel, surely "God moves in a mysterious way." Then again I was made to question, Why should this all be so? and the answer came:

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

I wish I could tell you all the good things we heard, but the words are all gone; however, I feel that the power with which they came has not left me. I enjoyed the meetings on Sunday afternoon and Monday morning more than I did the first part. But that was not the fault of the Elders, but because of my own cold, unruly heart. I have heard you say often that you felt as a little child, and I think I never felt so much that way before. I was tired of all the vanities of this world, and longed for rest, and felt like a little child alone and lost, and crying that it might be taken home. I feel I have no home here in this cold, hard world; all things here will soon pass away. I feel that vain is the help of man. I am helpless and alone,

Jesus can save; but I am sick and blind, and cannot go to him, yet I know that he can come to me; he can bind up the broken-hearted. My very heart and flesh cry out, O living God, for thee.

Elder Chick came down to Ekfrid and we had meeting Tuesday afternoon, which I enjoyed very much, and desired much to have a visit with him, but he had to go on the other way from the meeting in order to meet Deacon McAlpine.

When I started I only intended to write you a little note. I hope, my dear, you will pardon all the many errors, which are in this as in all my letters. You have always been so charitable to me, and I do not deserve it. Now if we do not meet on Sunday write me whenever you feel like it.

ELIZA McDONALD.

APPIN, Ont., April 7, 1909.

DEAR FRIEND LOLLIE:—I have been thinking much of you of late, and of writing to you. I have tried to dispel that desire, but to-night in order to relieve my mind I am going to make the attempt to write just a little note by way of remembrance. How have you been getting along of late? I hope the Lord has blessed you with his presence, and that he has led you into green pastures and beside the still waters. This morning I was standing on the porch just after the rising of the sun, and O how beautiful all nature seemed; the fields were all covered with a coat of green, and the birds were singing so sweetly I rejoiced in the beauty of it all. Then I looked up to the sky and at the sun, but the sun was so bright that my eyes immediately became dazzled. I thought, How beautiful it is when the Sun of Righteousness arises with healing

in his wings, and then the thought came that we could not gaze on him any more than we can on the sun in the sky. Here we see in part and know in part, but in the great beyond the saints shall see as they are seen and know as they are known; they shall see him face to face. It seemed sweet to me to think of this for a time, then I feared it was all but vain imagination, and thought that I should not speak of it to any one; but since I have started writing it has come to my mind and I have written it.

I suppose you have heard of the prospect that Elder Ker will come to the May meeting. I am looking forward to the pleasure of attending it, but the Lord alone knows what may happen before that time to prevent. I feel very hungry to hear preaching, and have longed much for a letter from you if it were only a line in remembrance. I enjoyed those letters of Bonnie Chick's in the last number of the SIGNS, they were so filled with love; I have read and reread them. I suppose you do not expect to be able to attend the meetings. I heard yesterday that Elder Coulter is expected also.

I am the same poor, fickle-minded creature; sometimes I think it is best to let others decide for me, and then again I feel I am too unworthy to have anything that comes from my pen in the SIGNS; but I desire to bear whatever the Lord sees fit to place upon me, if by so doing the saints of God may receive comfort. I think you will understand how I feel.

I think you can tell from what I have written the state of my mind, and hope you will overlook all my weaknesses, for I am so young in years and have but little wisdom.

Your loving friend,

ELIZA McDONALD,

FRAGMENTS.

I AM thinking of what reason I can give for the hope that is in me that I have been born of God, redeemed from sin, and am an heir of glory. I am often tempted to doubt and question the validity of this hope, yet the evidences upon which this sweet hope rests must surely have been given me from above. It is in my mind at this time to look these evidences over, and while I shall try to recall and examine what I have hoped were evidences of divine life in my soul, may the Spirit witness with my spirit that I am one of the children of God, and may the testimony which I may be enabled to give be blessed to the strengthening and comforting of other doubting souls. I shall not try to speak of these evidences in the order in which I have experienced them, but as they may be brought to my mind while I write.

Belief. This appears to me just now as one of the strongest and clearest evidences that I am a child of God and a subject of grace. I believe in God and in his Son Jesus Christ. I see that belief in my soul, fixed and settled there by a power other than my own. I did not cause it to be there, and I cannot remove it. I see at times in my mind (it must be my carnal mind) all the questioning concerning God, and all the opposition to the doctrine of the Bible which infidels express, yet my belief in God, in Christ and in the truth of the Scriptures, is not in the least degree shaken or disturbed by them, nor is my love for all which this sweet belief embraces affected in the least degree by this opposition of my carnal mind. This has often been a cause of wonder to me. I can see by this, as also by many other things, that it is not by natural reasoning that this holy belief is produced, nor upon natural

evidences that it is founded. Natural arguments with reference to the things of God, for or against, do not reach to the secret place of this spiritual belief, nor do they affect it in any way, although they may and do affect our rest and enjoyment in it. In the Scriptures I find this true belief delineated, its characteristics described, its cause and origin declared, and all that attends and follows it in our experience detailed and explained, even to the very opposition to it which exists in all the world, and which we realize in our carnal nature. I find it taught in the Bible that it is by the working of the mighty power of God, which he wrought in Christ when he raised him from the dead, that any one truly believes in Jesus; (Eph. i. 19, 20;) that it is given us to believe in him; (Phil. i. 29;) that faith is the evidence which causes our belief in Jesus; (Heb. xi. 1;) that faith is the gift of God and a fruit of the Spirit, and that Christ is the author and finisher of it, both as a spiritual grace and as a system of doctrine and order. He that believeth on the Father and the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life. When I think of the love which is inseparable from this belief in the dear Son of God, and which distinguishes the belief of a christian from the belief of wicked men and devils, I find that belief and love are one and the same evidence of divine life in the soul, and my heart is lifted up in praise to the blessed and precious name of Jesus.

“DEEP calleth unto deep.”—Psalms xlii. 7. What a wonderful expression is this. The judgments of the Lord are a great deep. Into that great deep the dear Savior went down in order to save his people from their sins, while all those

judgments, like waves and billows, went over him. It was under the awful weight of that unspeakable sorrow in the garden, and that terrible anguish on the cross, when the Father forsook him, that he said, “Thou hast laid me in the lowest pit, in darkness, in the deeps.” It was for his people that he cried, “Save me, O God; for the waters are come into my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.” “Out of the depths have I cried unto thee, O Lord.” Have these cries of Jesus been lost in the ages that have passed since they were uttered? Have they been swallowed up in the infinite atmosphere about us and forgotten, like the multitude of other cries that have gone out upon the air since the world began? No, not one of all the cries of the dear Savior to his Father was ever lost, was ever forgotten, was ever in vain. They have all been preserved for an infinite purpose of love and mercy. As all of his tears were put into the bottle of God’s remembrance, and are in his book, (Psalms lvi. 8,) so all the depths into which the Savior went down, and out of which he cried unto the Lord, have been laid up in storehouses and preserved for use in time to come. Psalms xxxiii. 7: “He gathereth the waters of the sea together as an heap,” and brings them over his people, causing them to cry unto him, as he brought them over Jesus and drew out from his agonized soul the cry, “Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.” When the Lord calls his people he makes them to know their sinful and lost condition, and to feel the just judgments of God against them on account of their sins. Then they go down into the depths, each one feeling to be lower than any

one else has ever been. Then they do business in great waters, as they feel the waters of affliction and the waves of God's wrath coming over them. It is then that they "see the works of the Lord, and his wonders in the deep." They see that God is just in condemning them, and cannot see how he can be just and save them. They cannot see how a guilty man can be just with God. Then they cry unto God out of these terrible depths for mercy, and to their wonder and joyful surprise they hear an answering cry, and learn that another has felt all the pains and bitter anguish that they are now feeling, and that he cried unto God out of the same depths ages ago. Now deep is calling unto deep at the noise of God's waterspouts; now the poor soul finds the language of Jesus, when he cried out of the depths, just suited to express his own condition, and there is felt by him a strange and unexpected relief as the words of Jesus sink down into his heart. As the whirlwind, in which the Lord has his way, comes down upon the waters, tearing them up and gathering them together as a heap, and causing the waterspouts to rise up with terrible noise to the clouds, disclosing the awful depths, then it is that the deep into which the dear Savior went down under the wrath of God, calls unto the deep into which this poor soul is sinking down, and to his unspeakable wonder he finds his own feelings told in words of the inspired Scriptures of truth. What a wonder it is that these words should just suit his case. Yes, it was for this very occasion that the suffering of Jesus was felt, and the language uttered to express it. Jesus experienced every pain, felt every sorrow, uttered every cry that all of his people ever experienced, felt or uttered, or ever will to the end of time. The treas-

ure-houses in which these depths are laid up are full; every depth to which Jesus went down, even to the lowest hell, and where he did business, and out of which he cried unto God, is laid up there, and will call unto the deep in which any of his dear people are groaning just at the right time, and then what wonders will be seen by them when his glorious works appear. Deep calleth unto deep across all the ages. Time does not separate the dear Redeemer and his people; it is always to-day when he appears to them. The same Jesus who cried out of trouble, and who "sweat as it were great drops of blood falling down to the ground," under the pressure of the awful load of his people's sins, delivered them from that burden by his death. He cried unto God for mercy; he needed none for himself, but for the great needs of his people who were in him. He prayed for mercy for them, and because he prayed and suffered for them, and because deep calleth unto deep, all poor, sin-burdened publicans can cry, "God be merciful to me a sinner."

DEAR BROTHER:—I am glad to have the full and particular statement which you have given in your letter. I desire much to see peace and fellowship restored between the two churches, and hope that this will yet be my privilege. But this so desirable a thing must come about through the ruling power of the only officers which God has appointed in Zion. "I will also make thy officers peace." When these officers are at work all disturbances and dissensions between living souls cease at once. The apostle says, "Let the peace of God rule in your hearts."—Col. iii. 15. And again, "And the peace of God, which passeth all understanding, shall keep your hearts and

minds through Christ Jesus."—Phil. iv. 7. When the heart is thus kept, fault-finding on both sides will stop, and the experience of salvation will fill the hearts and minds of them all. I look for the time when all bitterness and recrimination and suspicion will be dropped, and there will be a disposition on the part of all the brethren to forbear one another in love and to forgive one another, even as God for Christ's sake hath forgiven them. I do not think you ought to refuse to commune. I do not see in the Bible any direction for one member to decide that the church of his membership is in such disorder that he cannot commune, unless he has lost all fellowship for it, when he must withdraw. If members from either of those churches should be with us we should receive them. If I should meet with either of those churches I should commune with them. I cannot see any gospel reason for them to stand apart from each other. But it is not for me to decide for either of them, or to dictate, but at the proper time and place it might be my privilege and duty to give my view of the gospel order touching the case, and to exhort as I might feel myself directed by the Spirit. I do not feel that I have anything more to say at this time, only to urge that before you or any other venture to speak in the church on such a matter of difference you ought to be very sure that you are not moved by any hasty or excited feeling, but only by such a feeling as is caused by the meek and lowly spirit of Christ. Also remember that the Lord is not a God afar off, but near at hand, and that he will hear the prayer of faith, and that it is the God of love and peace and mercy who rules in Zion. I would love to see you and brother S. together, yet I feel too poor and ignorant to be of any use in the

church of God. You may read this letter to any of the brethren.

My health continues good, but my mind is much in the dark and in a cold state. I have much reason to praise the Lord, but fear that I have but little of the spirit of praise and thankfulness in my poor heart.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa.

PIEDMONT, Alabama.

DEAR BRETHREN EDITORS:—I again take my pen in hand to tell what I hope is the work of the Lord with me, a poor sinner. I have thought since I wrote my first letter that if I had it back I never would say anything about it, but as I have begun to tell something, I think it would be worse to stop now than it would to have never begun, and I do hope the Lord will guide my pen, so that I may just speak the things I have seen and felt. My other letter closed by saying I came back in the house and went to bed. That night, or very soon after that, I dreamed I was at a meeting somewhere, but I did not know where it was nor who were there, but I thought they were singing, and I thought I was among them, and I was the happiest person that had ever lived in the world. From that day my troubles began to leave me, but they went so slowly that I cannot tell how nor when they went. I did not know what to think about these things, and I wanted to tell some of the good old church members about my feelings, but the thought would occur to my mind that I had better not say anything about it, for I had nothing to tell that they would want to hear. Then I began to want to hear preaching more than I ever had before, and I went to meeting often. There

was a traveling preacher who had an appointment at Cain Creek, the church where I always attended meeting, and I went to hear him. In his discourse he said a person might have a great load of guilt, trouble and distress of mind, and it might go away so slowly that he could not tell when nor how it went; he said it was like taking a sack of sand on your shoulder, and there was a little hole in the sack, and the sand would leak out little by little, and after awhile it would be all gone and you could not tell when it went. I thought it suited my case the best of anything that could have been said, and that it was spoken expressly for me, and hope sprang up in my heart then and there, and my love for the Primitive Baptists began to increase, not only for the people, but for the doctrine they preach. I always thought well of them, and never hated them as some say they did. But here is another trouble I want to speak of: in all my great distress and trouble I never saw myself a lost and ruined sinner, as most every one else has. It seems to me that if I could have seen myself a lost and ruined sinner, and been relieved all at once of the great burden, and been made to rejoice as some have, that I would not have any doubt, but my case is such a doubtful one I sometimes think I have no hope at all. I tried for twenty years to throw it away, but I could not, neither could I make it any better. I used to think when I would hear the Old Baptists telling about their experience and being in so much distress of mind, If I ever get in such distress and trouble as that I will know it is just the Lord's dealing with me, and will not be troubled about it; so you see how blind I was. I believe the Lord always comes in a way we are not looking for, and at a time when we are least expecting him. I could have as easily turned over a mountain as to have believed the Lord was leading me when I was in so much trouble. But time passed on, and the years came and went, and hundreds of times my mind would run back to those days of distress to see if I could not get something more out of it than I had gotten, and I thought if I could go through with the trials again I would watch more closely and know more about it, but I never could get any more than I had in the beginning, though sometimes I would think I had a little hope. But all of these years I have loved to go to meeting and hear the gospel preached; it was the joyful sound to me, for the preacher could tell my feelings better than I could myself, and I always got a feast every time I went. I never thought I would join the church until last summer, when I began to be impressed to go and tell those people some of my feelings, and of the love I had for them and for the doctrine they preach: salvation by grace, and grace alone. When that love which cometh down from above is in exercise it overcomes all opposition and makes us willing subjects, and although I felt so little and so unworthy I was so impressed to go to the church it seemed it was more than I could do to stay away; so one day last June, while in the field cutting oats, I made a promise that if the good Lord would spare my life I never would let another opportunity pass. About this time, one night I thought I would talk to my wife a little about these things, for I believed she was about in the same condition I was, so I asked her if she had ever thought anything about going to the church. She said she had, and began to tell me of the condition of her mind, and soon I found we felt alike. She was at

that time sick in bed, but we talked the matter over and agreed that if she was able we would go the next meeting and tell the church some of our feelings (which would have been the first Sunday in July or Saturday before), but she did not get well enough to go at that time, so we had to put it off another month, and then she still was not able to go at the August meeting. O how anxious we were for her to get well; it seemed like the longest time from one meeting to another that I ever saw; but thanks to Him who doeth all things well, by the September meeting she was some better, so I could go to meeting and leave her at home. When the opportunity was given for the reception of members I went and paid that vow I had made, and told them part of what I have written here, and they received me. My wife was able to go to the October meeting, and discharged that duty she felt to owe her Lord and Master. We were both baptized the first Sunday in October last, by Elder J. C. Chandler. We know the happiest part of our lives was the first few weeks after we were baptized; we feel that we had the answer of a good conscience toward God.

Now, brethren editors, I have written some of my thoughts, but I see I have left out many things that I wanted to tell. When I am writing my mind goes so much faster than my pen that I leave out about half I want to tell. I will, however, speak a little about the love that is shed abroad in our hearts. I remember very well last June, while plowing in the field, I was meditating on these things and was made to rejoice, and the tears flowed from my eyes, and the thought sprang up in my mind so plainly, Why should you ever doubt again? It seemed that if I could have remained

in that condition always I never would have needed anything else. I believe this love is something the world cannot give nor take away. If it were not for this love I believe I would give up in despair; this love is the greatest evidence I have of a change from nature to grace.

I will have to stop, for I cannot tell it all. Brethren, I fear you will be greatly wearied before you get through with all this, and I know you will find many mistakes, but please excuse them. May God bless you, brethren, and spare you long in your labors of love, is the prayer of the very least one, if one at all,

A. P. HICKS.

DIGHTON, Kansas, Feb. 17, 1909.

DEAR BRETHREN EDITORS:—I will say brethren, for I feel you are such, if I am included with you in the family of God, for it does seem certain to me that the dear, precious Predestinarian Baptists are his own dear children and precious family, the church of the living God. I long to know that I am one of the little ones, but if one of the redeemed at all I surely am the least lamb in the whole flock, often stumbling and nearly falling as I go longing for the Shepherd and the flock. I am very lonely, as there are none near me who believe as I do. It is over one hundred miles to where I can meet with and hear Primitive Baptists preach, and that is the preaching which suits me; I like to hear how poor, helpless sinners are saved and redeemed by the precious blood of Christ on Calvary, for when he said, "It is finished," I believe his work of redemption was done, everlasting salvation was secured for every one of the heavenly Father's children who ever has or will live on the earth. Yes, I believe surely they were elected and their everlasting salvation sure be-

fore the world was, for his promises never fail. O how glorious, He says, I have loved you with an everlasting love, I redeemed you, I have saved you with an everlasting salvation, I give unto you eternal life, and you shall never perish. All these things are sure for the people of God, and as enduring as eternity, and their sins and iniquities he will remember no more forever. He rules and reigns supreme, and does his will among the inhabitants of earth and in the army of heaven, and I am thankful that we have an all-powerful, all-wise and all-merciful, gracious and loving Savior, for it required just that kind to save poor, helpless sinners. I have no confidence in the flesh, and desire to worship the Lord omnipotent, who appoints what is best for us, whether joys or sorrows, trials many or few, and I believe they are all for our good and his glory, for he knows just what we need; he is too wise to err and too good to be unkind, and when we have sojourned in this world our allotted time he will take us all to that glorious, happy home purified and glorified, to see Jesus and be like him and dwell forever with the Lord. Not one will be lost, but the full number will be there complete. I want to tell you, though weak and sinful as I am, I sometimes have short seasons of rejoicing in a little hope that I have a part in this great inheritance, for we read, "We know that we have passed from death unto life, because we love the brethren," and if I know my heart I do love the people of God (Primitive Baptists) and have had a name with them forty years. When I was young I thought when I looked at other members of the church that when I got old I would be good like them; but I am disappointed, for I still have my many shortcomings, and think now I will have as long as I

am in this sinful world, though I do long to live better, but sin is mixed with all I do, and I often think if there is any good it is hard for me to see, so I feel there is little hope of getting any better in this life. I am now seventy-two years of age, and have had several severe spells of sickness within the last four years, three of which my physician said I was dangerously ill and liable to die any hour, and my dear children and friends were at my bedside day and night, thinking every hour I would. For days I told them I might go, but I did not think I would just then, but if I did it would be all right with me; I felt reconciled to the Lord's will. I have been told often since then that I was the calmest person in the house, though they talked with me of death and told me they thought it very near; but I felt Jesus was with me, and his promise that he will never leave nor forsake us comforted me. O may I have the comfort of his blessed presence in the hour of death. Though I am sick and suffer intensely, almost beyond endurance at times, the Lord in his kind providence has given me very good, kind children, who do everything that can be done for me to make my journey as easy and comfortable as possible, and I am surrounded with good, kind friends, who are more than willing to do anything possible for my relief, for which I hope I am thankful to Him who gives us all we enjoy. O that I could love him more and serve him better. I sometimes feel that the Lord is so good to me I never will complain again, but the first thing I know I am finding fault. I think sometimes I am like a fretful, sickly child: hard to please. There is much so-called preaching and worship in this little town, but no food for me. I get hungry and weak with great supplies of this food all around me,

but I cannot eat of it. I beg the Lord to permit me to eat at his table just a little food, a little drink of the sincere milk. O how strengthening it would be, if according to his will. I am thinking of attending the May meeting at Lamar, Colo., over one hundred miles west of here. We have a Baptist brother and sister living at Scott City, twenty miles west of here, and if we can so arrange we can go together. I want to go, if the Lord will, but my children are not willing I should go alone, for I have been taken very suddenly sick twice recently. I have some of the very best of preaching, and I get it every two weeks, it comes in that blessed medium, the dear old SIGNS OF THE TIMES. I read it and reread it, and do not see how I could get along without it, for it contains such comforting editorials and letters; I read them often with tears of joy. Last August, while recovering from one of those spells of sickness, as soon as I could sit up in bed I began reading the SIGNS. I read the August numbers over and over, and it did me much good. Although a stranger to the editors and most of the correspondents in the flesh, I feel drawn to them as my best friends and kindred with a love not of this world, though few among them I am personally acquainted with, but those I wish would write for the SIGNS often, as well as all the other writers. Dear sisters Eliza J. Grove, Belle Frazee and Sarah Runkle, it does me much good to learn that you whom I knew when I was young are still going on in the good old way, not listening to and following the lo heres and lo theres. My dear brethren, I must say I think the SIGNS OF THE TIMES the very best paper published that I know of. I have read several Baptist papers, but it brings more comfort and joy to me than anything I

read except the Bible. It is all the preaching I have, and I feel I cannot get along without it, though it seems I have been negligent about remitting, but sickness has hindered me from doing as I would, so please forgive me for my shortcomings and excuse this long, poorly composed letter, and do as you like with it and all will be right with me. Please remember me and my children in your prayers.

Your little sister, saved by grace, if saved at all,

NANCY A. MCCOY.

DADE CITY, Fla., April 22, 1909.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Inclosed find money order for two dollars to renew my subscription for another year. I have been a reader of your paper for many years, and I have yet to notice a doctrinal principle advocated in its pages, either by editors or correspondents, that I did not think was taught by Christ and his apostles. True, I have never used the expression, "absolute predestination of all things," but if I have understood the meaning of those who have thus spoken, I am with them in doctrine, and have ever been since I have claimed a hope in God's salvation, never thinking that my orthodoxy would be questioned upon that point for not using the expression. I heartily approve of your course that no matter should be published in its columns that is not in accord with its doctrinal principles. I once thought the Primitive Baptists were one in experience of grace and in doctrine the world over, and I yet believe that if they will let their experience and the doctrine He has written in their hearts talk, they will see eye to eye and speak the same things, but in nature they will differ according to the teaching of man,

from jealousy, prejudice, envy, strife and environments. Would it not be well for each one that hath the Son to examine himself to see what spirit actuates his walk? If I am at your side I am surely near you, can talk with you, touch you, embrace you; and so, having quickening grace operating in our hearts, the fellowship of love of kindred minds is felt. What a privilege to commune, to be on familiar terms, to go up to the house of the Lord in sweet counsel as brethren, and to so walk in Christ is to have the faith of God's elect. The edict that has gone forth from some dear brethren and churches: "Stand by thyself, come not near to me; for I am holier than thou," I fear is not the fruit of the Spirit. What a lot of pretense is made under the garb of religion! The word "religion" is only found five times in the Bible; the first four times in a bad sense, such as pharisaical, hypocritical, &c.; once in a good sense: pure, charitable, unspotted. The Spirit of the Lord, which gives "a broken and contrite heart" acceptance, will make the man who has it to acknowledge that he is the chief of sinners and the least of saints. By nature man grows large; even the child of God may do so in his own estimation; yea, striving to be the greatest in the kingdom of heaven cropped out of the nature of the disciples. But to all such Christ would say, "Except ye be converted, and become as little"—how little? Not how big, how grand, how great shall I be, but how small, how little shall I be? As a newborn babe. Peter says, "As newborn babes, desire the sincere milk of the word," the honest, unadulterated milk of the gospel. I have often wondered why the preaching of the sovereignty of God over all worlds, beings and things, and of the gospel of his grace alone in salva-

tion, should meet with so much hostility, especially from any of God's children. It must be because by nature they are not friends to God or his grace, for all is offensive to man's free will, and takes all the merit out of his Arminian nature and gives all the glory to God.

Yours in the faith, I hope,

M. L. GILBERT.

LOVELAND, Colorado.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have received a number of letters from brethren and sisters, strangers to me in the flesh, which I have read and still read over again and again with much comfort, which letters still remain unanswered. But if they knew what great cares and sore trials of this life, together with the temptations and buffetings of Satan I have passed through the last three or four months, I know they would pardon my seeming neglect to answer each of their precious letters. The overburthen of my mind with the tribulations of this life has been so great as to almost entirely bury all the spirituality of my mind, if indeed I ever had any. If you could but know what great conflicts are mine to bear, I know you would pity me. Then as I grow older in years, (now in my seventy-fifth) my knowledge of the Scriptures of divine truth seems to grow less and less, so I feel at times that I have no hope and am without God in the world. With such feelings and state of mind, how can I write and comfort any of God's dear children? And especially so when I feel, as brother Scates says in his letter to me, myself less and less an example of what a christian ought to be here in this world. Ah, yes indeed, brother Scates, do I feel more and more the need of the grace of God to sustain and uphold me in my old age. "I often

feel forsaken of the Lord." O what comfort these words of yours were to me. The closing words of sister Bailey's letter: "O God, have mercy on me, for I am weak," sank deep into the depths of my troubled soul, and caused tears of sympathy and joy to flow from mine eyes. I would like to mention each one who has written me words of comfort, but I cannot without asking too much space in the dear old SIGNS for my poor, imperfect thoughts to be published, to the exclusion of better material.

May God's grace sustain you all in your trials, tribulations and afflictions, is my prayer. Remember unworthy me.

J. H. YEOMAN.

ATLANTA, Ga., May 17, 1909.

ELDER H. C. KER—DEAR BROTHER IN CHRIST:—If one so unworthy as I may thus address you. This is the first time I have ever written to the SIGNS, and it is with a sad heart I try to write, but I want to inform you of my dear husband's death.

I have had a little hope for about thirty-eight years, though it seems very small, the least of all, if one at all. There was a time when I felt that I was a sinner in the sight of God, and that he was angry with me for sin, and that I stood self-condemned before him, without any hope in his mercy, but in a short time a calm feeling came over me, such as I had never felt before, and hope sprang up that this was the evidence of his love, and I did believe that this was the work of the Lord. I have many doubts as to this being a christian experience; there is so much self about me, no wonder I doubt. I have but sketched at my little experience, if I have any at all.

Please publish the notice of my dear

husband's death, also my little experience, if you see any evidence of grace in it; if not, pardon me, for this is my hope, if I have any. Do with this as you think best; I will leave it to your better judgment. O may I live and die in the everlasting love of Jesus.

May God be with you and protect you through life, and be with you in death, is my prayer.

(MRS.) M. E. BENTLEY.

(See obituary notice on page 350.)

SYCAMORE, Ohio, February, 1909.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I feel like writing you some of my thoughts this morning. I often think of you in your busy work and labors of love. Your writings have been of great comfort to God's humble poor; your New Year's Greeting was especially so. You manifest humility, which causes a sweet fellowship to spring up. While in such a frame of mind we esteem others better than ourselves. I know that I have been led in a way that I knew not, and that crooked things have been made straight and darkness light, and that I have been made to hate evil and to love holiness. "We know that we have passed from death unto life, because we love the brethren."

"Do I love the Lord or no?
Am I his, or am I not?"

I feel reconciled to His will. God is good to me, far better than my fears, and I have been led to say, "Thy will be done."

This is my first writing to any of God's ministers. I am eighty-two years old and have taken the SIGNS fifty years. May the blessing of our heavenly Father rest upon you.

With love to all who love the household of faith,

ELIZABETH BRETZ.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1909.

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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Middletown, Orange Co., N. Y.

EXPERIENCE.

Is it true that one who has become conformed to the world, who seeks too much the company of worldly men, whose conversation has become filthy, who is slothful in the service of the Lord, who has lost his humility, who seeks to rule instead of being in submission to the church, and who allows jealousy to reign in his heart, will complain of being in darkness? Is it true that he who behaves and feels in the opposite manner will be in the light at all times? We have often seen assertions like the above of late, coming from those who advocate conditionalism in our present salvation. It is claimed in substance, that the obedient will be happy, while the disobedient will be unhappy. By obedience is meant inward heartfelt obedience, as well as that which is outward, and by disobedience is meant heartfelt disobedience, as well as that which is outward. Will jealousy, rage, envy, pride, anger, love of the world and its vain show within, and carnal, worldly living without, always cause that he who thus walks will feel to be in darkness, and to mourn that it is so? On the other hand, will he who feels humble, who bears no malice, who has a loving, tender heart toward all those who love God, and a

spirit of forgiveness for all who evil entreat him, and who outwardly walks as becometh the gospel of Christ, always be happy and joyful in the Lord? Do the Scriptures teach all these things? Does our observation of the testimony of God's children furnish proof of this? Does our own personal experience show that this is true? It has not seemed so to us. It has appeared to us that the above questions if answered in the affirmative are well calculated to distress very many of the Lord's humble poor who walk much of the time in darkness and who yet do above all things desire and strive to walk godly in this present evil world. We are here attempting to write of the experience of those who are the children of God, whether they are walking obediently or disobediently. Are the disobedient always unhappy? Are the obedient always happy? Does the man in whom all evil passions are raging, ever complain of darkness? Rather, is it not true that the humblest of all the brethren we know oftener complain of darkness than those who go in the way of the ungodly? The Scriptures do not teach that those who were in olden times men after God's own heart, like David, always felt that the Lord was with them or that they were always walking in the light; they do not teach when any of his servants forgot him and walked in evil that they complained of darkness at that time; rather, the godly were those who walked in darkness and complained of having no light. We need only turn to the testimony of David, as recorded in the Psalms; in them he records his daily travel, and even when at his best estate and serving God most faithfully he was often full of bitter complaining. It was so also with Job; his friends indeed could not conceive of any other cause for his trouble of mind and

body than that he had sinned in some way, and so their advice to him was, "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee." This was the substance of their advice in all they said to him, and Job could only say of them and their advice, How have ye helped him who is without strength? Miserable comforters are ye all, physicians of no value. All who to-day advise those who walk in darkness to turn and serve God are successors of the friends of Job, and all such troubled ones must feel as he did, that their advisers are physicians of no value. But the Lord had no controversy with Job in the afflictions that were given him; Job was a just man, who feared God and eschewed evil. This was God's own testimony concerning him, and, more than all this, our blessed Redeemer, who was holy, harmless, undefiled and separate from sinners in all his life in the flesh, was also a man of sorrows and acquainted with grief. He was subject to temptation, and often went to God in prayer. It is never but once said of him that he rejoiced, but often that he was oppressed and that he wept. Should his followers then expect to be exempt from darkness of mind?

It is true that the Lord chastises his children when they stray, but there is no such provision named in the gospel covenant as that there shall be so much joy given for so much obedience, and so much trouble for so much disobedience. The sorrows of the one are such as grow out of the wrong, and the gladness of the other is such as grows out of the right. The children of God never feel that their joy has come to them as a reward for doing right; could they feel so, there would be room for self-praise; but it is the attitude of the spiritual mind to count oneself, after

having done all, an unprofitable servant. He has not earned one smallest atom of reward from God, and so all of joy, light and gladness that are his come to him as a sweet and glad surprise. His feeling is, If indeed God is with me, what a wonder of mercy and grace that he should dwell with such a poor, vile sinner. All the way along he must bring forth the headstone, crying, Grace, grace unto it. No servant of God who has had any spiritual experience would say to another downcast child, If you will only live right, and serve God more faithfully, you will have comfort and relief from your darkness. Job's friends said this, but they only added to his distress. The Scriptures do not teach that the disobedient are always sorrowful. True, they do walk far off from God, but the one special thing which marks their absence from God is that they do not feel to be far off. It is indeed often true that those who are far off from God think themselves nigh to him, while those who are nearest to him very often feel themselves far off. This may seem like a contradiction, but there are many such contradictions in the travel of the believer. When one does not clearly see that which is perfect he may think himself near to perfection, but as he comes to see that perfection more clearly he also sees more clearly his distance from that perfection; and the moment one begins to complain of darkness and distance from the Lord, that moment he begins to come near to him; If such an one has been walking away from God, now he walks toward him.

Our God has not promised happiness for obedience under the gospel, nor sorrow for disobedience, in the sense that every one who walks obediently shall be happy, and every one who walks disobediently shall be unhappy. Paul said, If

we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. Mark, he does not say that sowing to the flesh, we shall reap sorrow, and sowing to the Spirit we shall reap happiness, but his words have a deeper meaning than that. Sowing to the flesh, we shall reap just what we have been sowing: corruption; and sowing to the Spirit we shall also reap just what we have been sowing: life everlasting. There will always be a mixture of happiness and sorrow scattered along in the pathway of the obedient child, but the result of his sowing to the Spirit will infallibly be everlasting life; while if such a child of God sows to the flesh, the reaping will infallibly be corruption. Happy would it be indeed for the one who sows to the flesh should sorrow overtake him for his sin, for such sorrow is not corruption at all, but it contains the very essence of everlasting life. Such sorrow is not the fruit of his sowing to the flesh, but it is the gracious gift of God to a poor sinner, that he may be restored from the evil way; and He restores the soul for His own name's sake.

To these testimonies from the word of God there also may be added the result of our own observation. Our observation has been that often the most godly men and women have walked in, and complained most, of darkness; the most godly men have ever complained most of their own ungodliness. It would be improper to call any names of brethren and sisters here, but very many whose whole life seemed to us full of godliness, with all that that word implies, have been much of the time in Doubting Castle, as Bunyan has it, and sometimes well-nigh overcome by the power of Giant Despair. We could not see why they should be so

much of the time doubting and dark in mind; but this was their testimony. Some of the most humble-minded and faithful members in the churches of Christ that we have ever known have seldom, if ever, been able to read their title clear to the heavenly mansions. They have been all their lifetime fearing and doubting, and could seldom speak of visits from the Lord in the way of giving them assurances of his love. Had such ones read in the word of God that the godly were always in the light, even most of the time there, all their feeble hope would at once have perished, since they were not walking in the light, but in darkness. It will not do to say that the good are happy always; it will not do to say to them that the closer we live to Jesus the greater will be our joy and peace of mind. Job knew the falsity of this assertion, and so will all the people of God learn it sooner or later. The most perfect in life of all men that we have known, complained often that their conscience was defiled. It is not always because we have sinned that the Lord withdraws himself. Our faith needs testing to prove it, and for this we are sometimes left alone, to see whether our faith is genuine. The faith of many in the former days was tested in that way, and the most godly man must often complain the absence of his Lord. This is darkness indeed to the heaven-born soul.

It is true that when the Lord convicts one of his children of his sin, as David was convicted when Nathan the prophet was sent unto him, and that man becomes conscious of his distance from the way of the Lord, there will be in his heart repentance and godly sorrow. But now he is no longer running after the evil; he turns from the world, seeks not the company of worldly men, his conversation is

no longer filthy, he is no longer slothful in the service of God, he is humbled low in the dust, jealousy ceases to reign in him and he seeks not to be a ruler, but rather a servant of all; now the mercy of the Lord has come unto him and has saved him from his sins, and right here he begins to be exceedingly sorrowful, and sits down in darkness. But so long as he was following these evil things he was not sensible of darkness at all. He was in darkness indeed, in the sense of ignorance, but not in the sense of unhappiness, until he ceased to be under the darkness of his ignorance, and came out into the darkness of sorrow and repentance. The Lord has turned him about, and the first evidence that it is so is that he begins to complain of the darkness. Now he can see; before this the darkness and the light were the same to him. Instead of his turning from the evil, and so coming into happiness, he has been turned from it and has come into darkness that can be felt. The true minister will say of this darkness, It is the evidence of the work of the Lord turning the sinner from his sins. He will not say to that one, Turn about and do good and thereby you shall find peace, and walk in the light. The Lord has already turned that man about, and the true minister knows that it is so, else he would not be complaining of darkness. Such a minister will say to such a complaining sinner, The Lord has granted you repentance, and he has forgiven your sins. He will tell that sinner what the Lord has done for him, in his heart, and not bind burdens upon him that neither he nor his teacher could bear. While a child of God is conformed to the world he feels no sorrow. Sorrow begins with him when conformity to God begins.

In all that service that measures out rewards for corresponding measures of obedience man has always proved a total failure. It was so under all that legal covenant which embraced the Jews as a nation. "If ye be willing and obedient, ye shall eat the food of the land." But see how constantly they fell. How often were they led into captivity because of their transgressions, until the Lord in abounding mercy once more stretched out his hand toward them in blessing, and freely restored them. Was the new covenant like the old, then would there be total failure again; the failure is in ourselves, not in the Lord. All must be of grace abounding to the chief of sinners. The promises in Christ (and they all are in him, under the new covenant) are yea and amen to the glory of God. None of the blessings of the new covenant are to the praise of men, as though we had deserved them because of our obedience. "Praise God from whom all blessings flow." Yes, let us praise him from whom all obedience is given, and let us praise him, as believers, that he does not reward us according to our imperfect obedience, but according to the perfect obedience of the blessed Lord in our behalf. We indeed walk in heaviness often, but by this we learn our need of divine strength once more, and so at last we bless God for the burden of sorrow, and bless him again for the deliverance from it through faith in Christ Jesus our Lord. We bless him for both, because both the evening and the morning are needed for the completion of the first day, and both the complaining and the rejoicing are alike the evidence that to us the day of the Lord has come.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

LUKE XVI. 9.

ELDER BEEBE:—Please give your views on Luke xvi. 9. There is a command given by Christ to make friends with the “mammon of unrighteousness,” and when they fail, these receive them “into everlasting habitations.” Who are they that are to make friends with the “mammon of unrighteousness”? What are the “everlasting habitations”? You will greatly oblige by giving your views on the above mentioned verse.

PHILOS.

PORT FEAR, August, 1863.

Mammon, according to Webster, signifies riches, wealth, or the god of riches, and in this signification the term seems to be used in this text, as also in the sermon on the mount. The unjust steward in the parable had charge, so long as he held the stewardship, of his master's goods, and was empowered legally to appropriate them. He was unjust, first, because he had wasted what he was in duty bound to faithfully take care of, and secondly, in making a fraudulent settlement with his master's debtors; but he manifested commendable wisdom in so using his office while he held it as to secure the permanent friendship of those on whom he was soon to become dependent. We presume this parable, as well as that of the prodigal son, which immediately preceded it, had a primary reference to the Jewish nation, which was very soon to fail, and lose its nationality, and be removed from its special stewardship of the oracles, covenants, worldly sanctuary, carnal ordinances, &c., but the special admonition to the disciples has a much broader application. God has made his children stewards of so much of the riches, or mammon, of this world as lawfully belongs to us, and Paul says: “Moreover, it is required in stewards, that a man be found faithful.” God in his wisdom knows and in his prov-

idence commits to us the exact amount of worldly wealth of which it is his pleasure to make us stewards, and it is not wrong for us to hold it in charge, as faithful stewards, to be disbursed by us as his word and Spirit shall dictate. But we are restricted as stewards, and solemnly charged to use these things as not abusing them, knowing that their fashion passes away. We really possess nothing independently of God, for the world and the fullness thereof are his, and we ourselves are not our own, we are Christ's, and Christ is God's.

Now then, as the unjust steward was commended by his lord, in that he acted wisely in disposing of the goods entrusted to him in such a manner as to secure the good will and permanent friendship of those on whom he was so soon to become dependent, so it would have been wise in the Jews to have secured, as far as possible, the friendship of the Gentiles, among whom they were so soon to be dispersed, and on whose favor they were soon to become dependent. And the disciples of Christ should receive from the parable a lesson of wisdom in regard to their stewardship of the riches of this world, and so use the uncertain and transient things of this world as to secure a reciprocity of kindness when they should themselves become poor and destitute. So Jesus taught his disciples on the mount, saying unto them: “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.”—Luke vi. 38. Our stewardship over and possession of worldly treasures is brief at the best, but we are liable at any and every moment to fail, or to be deprived of it all, and

then to become dependent on the charity of those who have the means to relieve our necessities; therefore, as we would that others should do to us, we are told to do even so unto them, that when ye fail, when your stewardship of the things of this world shall fail, and yourselves become needy and destitute, your deeds of hospitality will be remembered, and your bread cast on the waters shall be gathered after many days.

Perhaps we have our best illustration of this subject in the course pursued by the saints at Pentecost. The persecution was raging against christianity at that time, and all who confessed their faith in Jesus were liable to lose their property, and we are told that all who had possessions sold them and brought the proceeds and laid them down at the feet of the apostles. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—Acts ii. 44, 45. Thus as their stewardship of their own possessions and goods was to be taken from them, they acted wisely in making provision, while it was their undisputed right to do so, for their future support; that when they failed, or were reduced to dependence, they were received into everlasting or a permanent and reliable home.

We therefore conclude that the mammon of unrighteousness is the wealth or possessions of this world. Mammon not of righteousness, or to those who righteously possess and use them, but mammon or idolatrous, when unrighteously held, desired or used; that the disciples of Christ were those commanded by him to make to themselves friends of the mammon of unrighteousness; that their failing was when they should be deprived of the treasures of this world, and become

dependent; that their reception into everlasting habitation is their being received into permanent homes, after the manner of those disciples at Pentecost.

We have thus briefly answered the several interrogatories of "Philos." If what we have written shall be of any use to him and others, we shall have cause for humble gratitude to the Father of lights, with whom there is no variableness, neither shadow of turning.

Before dismissing this subject, we feel constrained to call the attention of the saints to some further considerations having a bearing on this subject. In his sermon on the mount, and in the thirteenth verse of this sixteenth chapter of Luke, Jesus distinctly tells his disciples that they cannot serve God and mammon, and by the repetition of this instruction, almost in the same words, in Matthew vi. 24, and Luke xvi. 13, we may infer its weighty importance, and in order that we may clearly understand and duly obey this divine instruction, and at the same time make to ourselves friends of the mammon of unrighteousness, we must carefully mark the difference between the one and the other. It is one thing to make to ourselves friends of the riches or treasures of this world, and quite another to serve them as idols. If, in the providence of God, we are put in possession of earthly treasures, we would make friends of them, we should use them as not abusing them, knowing that their fashion passeth away. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving."—1 Tim. iv. 4. Receiving then with thanksgiving is an acknowledgment that we regard them as the gifts of God, for which we are obligated to thank him and to use them in his fear. But to set our affections on the things of the earth, and

forego our religious duties and privileges for their acquisition, and make them the paramount object of our pursuit, is to serve them as a mammon, or idol of unrighteousness. Then they cease to be our friends, but become our idols. The loving apostle John in his last admonition said, "Little children, keep yourselves from idols." With such an earthly nature as we possess we need the admonition, for we are informed that covetousness is idolatry. Look to this, brethren and sisters. Have you not sometimes been so eager for obtaining riches as to sacrifice some religious principle for their attainment? Have you at no time absented yourself from the house of prayer, or from some of the solemn feasts of Zion, to serve this mammon? If so, this mammon has, so far, become your master, not you friend; for his servant ye are to whom ye yield yourselves servants to obey. Paul charges the saints to avoid the example of Esau, who for a morsel of meat sold his birthright. We have precious birthright privileges in the church of God, which we should not barter away for carnal gratifications, lest we be found servants of the mammon of unrighteousness. Have there not been cases where brethren in comfortable circumstances, and living in the bounds of a gospel church, for the sake of making a little more money, or of accumulating more wealth, have pulled up stakes and moved to some country where they could gain more wealth, but lose all the social privileges of religious society? Do such brethren serve, or make a friend of the mammon of unrighteousness? Brethren, except when compelled by actual want, who relinquish spiritual privileges for worldly gain, forget, or at least neglect the instruction which Christ gave the disciples in his sermon on the mount:

"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; * * * for where your treasure is, there will your heart be also." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air," &c.—Matt. vi. 19, 20, 21, 24-26. We read also to the end of the chapter. Here we have the commentary of our Lord upon the text, and the text also. We do not understand, however, that our Lord commands his servants to be indolent, neglectful or lazy, for Paul commands the saints to be diligent in business, fervent in spirit, serving the Lord. Not serving mammon, but the Lord. By serving him as our Master, and making friends of the good things of this world, which, under his blessing, crown our labors, we shall make the discrimination required: "Seek ye first the kingdom of God, and his righteousness." These are of the first and highest importance to christians. "And all these things shall be added unto you." All these things, such as food and raiment, or whatever our heavenly Father knoweth that we have need of. Relying on this gracious promise, trust all consequences to him, only see that he is our supreme Master, and he will make these earthly things our friends.

There are many ways in which the fidelity of christians is tried as to their choice of masters. The poor, the sick,

the destitute, the widow, the orphan, ask for our sympathy. The Savior says, Give to him that asketh. Mammon says, You had better hold on to what you have, you may need it. Which master will you serve? Can you obey both? Jesus says, and you find the saying true, "Ye cannot serve God and mammon."

Again, if we would make friends instead of masters of what is called the mammon or god of unrighteousness, we should regard ourselves as stewards of those things, that they occupy a position of equality with us, inasmuch as both we and they are the creatures and property of God, only temporarily entrusted to our stewardship for a trial of our fidelity; both we and they are our Lord's goods, and if we would have them for our friends, let us so use them that when we fail, or become destitute, those who have shared in our bounty will be ready to reciprocate the favors they have received at our hands. This we will do, not by defrauding our Lord, as the unjust steward did his lord, but by using our stewardship as our Lord has commanded us, by holding all his goods as only entrusted to us, and at all times subject to his order.

MIDDLETOWN, N. Y., September 15, 1863.

TO OUR SUBSCRIBERS.

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

MARRIAGES.

By Elder F. A. Chick, at his residence, Hopewell, N. J., May 8th, 1909, Theodore Matthews, of West Amwell, and Miss Matilda Q. Vandyke, of Hopewell.

OBITUARY NOTICES.

Elder William Grafton was born Oct. 5th, 1824, and departed this life April 6th, 1909, making his stay on earth 84 years, 6 months and 1 day, and he spent his long life above reproach as a man, as a member of the church of God and as a minister of the gospel of Jesus Christ. Elder Grafton was married in early life to Miss Mary Varnes, of Pennsylvania, who bore him seven children, five daughters and two sons, and preceded him to the grave about sixteen years. He was blessed to baptize four of his daughters in the fellowship of his home church, which he served as a much loved pastor for about fifty years, having been ordained to the full work of the gospel ministry at the request of said church in May, 1859. Elder Grafton spent his entire life in the neighborhood where he was born, and was as much beloved by old and young, perhaps, as any man ever was. His life as a man was quiet and unassuming; as a minister he was gentle, earnest, faithful, kind, true and gifted. I never heard any one more clearly separate between law and gospel than he. Well do I remember some of his sermons upon this subject, when I hung upon his words with interest and delight, and no one was more clear and interesting upon the future resurrection of the bodies of the saints of God than he, always contending earnestly for the faith which was once delivered to the saints. At the time of his death Elder Grafton was the pastor of three churches: Harford and Warren, in Maryland, and Rock Springs, in Pennsylvania, and they loved him as a father in Israel; but now they are left sad and lonely, and feel their bereavement much. May the great Head of the church, whom their late pastor so faithfully preached to them for many years, remember and bless them. His children, especially his three daughters at home, perhaps miss him more than any one else. May the God in whom they trust be with them and comfort them as no one but their heavenly Father can. We all miss him; the whole Baltimore Association, of whose sessions he had been the beloved moderator for many years, will miss him; it will seem strange without him, but with all this bereavement and sadness his family, his churches and association, and brethren generally, have a great deal to be thankful for; our God gave him to us, and how we should praise Him for such a friend, father, brother and preacher for so many years, faithful in every calling.

On April 9th we gathered at his late residence and conveyed the loved remains to Harford meetinghouse, where a large congregation of sorrowing brethren, sisters and friends met to pay respects to their loved one. At the request of the daughters, the writer spoke on the occasion, reading Acts xxvi. 8, speaking principally upon the subject of the resurrection, and telling the plain, clear and interesting manner in

which our dear father in Israel presented it. There were present also Elders S. H. Durand, J. G. Eubanks, J. McConnell and B. F. Coulter, all of whom made some remarks, testifying to the true worth of Elder Grafton by the grace of God, after which all that was mortal was laid to rest beside his beloved wife to await the resurrection at the last day, when Jesus shall come without sin unto salvation to gather his own to himself; then this mortal shall put on immortality, (1 Cor. xv. 53,) that body sown natural shall be raised spiritual, (1 Cor. xv. 44,) so that in all our sorrow we have comfort in the sweet remembrance of the fact that this was the hope of our dear one, and for him it is far better to depart and be with Jesus. Let me say to all who mourn, Be comforted with the thought that he is free from sorrow, pain and death, dwelling with his Lord. Peace to his ashes.

Written by request of his sorrowing family.

I subscribe myself one who loves his memory,
JOSHUA T. ROWE.

Mrs. Eliza J. Barton departed this life Jan. 29th, 1909. She was for three or four years a regular attendant at our meetings in Baltimore; a very earnest listener, who knew and loved the truth as it is in Jesus. We had all learned to love her much for her christian character and devotion to our church, and we miss her much from our assemblies, but feel sure that she rests with the general assembly and church of the firstborn in heaven, and for her we know it is far better to be with Jesus. The bereaved husband has our sympathy; may the Lord bless him.

JOSHUA T. ROWE.

I am requested by the husband of Mrs. Eliza J. Barton to add to the above a small tribute to the memory of our dear, departed friend. She was a loving and devoted member of the congregation of the Salem Church in Philadelphia for several years before she and her husband moved to Baltimore. She was loved and esteemed by all who knew her because of her love for the truth and her interest in the faith and order of the church. She was the daughter of the late Alexander and Sarah Jane Wilson, of Newark, Del. Her husband, Maskel Barton, is a lover of the precious doctrine of Christ.

Elder Joshua T. Rowe conducted the funeral services at her late home, preaching to the comfort of those who hunger for the word. Our love and sympathy go out to the lonely, bereaved husband.

ALSO,

Mrs. Mary Rebecca Smith died at her home, 1946 N. Twentieth St., Philadelphia, Pa., in the 65th year of her age. She was the daughter of the late William E. and Sarah M. Riggs. When twenty years of age she married Benjamin H. Smith, of Smyrna, Del-

aware. She was baptized in the fellowship of the Bryn Zion Church, Kent County, Delaware, in August, 1866, by Elder E. Rittenhouse, transferring her letter to the Salem Church in Philadelphia in 1893. She was a faithful and devoted follower of Christ, and manifested beautiful christian fortitude and patience in her lingering and painful illness.

Elder J. C. Mellott and Deacon J. M. Fenton conducted the funeral services, speaking words of comfort to the living.
B. F. COULTER.

SISTER Harriet Ann Taylor, wife of George Washington Taylor, died at their home, near Queens, Upshur Co., W. Va., March 21st, 1909, after a lingering illness of typhoid fever, followed by pneumonia. She was the daughter of Levi and Emeline Findley, and was born at the Findley homestead, near Leiter, Randolph Co., W. Va., April 3rd, 1863; was married to George Washington Taylor Nov. 17th, 1882. To them were born six children, who, with her husband, her aged mother, four sisters, three brothers and a host of other relatives and friends, are left to mourn their loss. Sister Harriet received a hope in Christ, and went before the Tygarts Valley Old School Baptist Church on Saturday before the fourth Sunday in August, 1888, during an association at that place, related her experience and was received into the church. She was baptized the following day by the late Elder J. S. Corder, who was then moderator of the association. She lived a distance of thirty-two miles from the church, and could not often attend, but came gladly when she could, and was held in high esteem by the church. She was a consistent christian, a faithful and devoted wife and mother, a kind friend and neighbor, and will be sadly missed by the community in which she lived. I visited her during her illness, and she told me she had thought from the first she would not get well, and that her trust was in the Lord and that she did not desire to live longer. I asked her if there was anything she wished us to do for her. She replied she had made her funeral arrangements, saying she wished her body taken to the old home, and her funeral preached there by her pastor, Elder J. N. Bartlett, of Philippi, W. Va. I left her fearing I would not see her again alive, and two days after I reached home I was stricken with pneumonia, and though she lived for nearly three weeks after that I was not able to visit her again or to attend her funeral when she was brought home. How sad it was for us, but through it all the Lord did what was best for us. Her children feel their loss is irreparable, but we hope they may be brought to trust in the Lord as she trusted him, and to feel that their loss is her gain. She desired much to depart and be at rest, and though a dear mother, a loving daughter and sister is gone from us, and we feel sad and lonely, yet we feel her desire has been granted and she has entered into that blessed rest that awaits

the people of God, and we know that he can enable us by his grace to say, "Thy will be done."

ALSO,

George Washington Taylor, husband of the above, departed this life April 4th, 1909, just two weeks after the departure of his beloved wife. He was born May 22nd, 1863, near Queens, Upshur Co., W. Va., and lived and died near the old homestead. The 6th of November last he was stricken with paralysis, and could not use his left side for quite awhile, but had partially recovered and was able to walk again. When his wife died he was so heartbroken he was unable in his weakened condition to bear so great a grief, and it pleased the Lord in his goodness to make their separation short. He accompanied the remains of his beloved wife to her old home, attended the funeral services and after returning home was taken down with typhoid fever. He leaves six children, two sisters and two brothers to mourn their loss, together with a host of other relatives and friends. The children are indeed left desolate, father and mother both gone, and a once happy home completely broken up. He professed a hope in Christ about twelve years ago, but had not joined the visible church. He was a firm believer in salvation by grace, and trusted in the Lord, and so in his death we also have hope. David said, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." He was honest and upright in his daily walk, a good neighbor and respected citizen, and the broken family will be sadly missed by their many friends. How unsearchable are the ways of God!

May the Lord in mercy through grace enable all the relatives and friends of the deceased ones to feel and say, Thy will, not mine, be done, is the prayer of a bereaved sister,

EMELINE E. WORKMAN.

Mrs. Henrietta Parker died at her home near Redwater, Texas. She was born in Eufaula, Ala., Feb. 21st, 1854, where she was raised; moved to Lawrenceville, where she was married to Steven Parker Jan. 18th, 1871; they moved to Titus County, Texas, the same year. She, with her husband, joined the Primitive Baptist Church in 1872, of which church she lived a consistent member until called home. I feel that too much cannot be said of this good woman. She bore all the marks of an humble christian. She was an affectionate and faithful wife, a kind and loving mother. Though she was deprived of her church privileges for many years, by long distance from her church, she remained steadfast in the faith of the doctrine believed by the Old School Baptists. She was afflicted with tuberculosis of the stomach for about four months; she bore her affliction with patience, desiring she might live, if it were the Lord's will, only for the sake of her children, as

she had four boys and four girls. She longed after her girls, the oldest of whom ministered to her all through her long illness. She was the mother of sixteen children, eight of whom died in infancy. Her husband died four years ago; he was strong in the faith. She died at 8 o'clock April 20th, 1909.

I responded to the call of the children, and we followed her remains to the Redwater Cemetery, where I tried to speak to the comfort of a very large congregation of relatives and friends, after which we laid her body to rest in the grave until she shall be called forth in the glorious image of Christ.

Dear children, try to follow your mother's advice, and may the dear Lord give sustaining grace.

J. E. KNIGHTEN.

OMAHA, Texas.

Minerva Martin Rouse was born August 18th, 1829, and was married to Edward Rouse Oct. 4th, 1846. Husband and wife were companions for over sixty-two years. From childhood she was a reader of the SIGNS OF THE TIMES, and held these sentiments sacred to her death. She united with the Hopewell Baptist Church twenty years ago, and was a devoted member. The husband is now eighty-four years of age, and is becoming infirm by reason of his advanced age. Ten children and thirty-eight grandchildren, all industrious citizens of good character, survive. The children were all present at her funeral. One child died at the age of fourteen. Her entire life was spent in the neighborhood where she was born, and she was a most energetic and conscientious woman. Throughout the community she was well known for her hospitality, and her kindness was distributed among her friends. She lived near the church which she loved very dearly, and was always liberal in her contributions to its support. Besides being among the first to visit sick persons, she was a good nurse and was a loved neighbor, and was most skillful in preparing simple remedies. She gave great care to her children, all of whom have married, except one: Miss Susan Rouse, who is at home. Mrs. Rouse suffered much during her long illness, but the pain mercifully grew less toward the end, and she passed away peacefully to the rest which she so greatly needed and which she had often said she was waiting for.

The funeral was held at the family home Thursday afternoon, April 29th, 1909. Elder J. H. Oliphant, the pastor, conducted the services. Burial followed in Springhill Cemetery.

Clarissa E. Beauchamp was born April 7th, 1834, near Danville, Ill., died March 12th, 1908, at the home of her son, W. I. Huston, near Winfield, Iowa. She was married to Mahlon M. Huston at an early age and afterward moved to Louisa County, Iowa. She united with the Christian Church in Illinois, but

became dissatisfied and was received by experience and baptism into Oak Grove Primitive Baptist Church near Mt. Pleasant, Iowa, being baptized by Elder Isaac McCarty. Afterwards, for convenience, she removed her membership to Old Stone, near Sperry. Four years ago she entered into the organization of Harmony Primitive Baptist Church, near Columbus Junction, Iowa. Sister Beauchamp was a strong believer in the doctrine of grace, trusting her blessed Lord in life and in death for salvation. She loved God's word and delighted in his holy service. She studied her Bible much, having read it through twenty-two times. Her last sickness was attended with great suffering, but she bore it patiently. She often spoke of "going home to rest," saying finally, "I shall soon awake in the new Jerusalem." This family, church and community are bereaved to-day because a mother indeed, a mother in Israel, and highly respected resident is gone beyond recall. "Grandma" leaves two sisters, two brothers, three sons, one daughter, fifteen grandchildren, six great-grandchildren, besides many friends to mourn their loss.

Services were conducted at the home of her son, W. I. Beauchamp, by the writer, using as a text 1 Cor. xv. 57: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We then laid the precious form to rest in the Beauchamp Cemetery, consoled with the hope of the resurrection.

B. L. N.

Duncan A. P. Graham died very suddenly at his home in Lobo township, Ontario, Canada, Dec. 26th, 1908, in the 74th year of his age. The date of his birth was June 4th, 1835. He married Margaret, daughter of the late Archibald Campbell. His wife and one daughter, Mrs. Ellis Hodgins, of London township, and one son, Carlyle, of London, survive him. Brother Graham was received in the fellowship of the Covenanted Baptist Church of Canada in June, 1904, and was baptized at Poplar Hill in July of the same year, by Elder W. I. Carnell. His life exemplified that his faith and love were not in word only, but in deed and in truth.

A large assembly of friends, relatives and neighbors gathered at the funeral of brother Graham, which was held from his late home Dec. 29th, 1908. The text used by the writer upon this occasion was 1 John iii. 1, 2.

May the consolations of the gospel abide with all that mourn.

H. H. LEFFERTS.

WARWICK, N. Y., May 10, 1909.

H. H. Bentley, of Atlanta, Ga., passed away March 12th, 1909; the cause of his death was Bright's disease. He was a loving husband, a kind father and a true Primitive Baptist. He leaves a widow and four children: two girls, Mrs. Rosetta Bradford and Mrs.

Luna Bartlett; two boys, Howard and Clifford. H. H. Bentley has written several articles for the SIGNS, which paper we have been taking for thirty or thirty-five years, and which has always been read and appreciated by us both. He has gone to his reward, and is at rest in the bosom of Jesus. If he had lived until April 28th he would have been 62 years old. He had been failing in health for more than a year, but was confined to his bed only about five weeks. He suffered a great deal, but bore it with christian fortitude. Truly a good man has fallen.

His sorrowing widow, M. E. BENTLEY.

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

Thos. W. Records, Mo., \$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., June 2nd, 3rd and 4th, 1909.

Those coming by way of Philadelphia will take the train leaving Reading Terminal at 4:23 p. m. or 5:27 p. m. Tuesday, June 1st, or 9:45 Wednesday morning, and will be met at Southampton. Those coming by way of Belvidere R. R. will change cars at Lambertville, cross the river to New Hope and there take a train to Ivyland, where they will be met. All who desire to come will be cordially welcomed.

SILAS H. DURAND.

THE Old School Baptist Church of Middleburg, N. Y., has appointed their yearly meeting to be held on the first Saturday and Sunday in June (5th and 6th), 1909. A cordial invitation to ministers, brethren and friends to meet with us.

ADDIE COOK, Clerk.

THE Warwick Old School Baptist Association will be held with the New Vernon Church, New Vernon, N. Y., June 9th, 10th and 11th, 1909.

O. & W. trains from the north will be met at Winterton Tuesday afternoon before the meeting, and Wednesday morning. Those coming from the south and New York Tuesday will take train leaving West Twenty-third St., New York, (Erie R. R.) at 4:25 p. m. Get tickets for Howells. Train leaving West Twenty-third St. at 7:10 Wednesday morning will also be met at Howells. Any coming from the west via Erie R. R. will please drop H. S. Collard, Winterton, N. Y., a line, saying what train they will use, and they will be met at Howells. A cordial invitation is extended to all of like precious faith to meet with us.

H. S. COLLARD, Church Clerk.

THE yearly meeting of the Beulah Old School Baptist Church, of Canada, will be held, the Lord willing, in the schoolhouse in the township of Brooke, Lambton County, Ontario, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, 1909, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

NOTHING preventing, there will be a two days meeting held in the Old School Baptist meetinghouse on Schoharie Hill, June 15th and 16th, 1909. Those coming by rail to Howes Cave drop a card to Geo. A. Miers, Schoharie, N. Y., R. F. D. No. 3. Those via Schoharie write Mrs. Helen Kinney. All lovers of the truth are welcome.

GEO. A. MIERS.

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

IN

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

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

11:00 A. M.

2:30 P. M.

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

**SALEM OLD SCHOOL BAPTIST
C H U R C H.**

1315 Columbia Avenue,

PHILADELPHIA, P A.

**Meeting every Sunday morning
at 10:30 o'clock.**

**THE ALBANY AND TROY OLD SCHOOL BAPTIST
C H U R C H.**

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

"SONGS IN THE NIGHT."

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

SILAS H. DURAND.

SOUTHAMPTON, Pa.

**THE EVERLASTING TASK FOR
ARMINIANS.**

By Elder William Gadsby, late of Manchester, England. Many thousands of these pamphlets have been scattered throughout England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to such a degree as to induce us to present to the public this edition, which we will send (postage paid by us) to any post-office address in the United States or Canada at 5 cents per copy. Address,

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., JUNE 15, 1909. NO. 12.

POETRY.

FAITH.

By faith we climb the mountain's height,
And view the promised land ;
Upholden by Jehovah's might,
Led by his powerful hand.

This wondrous faith is not our own,
Nor comes at our command ;
'Tis treasured up in Christ the Son,
By it alone we stand.

Our Father gives us faith to see
This land so fair and bright ;
Before this faith the shadows flee,
And all the way is light.

By faith in God through Christ we live,
Through him salvation's won ;
The Lord with him doth all things give,
And owns us as his own.

This living faith his own partake,
It shows how weak they are ;
And oft with fear his people quake,
And plunge in deep despair.

They grope about, the way to find,
They weep, and mourn, and cry,
And fear as those whom fetters bind,
And who in dungeons lie.

But ah, he never will forsake,
Nor leave a little one,
But in his own dear arms will take,
And safely bring him home.

This faith O give to me, I pray,
May I in thee be strong ;
Be near me, Lord, from day to day ;
Let Christ be all my song.

Then all my praises shall be thine
For all that thou hast given ;
With thee in glory I shall shine,
Crowned with thine own in heaven.

And I shall sing eternal love,
When once I'm gathered there,
And in the glorious heights above
Admire thy beauties rare.

SELBY FISHER.

HEAVEN.

I SEE in my visions
Of faith, hope and love,
The saints all assembled
In mansions above.

Their robes ever shining,
Like rays of the sun,
In the realms of bright glory
With the Father and Son.

Now mark well, ye pilgrims,
The road to the skies
Through great tribulation,
Through death's valley lies.

For Jesus, your Captain,
Has passed through before,
And bids you to follow
To heaven's bright shore.

Then mind not the sorrows
You meet on the way,
They will brighten the glory
Of that holy day.

And rest there forever
Is waiting you now,
While cares of the evening
Still darken your brow.

I. N. NEWKIRK.

CORRESPONDENCE.

SOUTHAMPTON, Pa., May 20, 1909.

DEAR EDITORS:—I am sending you a few extracts from the last three letters of sister Nannie Edwards, of Georgia. I have not asked her consent, but think she would be willing to leave it with me. I have lately requested her to write some of her experience for the SIGNS, but she feels that she cannot. I have had many letters from her, and never one that did not contain some sweet thought or expression that I felt would be a savory message to some kindred soul. Some of her letters have appeared in the SIGNS, and it will probably be remembered that she was an invalid in bed for many years. Then a few years ago her health improved so she was able to drive out with her husband and attend the meeting where their membership was, which was a joy to them both. It was a great delight to her to be once more under the clear blue sky, and see all the beautiful outdoors, and to again enter the sacred place where she first heard the gospel's joyful sound. Her pastor told her he could scarcely keep from shouting when he saw her come in the open door after so long an absence. She has suffered much since then, but has not continued prostrate, but able to be about the house some. Her suffering, shut-in life has caused her heart to flow out in sympathy to all who are afflicted, and I trust that a message, in these selections from her letters, will reach with comfort some sorrowing, lonely one who is traveling a weary way, longing for companionship. This silent messenger, the SIGNS, enters many homes where there are varied afflictions, yet the Holy Spirit can send comfort through the feeblest source.

Just now there comes to my mind our

beloved sister, Hannah E. Danks, of Ontario, California, who is in great sorrow, far from her native home, as a precious sister left her and all these fading scenes soon after arriving in a new home in that strange country. Sister Mary was so dear and so devoted to all her family that it seems hardly possible for them to exist without her. Who can tell how the heart is torn in bereavement to see a dear one closed away from our sight? The knowledge of such a beautiful life and lovely character extends far among those who loved her, and she was very dear to many. But what a solace in this great sorrow to know that she is now in a home where there are no more sorrows or pain, but where "peace flows like a river" and joy is triumphant, and where she, with the countless throng, is singing praises to God and the Lamb. It just now occurs to me that she sent me a hymn about a year ago that came to her with great comfort during a severe illness, and while lying helpless for many days the words were echoing through her mind with great sweetness. I will copy the first verse:

"Some day the silver cord will break,
And I no more as now shall sing;
But O the joy when I shall wake
Within the palace of the King.
And I shall see him face to face,
And tell the story, saved by grace."

Now the name of another dear sister in that far away land darts through my mind: Mrs. Agnes Errett, of Canada, who visited us in our old home in Herrick at the time of her early experience, when her heart was filled with unspeakable joy. She has since then been greatly afflicted, having passed through much suffering and deep sorrow.

"Some time we shall know why our sunniest mornings change to noons of rain,
And why our steps are shadowed so by pain,

And why we often lie on couches sown with thorns
of care and doubt,
And why our lives are thickly hedged about
With bars that put our loftiest plans to rout.
Some time our eyes shall see the silver lining to the
darkest cloud,
While silvery echoes follow thunders loud ;
Some time our hearts shall be content, forgetting all
our restless mood,
And knowing everything has worked for good,
The how, and when, and why, be understood."

As I write, how many of our dear family of brethren and sisters come to my mind; they are scattered far and near, all looking for some word as they glance through the pages of our messengers of truth and love, and what a comfort when they are not disappointed. Sometimes when enjoying fruit from the pens of those who love the Lord and exalt the name of Jesus, I feel that I am in some afternoon meeting, where a little handful are speaking together in Psalms and hymns and spiritual songs, and making melody in the heart to the Lord, and,

"Where each can feel his brother's sigh,
And with him bear a part;
Where sorrow flows from eye to eye,
And joy from heart to heart."

With love to all in this blessed relationship, I am, I trust, your sister in hope,
BESSIE DURAND.

LA GRANGE, Ga., Feb. 23, 1909.

MY DEAR SISTER BESSIE:—Through much weakness and great depression of spirit I will try to reply to your precious letter, received some time ago.

I do hope you are feeling better, and that your dear nephew has nearly recovered. How my heart goes out in sympathy to you in all your afflictions. Having suffered so much, and being still a sufferer, my heart becomes burdened with the afflictions of others. I trust sister Clarice is well now; she, too, knows how to sympathize; so it is we are brought

into fellowship with each other. My husband is not at all well; he has been able to work but little for several months, and has not been well since his spell of fever last summer, and he feels very much depressed. I tell him that the day seems dark now, but behind the clouds the sun is still shining, and that into each life some rain must fall and some days must be dark and dreary. Our lives have indeed had much rainfall, and it is only now and then we can catch the faintest glimpse of sunshine, but the battle will all be over after awhile, and then there will burst upon our immortal vision the glorious rays of an eternal sunshine; that is, if we are what we hope. O how sweet to think there shall be no night there. When I think of all this, my dear sister, I feel like exclaiming, "I'll bear the toil, endure the pain, supported by thy word." My daily, yes, hourly, prayer is for grace to sustain me. As you say, "I often feel so far away, and the cry of my heart is, 'Nearer, my God, to thee.'" I often wonder if I am any nearer him than I was long years ago. Last night, while feeling greatly depressed in some way, these words came to me: Lord, thou hast been our dwelling-place in all generations. I then thought, Surely he will sustain us, both temporally and spiritually, and I was glad to know that his word was settled forever in heaven, and that he has not left us comfortless.

I had a very dear letter from sister Pittman recently. I feel almost that I have seen her. It may be that invisible tie that binds us together. I often think what a pleasure it would be to have you come into my room and talk with me.

The SIGNS is precious, and the last one especially so.

Vera and her father join me in love to

you and yours. Vera is a perfect sun-beam in our home.

I am so tired. Lovingly,

NANNIE.

MARCH 5, 1909.

BELOVED SISTER BESSIE:—Your card and the precious little book are received. After opening it I never laid it down until I had perused its every page. How very sweet it is, and, my dear sister, while reading of the last hours of that dear brother I found myself with you and your other loved ones, standing around his bed, mingling my tears with yours. What a beautiful departure, and what a glorious change. O that I could feel as he did when I come to lie down at last. His "Songs in the night" filled me with such solemnity. "The dirge and the anthem" also impressed me very much, so did all the others. Vera thinks "Over the sea" the best of all. My husband also enjoyed the book very much. A dear aged sister in Christ is reading it now. Thank you for sending it to me, and I do truly appreciate your kindness. When I look at the picture I think of the beautiful soul within, and what a comfort it must be to you all that he has found sweet rest in the bosom of God. Though we may often "sigh for the touch of a vanished hand, and the sound of a voice that is still," such evidences as he left should enable us to say, "Even so, Father, for so it seemed good in thy sight." I wish I could tell you just how I feel about it all, that we could talk over our sorrows and joys together. I think it is all these things that have brought us into this invisible union.

My husband has improved very much, and has resumed his work, for which I am more than thankful. We received the sad intelligence yesterday that my

older brother is very ill with pneumonia. He has been a great sufferer with rheumatism for a number of years, and we are greatly troubled about him. I have not seen him in ten years, and he is such a precious brother, too. How I long to relieve him. If I could only meet him once more. My heart is too full to write.

In much weakness, NANNIE.

APRIL 29, 1909.

DEAR SISTER BESSIE:—It seems a long time since I received your letter, and yet I think of you every day with the tenderest love and affection. I have been very sick about two weeks; my fever was very high and I suffered much. I am better, but feeling more feeble than for a long time. I hope you are much improved, and that your brother's family are all well. I never forget to personate your names in my prayers. This is an ideal spring day, and in seeing the people going to and fro I think how thankful and appreciative they ought to be. I have spent the most of this year studying my Bible; that is, when I have been able to read, and I have certainly enjoyed it. I feel sometimes that it will be the last time I shall ever read it through. I had just begun to read the book of Ezra when this last illness came on, and I feel that God has been with me in every word I have read. How often I have found myself weeping for reasons I cannot tell, unless it was for the disobedience of some in those days, and of the many trials through which others had to pass, and the wonderful blessings bestowed upon us since time began.

Sister Bessie, I am sorry that I cannot comply with your request in regard to writing for the SIGNS; I am just too weak in every way. I feel that your extreme kindness to me places me under obliga-

tions to try, and yet I cannot make the effort. I do not feel competent, either spiritually, physically or mentally, to write for such a paper as the SIGNS. While I have often desired that its writers might know how I feast upon their communications, and how many of them have expressed my feelings, yet I cannot tell them. I do hope you will consider my weakness, and love me just the same. My father is very feeble and failing rapidly. My brother is slightly improved since I wrote you last.

I had a precious, helpful letter from sister Pittman some time ago. Now I know the Lord put it in her heart to send it. She always speaks of you in her letters. May the Lord bless her and brother Pittman, and deliver them in every trouble. Sometimes when the way seems dark and lonely I think of how gently the Lord has led me, and find myself trusting him for all future blessings. How kind of dear sister Lawshe to sympathize with one she has never seen, and I accept her token of love as coming from the hand of God, and my heart is full of thankfulness. Vera and her father join me in love to you. Her father had quite a painful accident yesterday, and he suffered intensely all night, but is working some to-day. Surely if we ever enter heaven it will be through great tribulation. How sweet of you to think of me, and how beautifully this Scripture applies to you in my case: "I was sick, and ye visited me." My tender love for you none but God knows. The worth of the dear little book, "Songs in the night," is beyond expression, for all it contains is like "apples of gold in pictures of silver." I am feeling some better. My husband and Vera have lost much sleep in caring for me. Thank God for such a husband and such a child.

With a heart full of love, sympathy and gratitude, and hoping the Lord may bless and comfort you in all your afflictions, I must close, with love to sister Clarice and all.

In much weakness, your unworthy sister,
NANNIE EDWARDS.

PROVERBS XXXI. 10.

"Who can find a virtuous woman? for her price is far above rubies."

For many days past my mind has been upon this portion of Scripture, and I feel impressed to pen a few of my many thoughts, if the Lord will, hoping that what I write may be of comfort to some lonely one of our Father's children.

It should be remembered that these are the words of King Solomon, who was blessed with the gift of prophecy, and spake as he was moved by the Holy Ghost, therefore they are by no means idle words, but are big with meaning (spiritual meaning), having direct reference to the church of God. Women are often used to represent churches in the Scriptures, both the true church and the false. There are but the two, the true church being represented as, or compared to, a virtuous and pure woman, while the church of antichrist is represented by a woman possessing the opposite or contrary qualities, such as, "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots [all the many branches of the church of antichrist] and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," &c.—Rev. xvii. 5, 6. "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."—Gen. xxi. 10. "He who was of the bond-

woman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 23–26. Solomon in his beautiful song speaks of this church as follows: "My dove, my undefiled is but one: she is the only one of her mother, she is the choice one of her that bare her." "Thou art all fair, my love; there is no spot in thee." "Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." John, when he was carried away in the spirit to a great and high mountain, was shown the bride, the Lamb's wife, and thus viewing her in the spirit he describes her beauty, (Rev. xxi.) and I think that every child of God at some time is enabled in the spirit to view her beauty with John, and none but these can ever see her as she stands before God justified and glorified in Christ Jesus, her Husband and Head. She is "holy and without blame before him in love." She is not her own, but she is bought with a price, and that price is far above rubies; indeed, rubies could never pay her debt. She was not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. How great, how marvelous was the love he had for this bride, that he could come to her in her poverty, her distress and guilt, and lift her upon high, that where he is she might be also, thus making her equal with him in the inheritance. "Heirs of

God, and joint-heirs with Christ." She is equal with him in the inheritance in time, as well as when time and time things shall end. "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."—Isaiah liv. 17. This wonderful, mysterious inheritance is eternal, so is his love an everlasting love, and the object of his love is equally everlasting, and he has never loved one in vain, for he has said, "I give unto them eternal life; and they shall never perish." She is a free woman now, being made free from the power of the law by this price, which is far above rubies.

We look around us at the many daughters of this mystery Babylon and see their corruption, see each one worshiping idols, all teaching for doctrine the commandments of men, all trusting in the flesh, boasting of the filthy rags of their self-righteousness, hoping or expecting to gain admission into the glory world beyond by their good (?) works, hating the redeemed of the Lord, and are glad they are not like the poor publican (a sinner saved by grace). "Mine heritage is unto me as a speckled bird; the birds round about are against her." "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." We hear them crying, Money, money, money, having a golden cup in their hands full of abomination and filthiness of her fornication. "Blind leaders of the blind;" outwardly they appear very beautiful, but inwardly they are full of all manner of uncleanness. Thus looking upon all those harlots we are ready to exclaim, "Who can find a vir-

tuous woman?" Jesus has found her, as he did Jacob of old, in a waste howling wilderness, and has led her about and instructed her, saying unto her by the mouth of the prophet, "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 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." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Dear children of God, your former husband (the law) is dead, and you are forever released. You are no longer under the law, but under grace, and now you are free indeed, for the Son hath made you free, and he says in the most positive and affectionate language, "I am married unto you." Thus to be married unto God is perfect freedom forever from all that oppresses and causes sorrow. "What therefore God hath joined together, let not man put asunder." Let us own God and his church as our all; he is your heavenly Father, your Husband and Head, the end of the law; "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Now, dear children of God, since you have been brought into his banqueting-house, since you have been led by the Spirit of God to forsake the vain world and cast your lot with the church of God, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and since you have been enabled by the eye of faith to view this beautiful woman, and do love her far above any earthly

thing, then forsake not the assembling of yourselves together, as the manner of some is.

"She looketh well to the ways of her household." How necessary it is that a church meet together often and look after each other for good, ministering to the temporal needs of the poor ones and speaking a gentle, encouraging word to the sorrowful. We know not the value of such words, only as we have each been comforted by them in time past. "A word fitly spoken is like apples of gold in pictures of silver." How necessary also that strict discipline be used in the house of the Lord.

I must close. Do with this as you see proper.

Yours in affliction,

G. B. BIRD.

FRANK, W. Va., March 3, 1909.

CENTERBURG, Ohio, May 17, 1909.

DEAR BRETHREN EDITORS:—I am sending you a letter I received from brother George L. Weaver, of Galion, Ohio, and if it meets your approbation I would like to see it in our family paper. This brother has passed through some severe trials; he is young, and has the care of two small churches, one at home and the other at Delaware, forty miles away. Young brother Jackson was ordained last fall, and his gift is making room for him. He is a great help to brother Weaver, as also to the churches.

I was blessed with the health and strength to once more meet with the dear ones last Saturday and Sunday. I have to go twenty miles or more, but am always well repaid, because I feel that I am blessed to hear the gospel preached in its purity. Brother Jackson was with us; he told me that he and brother Weaver both have or are receiving the SIGNS. I

am very glad to know they are, and I think they will be more interested as they read it. They have had severe trials, both in the church and in the world. Brother Jackson is a farmer and brother Weaver a carpenter.

I am writing more than I intended. I have so many good sermons I received from dear ones while I was shut in the house this winter, I felt I would like to have others share the benefits. I may send other letters if my life and health are spared. I am very weak in every respect.

Your unworthy sister,
(MRS.) S. C. BOYD.

ROMANS VI. 17.

"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."

The apostle shows us very plainly in the first part of this chapter how impossible it is for us to serve two masters; either we are the servants of sin or else we are servants to God. There are two ways: the strait and narrow path that leadeth to life, and the broad way to destruction. Let us notice for a little the servants of sin. I will take for an example Saul of Tarsus. Saul in his early life was educated at the feet of Gamaliel, and I believe he was just as good a preacher as any seminary has ever turned out, for when he graduated he did not know the truth; neither can any one learn Christ in the schools of men. Paul profited in the Jews' religion; so do others profit in the religion of the world. Saul was such a zealous servant of sin that he persecuted the church of God, consenting to the death of some, committing others to prison, being exceedingly mad against them he persecuted them

even unto strange cities. My dear brethren of the household of faith, was there not a time when you thought you ought to do many things contrary to the name of Jesus, and if certain others of your town went to heaven that you would risk your case? Did you not feel a little bit better than some others? You may have belonged to some denomination, and no doubt made long prayers, and thanked God you were not as other men; you paid tithes and fasted, you were girded in the armor of self, you kept your palace, and your goods were at peace; you did not worry about your sins, no, you were working for sin and rolling it as a sweet morsel under your tongue. It was through the fear of punishment that you were good. I think I see a great benefit in this fear religion; it seems to be a vision of an awful monster which keeps them under subjection. How often have you been told by this class that, "If I believed as you do I would go on and take my fill of sin"? It shows where their heart is, and what they would like to do; but no, they say, salvation depends upon our works, it does not depend upon God. They do not know God, they are serving sin, and Paul says, Thank God that ye were the servants of sin.

Now we will leave sin and turn to the servants of God. You have obeyed from the heart that form of doctrine delivered you. The wages of sin is death, and in the experience of God's people they have their fill of sin; they do not desire to go after these things; they are ashamed of sin; they have died to sin, and from the loving hand of God there has been delivered unto them that form of doctrine. The strong man is bound, his armor is taken away, and a voice from heaven is saying, "Why persecutest thou me?" and

you answer, "Who art thou, Lord?" Ye have obeyed from the heart. God's people are a willing people, made willing in the day of his power, and sin with all its blackness is shown you, and you find yourself a helpless creature, bound, your armor taken away, your goods spoiled and you utterly helpless. You find yourself entirely lost, and you smite upon your breast and cry, "God be merciful to me a sinner;" ye become servants of righteousness, and have your fruit unto holiness and the end everlasting life. Now you do not cry, Do, do, but your cry is, It is finished, it is done. For his great love wherewith he loved us, even when we were dead in sins, he stopped us in our mad career, by the cords of love he hath drawn us and made us to sit together in heavenly places in Christ Jesus, for by grace are ye saved, not of works, lest any man should boast; "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Sinners by nature, we fell by transgression, were condemned by the law and served sin with all our might until redeemed by the Son of God and became servants of God. Once our religion was fear, now it is mercy and love, and we feel confident that what God has promised he is able to perform, for he is a perfect God, omnipotent in power, unchangeable in mind, sovereign in ruling, and he hath said, "I will never leave thee, nor forsake thee." Our dear heavenly Father is so kind and good to his people in caring for and watching over them. Let the world serve the gods which were before the flood, or the gods of the Amorites, but as for us, we will serve the Lord.

I am, as ever, a poor sinner,

GEORGE L. WEAVER.

BLUEMONT, Virginia.

DEAR BROTHER KER:—The letter inclosed was written by me for the Corresponding Meeting, to have been held with the Valley Church, but owing to the illness of brother White the meeting was postponed and this letter was never used. Recently I have been requested by several of the members of Ebenezer Church to send it to the SIGNS, and I have agreed to do so, leaving it to your better judgment as to whether it is profitable or not. As I have always been too unworthy to write anything for publication I felt a delicacy in sending this.

Yours unworthily,

F. E. ROBEY.

The Old School Baptist Church of Ebenezer, Loudoun County, Virginia, to the Corresponding Meeting, in session with our sister church at the Valley, Loudoun County, Virginia, October 17th, 18th and 19th, 1906, sends christian love.

DEAR BRETHREN:—Once more by the will of God who, according to his mercy and forbearance toward us, has spared our unprofitable lives, we are blessed with the privilege of writing you again; and as we write this letter our prayer is that God will direct our heart and mind, that we may write something that will be of comfort to those who hunger and thirst after the things of the kingdom of God. We do not desire to write that which will be pleasing to the natural mind, but that which will be of comfort to those who feel to be poor and needy and feel they cannot help themselves and must depend upon the grace of God, for we all feel so helpless and weak that we cannot take one step right unless the Lord leads us. We do not believe the self-righteous feel this way. If we know our own hearts we do thank God that we of ourselves can do

nothing. Much of the time the way is so dark, our hearts so cold, our ears so deaf and eyes so dim, that we cannot feel, hear or see; oftentimes like Simon Peter we go fishing, toil all night and catch nothing, but when almost ready to perish with hunger we hear a voice, and it is the language of a Friend, it is the voice of Jesus saying, "Children, have ye any meat?" The answer is, "No." Dear child, hear the sweet message that now comes from the One who is able to supply all our needs: Children, come and dine. Jesus appears just at the right time. "Cast the net on the right side of the ship." There are but two sides: the right and wrong, and when we try to secure the righteousness of Jesus by our own works we are always on the wrong side. The gospel message is to the living, to those who are born of God, and the command is, "Come and dine;" to "buy wine and milk without money, and without price;" it is free to all the children, for Jesus has paid the ransom.

We could not be in a darker state of mind than we are at this time; is it an evidence against us? Our prayer is that God will give us some evidence that we are born of God. O, our brethren, tell us, is it thus with you? Has God forgotten to be gracious? is his mercy clean gone forever? The voice of Jesus, to come, is the word given to us through those whom God has called to preach his word, and that word is Jesus. O how sweet it is when we hunger and thirst after it, when our hearts are prepared of the Lord to receive it; it is far sweeter than anything of this world; if we have not Jesus we are without everything.

That word which is Jesus and was preached by Elders Gilbert Beebe, Wm. L. Beebe, Leachman, Purington and others now gone, is preached to-day by

Elders Chick, Ker, Durand, Badger, White and many others we have not space to mention. Preach on, dear soldiers of the cross, shun not to declare the whole truth, for nothing less will the poor child of God receive. May our hearts be prepared by the Spirit of Christ to shun all that is not the truth as it is in Jesus.

Since we met last some of us have been compelled to drink of the cup of sorrow; one we wish to make mention of is sister Martha Anderson, who for over forty years has had the cup of sorrow to the full measure. More than forty years ago her husband was taken from her in a most cruel manner, and on down through life her two grown daughters one after the other was taken, and recently her only son was taken; he could have been such a help and comfort in her declining days. She has only one little granddaughter left. May God bless her and make her to feel as poor Job did: "When he hath tried me, I shall come forth as gold;" "though he slay me, yet will I trust in him." We believe she does trust in the Lord. O what a humble christian walk we see in her; what a bright evidence she gives that she has learned of Jesus. Brethren, may God put it in your hearts to pray for sister Anderson that God's grace may be sufficient, and that she may trust in the arm of the Lord in this dark hour of her life. God has promised never to leave nor forsake his children, and God grant that our faith be increased to believe on his word and to trust him in all our trials and tribulations.

We have preaching the second Sunday in each month, and Saturday preceding (unless otherwise ordered of the Lord) by our pastor, Elder J. N. Badger, who comes to us as a little child, so far as his own

strength is concerned, but in the power of Almighty God with the Spirit of the Lord to preach the whole truth as it is in Jesus. We are living in peace with each other, bound together by the love of God, and firm in the belief that the blood of Jesus cleanses his children from all sin, and have no confidence in the flesh, "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

We hope you will have a good meeting, and a number of ministering brethren prepared of the Lord to preach Jesus, which is the salvation of poor, lost sinners.

HOPEWELL, N. J., March 30, 1909.

DEAR EDITORS AND BROTHERS:— Looking over the SIGNS to-day the thought occurred to me what a source of comfort it must be to those who are deprived of hearing preaching to receive it. I felt assured that those also who do hear preaching, often love to read the good articles written by those who love and contend for the same truth, and the doctrine that they do. It is a glorious doctrine. I have been trying to share the joys and sorrows of this dear people for forty years, and the older I grow the more I enjoy these precious things. I believe there is such a thing as growing in grace. Your good paper is about my age; I am in my seventy-seventh year. Well do I remember the time when six dear ones, with myself, tried to tell what we knew about this precious truth. I know that I could say but little, but these words were with me, "We know that we have passed from death unto life, because we love the brethren." I felt sure of that then. Three of those dear ones have passed away, and we miss them. Very few of my age

are left to meet with us. I miss our dear brother, Elijah Leigh; we were boys together, we were men together and we were brethren together. I looked to him for advice, his judgment was good. He was always in his place in the meetings, unless sickness or very stormy weather prevented. We all miss him, but we believe that our loss is his gain.

What a blessing to meditate upon the wonderful works and ways of God. The psalmist said, "My meditation of him shall be sweet: I will be glad in the Lord." It is a great thing to know that His words are from everlasting. It is not so with earthly things; they all perish with the using. I enjoy these abiding things, I know that they are true. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Still,

"Oft it causes anxious thought,
Am I his, or am I not?"

I hope that I am. I feel to be a poor, trembling worm of the dust, but as a father pitieth his children, so the Lord pitieth them that fear him, and "he knoweth our frame; he remembereth that we are dust." O can I say, as did Job, "I know that my Redeemer liveth"? "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." The Lord said, I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of man whose breath is in his nostrils? Man is as the grass. The grass withereth, and the flower fadeth, because the Spirit of the Lord hath blown upon it, but the word of the Lord shall endure forever. It is declared that Jacob was the lot of God's inheritance; he kept him as the apple of his eye. He found him

in a waste howling wilderness; he led him about and instructed him. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." "He made him suck honey out of the rock, and oil out of the flinty rock." He heals the broken-hearted, he leads the blind in a way that they have not known, he makes crooked things straight. In affliction we sorrow not as those who have no hope in Christ. He said, I will gather the sorrowful for the solemn assembly. I will give thee praise, and a name among all nations. He is an all-wise and just God, who rules in the army of heaven and among the inhabitants of the earth. He is the Rock, a God of judgment without iniquity, just and right is he. Great and marvelous are His works, just and true are His ways. He speaks and it is done; he commands and it stands fast. He holds the waters in the hollow of his hand, and he says to the troubled waves, Be still, and there is a great calm. He said, "I will be their God, and they shall be my people." O blessed thought, he carries the lambs in his bosom. Then, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Blessed are they that mourn: for they shall be comforted." "Blessed are the merciful: for they shall obtain mercy." The children of God are poor, but he has eternal riches; he has an everlasting supply for all the needy. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father,

The Prince of Peace." His promises are sure and steadfast. Though the winds of adversity howl around us, or the storms of persecution burst upon us, we may be still, for he says, I will be a hiding-place from the wind and a refuge from the storm. He will have mercy upon whom he will have mercy, and compassion upon whom he will have compassion, and whom he will he hardeneth. Hath he not power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? To his disciples he said, "If ye love me, keep my commandments." He has loved us with an everlasting love, and therefore with loving-kindness hath he drawn us. We are told not to forsake the assembling of ourselves together, as the manner of some is; and how pleasant it is for brethren to dwell together in unity. We are told that it is better to go to the house of mourning than to the house of feasting. I think that I can say as did Ruth, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Not long since, in the silent hours of the night, in my loneliness these words came to me with much force, "Lo I am with you alway, even unto the end of the world." Were they meant for me, such a poor worm of the dust as I?

I have written here more than I intended, but Bible words kept flowing through my mind. Should this tend to cast out better matter, lay it aside.

From one who loves the truth,

DAVID L. BLACKWELL.

NASHVILLE, Tenn., March 5, 1909.

ELDER F. A. CHICK—BELOVED BROTHER:—I have been meditating upon the goodness of God, and I am reminded of his handiwork; he hath spoken all things into existence; he is above all and in you all; his purposes show forth his power in all things, and they are for his glory. He made all things for himself, yea, even the wicked for the day of evil, and his will revealed in prophecy shall not be annulled. It pleased God to reveal his will to the prophets and apostles to make known what should come to pass in time to fulfill the Scriptures. I try, as much as in me is, to be reconciled to his will while traveling through the thorny paths in the flesh; I know that God knows what is best for me. His grace, I trust, has given me the will which enables me to stand fast in his truth as it is in Jesus. As it is not in man that walketh to direct his steps, I feel to know that without His strong arm to hold me I am forever lost. My desire is to be submissive to him in whatever state I may be. How wonderful are all his blessings to the family of Adam; he supplies all our needs in this time world. Dear brother, I feel very unworthy at times; I feel the weakness of the flesh, and am helpless, and must depend upon our loving Father to give me the comfort and consolation of mind which will draw me away from earthly things to those mansions above which are prepared for His elect children, who were chosen in Christ before the foundation of the world. We must suffer reproach, as did our dear Savior, if we stand firm in the truth. He was holy, harmless, undefiled and separate from sinners. He was absolutely pure in all his walk among men while in the flesh. He was perfectly obedient to the will of his Father, and was far above all men.

He was God as well as man. He was able to subdue Satan, and all the hosts of wickedness. Such divine perfection ought to command our confidence in all ages. As the apostle affirmed, "In him dwelleth all the fullness of the Godhead bodily." The fullness of the Godhead dwelt in him with unerring wisdom and almighty power; he was the great Jehovah, possessing every adorable attribute of Deity. By him we are circumcised, putting off the body of the sins of the flesh, and being thus circumcised, we are complete in the righteousness of Christ our glorified Redeemer. We cannot go too deep in our meditations upon this great and wonderful subject. The righteousness of Christ is the great pillar upon which our eternal welfare rests; it is this which keeps us from sinking into endless perdition. What a legacy it has pleased God to bestow upon such poor worms of the dust; he is mindful to look upon such a poor sinner as I feel myself to be. This legacy was given to poor, lost and ruined sinners, through the Lamb who was slain according to the will of the Father, and I trust that he was crucified, by wicked hands, for poor unworthy me; blessed be his holy name. What wondrous love he had for his bride, to come down from his lofty habitation. He was spit upon and mocked, but still he opened not his mouth. What a friend he was to sinners that he should suffer for them, that he might present them to the Father spotless, to be numbered with those who glorify the Father in heaven. Having His righteousness, let us dismiss every fear. We shall be presented before the throne without spot, and faultless in His sight. What a gift is the righteousness of Christ; bless him for his unspeakable gift. Dear brethren, I have nothing to offer in return for such a gracious gift;

I do not feel worthy to be called a son. O for his healing balm to strengthen the inner man. I do at times hope that I can say, as did the apostle, "I know whom I have believed." I am assured that Jesus is faithful and will not desert me, and that my faith in him cannot deceive me. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." If we are numbered with the redeemed there will be no fear, for it is certain that there can be no condemnation to them that are in Christ Jesus. This is the work of God, and none can lay anything to their charge; God justifies his people; he pronounces them holy. As their sins have been laid upon Christ, he pronounces them righteous, and blesses them, and gives entrance into the joy of their Lord.

"My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

In thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord, the Lamb."

Dear brother, the above verses are my prayer and hope, and what I have written is, as I trust, because the Lord has given me the spirit of utterance and understanding to write, and I hope it may be read with spiritual understanding.

Your brother in hope of eternal life,
O. B. HICKERSON.

ECHO, N. Y., Jan. 18, 1909.

DEAR ELDER CHICK:—Your letter, dated December 20th, was duly received, and I have wanted to reply, but could not seem to do so. I said to Mrs. Norton, my daughter, that I wanted to write you to-day. Last week I thought to do so, but could not go on. When our Lord sent forth his disciples to preach he told

them to take no thought what they should say; the Spirit would lead them and teach them; so if I am not led by the Spirit while attempting to convey my thoughts to you, it will be vain for me to try to do so. All those who are born after the flesh to us, although they may be weak and sick, are still our children; and so they that are born of the Spirit may feel weak and doubtful, yet they are the Lord's children. What I mean to convey is, we are his, or we are not. I feel deeply my weakness, but the Lord knows them that are his. I feel to trust him and to rest upon the finished work of the Redeemer. Sister Hait once said to me that she went to hear Elder William L. Beebe speak to the people; he talked for a time, and stopped short, and said, "I have no more thoughts to give you upon this portion of the Scripture," and closed the book.

Elder Jenkins has been on my mind very much lately. He was very pleasant with me, and when I visited my brother in Middletown, he would drop in to see me, and would say, "I am glad to see you among us again." Many there have fallen asleep since then. Our Lord called death sleep; he said of Lazarus, "I go, that I may awake him out of sleep." It must be glorious to awake with the likeness of the Lord. My mind has been drawn lately to that portion of Scripture recorded in Genesis, where the famine was sore in the land. Hymn 1078, composed upon that, is good to read:

"I am Joseph, your brother, he said,
And still to my heart you are dear;
You sold me, and thought I was dead,
But God, for your sakes, sent me here."

We can but view that it was the Lord's dealing with them to save them from dying for want of food to sustain life during the famine.

Now the old year is passed, and with

regard to myself it has been filled with many failures, but our Savior is the same. Who can measure the depths of his love? In his gracious hands we are, all his people. The hands that were pierced for us are ours to guide and keep us; nothing can separate us from him. I am well advanced in years, and, too, I feel that I am pleasantly situated. The "Brethren" have regular meetings here, and I see nothing they do that I cannot receive, according to the Scriptures of our Lord and Savior. He told his disciples to meet, and he said, "Where two or three are gathered together in my name, there am I in the midst." It is very pleasant for me when they gather here. Your letter to me was read to them, and they thought, and expressed themselves, that it was good. We are poor, weak mortals; the earthquake in Italy shows that we have no power over the elements. I feel sad to read about it, and yet I desire to do so. We do not know what suffering is. In my brother's last letter he wrote that sister Hait was very poorly. I feel sorry for them. They are well advanced in years, and not well. I will say with regard to myself that I am quite well, and all here are very kind to me.

Now I will close, wishing you a happy new year. I trust that you are all well.

Your sister,

ELIZABETH SMITH.

LIBERTY, Mo., March 9, 1909.

ELDERS CHICK AND KER—VERY DEAR BRETHREN:—I am drawing near the end of my pilgrimage in this vale of tears. I have lost the sight of one eye, and the hearing of one ear. If I live until the twenty-eighth day of this month, I shall be eighty-one years of age. A little more than forty-nine years of this time I have been trying to follow Jesus, but when left to

myself, rough and thorny has been my way. It is by the grace of God that I remain unto this present time, still "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures in Egypt," yea, more than all the treasures of ten thousand worlds like this. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" What are a few days of pleasure in sin when compared with a never-ending eternity? I do hope that I have been kept by the power of God from falling in with any of the inventions of men and devils; I choose rather to stand alone than to be entangled again with the yoke of bondage. It is said, "If the Son therefore shall make you free, ye shall be free indeed."

I have lived in sight of an Old School Baptist meetinghouse since 1833, and have seen two divisions in the church, and in that time have known twelve ministers who have had the care of the church, and there is not a member living to-day who was here in 1833. In those days there were over one hundred members belonging to that church, now there are about thirty. I think it has been about twenty years since I have seen any of the people where I was first a member, except one, a very dear old brother, I think he is at least nine or ten years older than I am, and he lives at Blue Springs, Mo.; his name is T. Knight. I will just say to that dear brother in his lonely pilgrimage here on earth in a foreign land, away from home, that the words are true:

"A few more days on earth to spend,
And all our cares and toils shall end,
And we shall see our God and friend,
And praise his name on high.
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God, and Christ, and heaven appear
Unto the raptured eye."

Dear brother, may you still be kept by the power and grace of God to stand fast in the liberty wherewith Christ hath made you free, and endure hardness as a good soldier of Christ, I pray for Jesus' sake. It is through much tribulation that we enter the kingdom.

From a poor sinner,

RICHARD WALLER.

PHILADELPHIA, Pa.

ELDER F. A. CHICK—DEAR BROTHER:—I will try to write you a few lines as I promised you a year ago, but I could not get courage to do so until now. I have been in darkness, and very low in the valley; I would almost feel that my little hope was gone; I did not know whether I loved the brethren or not. But I have hope now that he, the great God of all mercy, has turned my darkness to light. This is not of myself, but I hope that it is of the Lord of all grace and love to poor sinners like me. I am at brother Terry's writing this. O what a wonderful blessing it is to me to hear them talk of our Savior, that he died and rose again for sinners, of whom I am chief. How good it is to dwell in the house of the Lord and to drink of that living water prepared for his people before the foundation of the world. I want to give all the glory to our heavenly Father, to him all the glory belongs. I am so ignorant that I cannot tell my feelings. I have many doubts and fears, and am surrounded by the tempter on every side. I often feel that I shall faint by the way, but I hope God will give me strength and grace in every time of need.

Please excuse all mistakes. My reason for writing now is that I was reading in Psalms lxxii. 16, these words: "There shall be a handful of corn in the earth upon the top of the mountains." I wish I

could tell you the beauty I saw in that passage of Scripture, but my feeble tongue cannot tell it.

I will close. Pray for me.

Your unworthy sister, if one at all,
MARTHA J. BAILEY.

GLENWOOD, Ala., April 21, 1909.

DEAR BRETHREN EDITORS:—Your excellent paper, the SIGNS OF THE TIMES, has been coming to our home twice every month for some time, and it is read by my aged wife and me with much pleasure, appreciation and profit. Allow us to thank you heartily for your great kindness in sending it to us free of charge. I remember having read it with great interest and comfort way back in my early days among the Old School Baptists, when it was edited by the late Elder Gilbert Beebe, and I received, through the blessing of God, some instruction in things pertaining to the doctrine and order of the true and only gospel church that I still retain in memory, and which has been, I hope, a lifetime benefit to me, and to others with whom I have been associated during my humble ministry. Since then quite a number of years have elapsed, during which I seldom saw a copy of the SIGNS OF THE TIMES until you began sending it to my address at Troy, Ala., some two or three years ago. I beg of you to pardon my long neglect to acknowledge this esteemed favor, and believe me that it is not because of any prejudice against the paper or its editors, neither against any of its contributors. True, I have not read all of its contents, nor do I profess to have understood all of what I have read in its columns, for this would be to boast of capacity which I do not possess, but what I have been enabled to comprehend clearly I have enjoyed, and I hope

I have some understanding of the blessed truth so ably expounded by the editors and many correspondents. I am far advanced in age, having passed my three-score years and ten, and have learned by much painful experience "that in me, (that is, in my flesh,) dwelleth no good thing," and am quite confirmed in the belief that salvation is of the Lord, by sovereign grace, freely bestowed upon God's chosen people through the meritorious, all-cleansing blood of Jesus Christ. My experience under a sense of the condemning power and dominion of sin, and of my impotence to recover myself from it, in 1862, and from then until now my utter helplessness and dependence upon God to keep me by his power and preserve me unto the perfect day, has been in harmony with this precious doctrine of salvation by grace.

Thanking you sincerely for the benefits of your valuable paper, I am your unworthy but grateful brother, in hope of the glory of God,

J. E. W. HENDERSON.

—
 OVALO, Texas, May 11, 1909.

DEAR BROTHER CHICK:—I have been impressed for some time to write a little for the SIGNS. I feel so ignorant and unworthy I thought I would never trouble you again with my poor writing, but somehow I feel this evening that I must write, so with fear and trembling I make the attempt. I cannot see why one so ignorant and sinful as I should be impressed to write for publication, but God works in a mysterious way his wonders to perform, and if it be his will to give some one of his humble poor a crumb through my writing he has the power to do so. I will do the best I can, and let the faithful editors be the judges whether to publish it or not, for I feel sure they

will not publish anything that is not according to sound doctrine.

Some time ago there were a few words of Scripture given me with much sweetness, and I would like to tell my beloved kindred in Christ something about it if I can. I had been in darkness for some time, and could not read or sing with any understanding; I was so worldly-minded, often doing things I ought not to do, or leaving undone that I ought to have done, yet there was an indescribable longing in my heart for the manifest presence of my blessed Savior, a great desire that I might walk as becometh a child of God. I would think, Surely if I were a child of God I would do better, and I would go back in my mind over my past life, searching for my Savior, but I could see nothing good that ever I did. Then I read these words: "Why seek ye the living among the dead? He is not here." Then, O wonder of wonders, the darkness was lifted, and the beautiful soul-cheering rays of the Sun of Righteousness shone in upon my poor benighted heart, and I was made to rejoice with joy unspeakable and full of glory, and it was plain to me then that I had been seeking the living among the dead; I had been trying to find my Savior in some of my good works, in this old body that is dead because of sin, therefore I could not find him, for he was not there. Then where must I look for him, for he has promised never to leave us nor forsake us? Well, when I am enabled by grace to look with an eye of faith at this hungering and thirsting after righteousness, this longing for the manifest presence of my Savior, these great desires to walk as becometh a child of God, then I find my blessed Savior there, and, behold, he was with me all the time, and I knew it not.

My dear kindred in Christ, I want to

say to you that this experience I have been trying to tell you about has seemed to lift me up, my hope is strengthened and I feel encouraged to press on toward the mark of the high calling in Christ Jesus our Lord. It seems as though I will know from now on where to look for my Savior; not among the dead, but among the living—this living spirit in the inner man that loves holiness and hates sin. Dear brethren and sisters, there is where our precious Savior dwells. Praise the Lord, O my soul, and all that is within me, praise his holy name. Glory, praise and honor be unto him forever and ever. I feel now as if I never would doubt again, but I know not how soon I shall be in darkness, for I have learned by experience that these sweet moments do not last long. I am thankful for a few moments of sweet, heartfelt meditation upon heavenly things, for I am so weak and helpless I cannot think on these glories in and of myself; no matter how hard I try, my mind will wander on worldly things. Surely I do know that salvation is by grace, both for time and eternity, and O how glad I am that it is so.

Brethren, do with this as you think best, and all will be well.

A little sister, I hope,

(MRS.) J. H. GRIFFIN.

RATCLIFF, Ky., May 16, 1909.

DEAR ELDER CHICK:—I inclose a short but very precious and comforting letter, written me by my poor, afflicted and suffering daughter, Mrs. Katherine Kendall, of Newfoundland, Ky. It was my blessed privilege to hear her tell to the Rock Spring Old School Baptist Church, on the fourth Saturday in July last, what great things the Lord had done for her, that he had compassion upon her. It was also

my privilege to baptize her on the fourth Saturday in September following. She is now a great sufferer. Her letter is very comforting to me, a poor weakling, and I desire to share it with others, who may receive comfort from it. The letter speaks much to the glory of God.

Yours to serve,

J. E. THORNBURY.

NEWFOUNDLAND, Ky., May 10, 1909.

MY DEAR FATHER AND MOTHER:—I will write you a few lines this morning. I am feeling very weak and bad, and I cannot eat anything or take my medicine. I am much weaker this morning than I have ever been. I had several spells of smothering last night, and suffered more with my side and lung than common, yet I am still able to say, Thy will, dear Lord, be done. I suffer so much I often pray God, if it be his holy will, to take me to his dear breast, where I shall rest forever; yet I must wait his call. There are times when it seems to me that I can feel the very presence of my Lord with me. O blessed hope, the only comfort, peace and joy of my heart. What would my life be without that sweet and blessed hope of eternal life? Without it I could not live. I now feel that when I depart this life I shall be with Jesus and see him as he is, and yet, dear papa, I feel so unworthy, so little and weak to claim the dear name of Jesus. While fearful at times that I know nothing as it should be known, being so ignorant and blind, yet I can say of a truth, I love the dear people of God; although they are despised by the world, and not reckoned among the nations of earth, I would rather be a door-keeper in the house of the Lord than to sit upon any earthly throne and have the world at my command.

"My soul shall pray for Zion still,
While life or breath remains ;
There my best friends, my kindred, dwell,
There God my Savior reigns."

I hope you are all well and that mamma will be able to come with you. Love to all.

I am always your affectionate child,
KATHERINE KENDALL.

SMITH CENTER, Kans., April 6, 1909.

DEAR BRETHREN AND SISTERS:—I have many times thought of writing, besides I have been requested by dear brethren to write, yet I put it off, feeling my weakness and unworthiness, knowing that of myself I cannot write anything that will be of comfort to the Lord's humble poor. I want to say to the correspondents, as well as to the editors, that I do enjoy reading their precious letters in the SIGNS very much. I am not situated so I can attend meetings regularly ; the last meeting I had the privilege of attending was held near Glen Elder, Kans., November 8th. I went home (about forty miles) the 9th, and had an accident with my team, through which I was brought very near death's door ; the doctors did not think I could live, but the Lord spared my life for some purpose of his own, and while I never expect to be strong again I am much better than I expected I ever would be when I left the hospital five weeks later.

One article came to me with special comfort while I was in the hospital, it was written by Elder Keene: "The book of remembrance," and I find many comforting letters in every number. The writers can tell my feelings much better than I can myself. I feel that I am a poor, sinful creature, and not worthy the fellowship the brethren seem to have for me, which makes me feel very humble.

Our church here thought best to dis-

band and take letters elsewhere, one year ago last August, as our pastor, J. A. Moore, and others, were moving away. While there were several members who had not taken letters, we felt we were too much scattered to keep up the meetings, and others have moved away since, so there is no one that I know of living less than fifteen miles of where I am living. If I know my own heart I fully indorse the doctrine set forth in the SIGNS OF THE TIMES, and hope the Lord may spare the present editors and managers for many years to conduct the same.

I will close ; you can do as you like with this very imperfect letter, and all will be right with your brother, I hope,

W. S. AYDELOTT.

POLO, ILL., April 19, 1909.

DEAR BRETHREN EDITORS:—As the time draws near for me to renew my subscription for the SIGNS, I feel like telling you how much I have enjoyed reading the precious letters from the brethren and sisters, as I am almost alone here, there being but few believing as I do, and I hear no gospel preaching that harmonizes with my belief. The SIGNS seems to come laden with the truth of the Bible, and I am made to rejoice that others have traveled the same path that I have, and have the same doubts and fears. I often feel to ask,

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

If I am ever saved it will be by God's grace and mercy ; not for anything I have done, for it seems that I am the most unworthy of all he has caused to hope in his mercy. I want to live to his honor and glory, but I am as prone to do evil as the sparks are to fly upward. I do not know that I will ever hear any more

gospel preaching, but the Lord knows what is for our good, and I feel to leave it all with him. I beg an interest in the prayers of all God's children.

Though unworthy, I am, I hope, a sister in Christ,

(MRS.) REBECCA SWEET.

LOVELAND, Colo.

DEAR BRETHREN:—It is said, "Man that is born of a woman, is of few days, and full of trouble." I have asked myself sometimes, What man is here spoken of, is it the spiritual man or the natural man? I am inclined to believe it is the latter. The apostle says, That which is born of the Spirit is spirit, and that which is born of the flesh is flesh. It is evident then that it is the man of the flesh, or natural man, that is born of a woman, for that which is born of the Spirit is born of God. It has always been my understanding of the teaching of the Scriptures that it is the natural man, fleshly man, that sins, for says the same apostle, That which is born of God cannot sin, for his (God's) seed remaineth within him. Hence I conclude that it is the natural man that is born of a woman that is full of trouble. We all know that his days are, at best, but few upon earth. He cometh forth as a flower and is cut down, he fleeth also as a shadow and continueth not. Some men have more troubles than others; why this is so I know not. My earthly troubles in the declining years of my life seem to me at times to be more than I can bear much longer, so much so I sometimes yearn for the time to come when I shall depart from earth and earthly things. I have lately received a number of letters from those whom I trust I can claim my kindred in Christ Jesus which are greatly deserving an answer from me, but I am

so overburthened with the trials and troubles of this life, and am in such darkness of mind and spirit, I cannot do so now, and I ask them to pardon my seeming neglect to answer their letters. It is said the prayers of the righteous availeth much. Will you pray for unworthy me? Pray that the darkness of my mind be removed, and my pathway in life the few remaining days allotted to me may be made clear and pleasant.

Yours in much tribulation,

J. H. YEOMAN.

NEWBERN, Tenn., April 1, 1909.

DEARLY BELOVED EDITORS:—Inclosed find my remittance for the SIGNS OF THE TIMES for the fifty-third time. I have been a reader of your valuable paper since 1838, and I find that my eyes and nerves almost refuse to serve me, I being now nearly eighty-four years old, but I have never failed to read a number and rejoice in reading each since 1866, for I feel assured it has always contended for the doctrine of salvation by grace alone, the only doctrine that can save a poor lost and ruined sinner; a doctrine wrought and finished by our blessed Jesus on the cross.

Love to the editors and contributors, for I know my old eyes will trace but few more of your sweet lines, and unless I subscribe again please discontinue when the time expires, for my eyes will not let me read longer.

Your brother in Christ,

M. A. WELBORN.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908; 09 means 1909; 10 means 1910; 11 means 1911, &c.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1909.

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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ROMANS I.

ELDER J. P. ALLISON, of Oregon, whose name has become familiar to our readers, through occasional communications in our columns, has requested us to write something with regard especially to the first chapter of Romans, and the connection. It will be impossible in the limits of even a lengthy editorial to write at length upon so large a subject, but it may be profitable to suggest some general thoughts regarding it.

Paul, in the first place, declares his call of God to preach the gospel of the Son of God, who was made of the seed of David according to the flesh, and was declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. After stating his call of God to this ministry, he proceeds to set forth his love for and interest in the church at Rome, and his thankfulness for them that their faith was well known everywhere, and that it was his constant prayer that he might come to them, that he might, with them, be comforted by their mutual faith. He declares his readiness to preach the gospel to them also, as well as to others. Of this gospel he was not ashamed, because it was the power of God unto sal-

vation to all who believed. In it was revealed the righteousness of God which their faith had embraced and which they rested upon as their one hope of salvation. This is the substance of verses sixteen and seventeen, and in these two verses he gives the keynote of the whole epistle, and indeed of the whole gospel of salvation. This he has at once made prominent, because this is the one thing which must be received and believed if any man is to rejoice in good hope. There is, there can be, no other way of salvation, if the condition of mankind be as Paul declares in the twenty or more verses that follow. If we carefully consider these following declarations, this one thing will be seen to stand forth so prominently that nothing can hide it from view, viz., the total depravity of all men ever since the fall in Adam. It is not alone the condition of the elect before their call by grace that is set forth, but the fact that all men are alike guilty before God, and all alike without excuse. Paul here sets forth just what he has declared in the epistle to the Ephesians in one brief sentence: "And were by nature the children of wrath, even as others." In the connection under consideration, he declares that "there is no difference," that "all have sinned," and all have "come short." But in the closing portion of this first chapter, and in the beginning of the second, he not only has given these general statements concerning the wickedness of mankind, but also many special declarations, in which he describes the outbreking wickedness of the world at that time. Times and customs, with regard to that sort of wickedness which is popular, may and do change with passing years, and are diverse at the same period of time in different nations, but the root of evil is at all times and in all places the

same. Unnamable vices are spoken of by the apostle as having a common existence everywhere at the time in which he was writing; even the Jews, who had the law of God and who claimed superiority over other men in point of righteousness, were not exempted by the apostle from these sweeping declarations concerning mankind. They indeed were full of all kinds of wickedness that were the shame of other nations, but they were guilty of still another evil above and beyond that of other people, in that although full of dead things, like whited sepulchers, they still boasted of righteousness, which Gentile nations did not do. A false religion went along with their outbreaking sins; they paid great attention to forms, but robbed widows' houses, and oppressed the needy and the orphan. By nature all alike were children of wrath, but outwardly some had sunken to a lower depth than others. It is very hard for one who is known as a moral man, a kind, good neighbor, an upright man in his dealings with his fellow-men, a religious man indeed, to believe that all this that Paul here wrote can by any possibility belong to him. No principle of doctrine has been more disputed, or incurred the hatred of natural men, especially of the religious portion of them, than this doctrine of the total depravity of all mankind; and this, not only because thus the grace that saves is so abundantly exalted to the humbling of all creature merit in salvation, but also because the doctrine that all alike are depraved in every part seems to place the moral among the immoral, the refined among the unrefined, the kind and loving among the unkind and the unloving. But whether the objection to this doctrine arises from opposition to the soul-humbling doctrine of the cross, or from what appears to be the

vast differences among men in the things stated above, all opposition of whatever kind is put to silence among all who receive the Scriptures as the infallible word of God, by the teaching of the inspired Paul in this chapter, and the following, and, in fact, by the teaching of the Scriptures everywhere. It is not our purpose here to do more than to call attention to this immediate connection, in proof of the doctrine that all men are alike guilty before God. Paul states that all have sinned, and come short; he declares that there is no difference. He makes no exception in all his terrible indictment of mankind; he includes all in unbelief. He declares that the feet of all are swift to shed blood, and that the poison of asps is under the tongue of all men, and that no man has known the way of peace. One sin of our first parents sunk all mankind in this condition; out of that one transgression has grown up the fact that all men have sinned; condemnation has passed upon all men. All sin and condemnation proceed from the first transgression. How exceeding sinful then is sin. The one transgression made manifest what was in the heart, that fountain out of which proceeds all manner of evil thoughts, words and deeds. The lust was conceived in the heart before the deed was done. It was in the formation of this lust in the heart that the real sin consisted, and it was this that separated between God and the children of men. Out of the corrupt fountain of our hearts proceeds all manner of blasphemies, adulteries, murders and sin of every kind. Here on the heart the burden lies. One bitter apple from a tree is as full and clear proof that the tree is a bitter tree as hundreds of such apples could be; one bitter sup of water from a fountain makes manifest that the fountain is bitter as

completely as a river of water from it could do; one transgression proves the existence of an evil heart in man as completely as do hundreds of such transgressions. What man is, leads to what he does. God judges the heart as well as the outward life. Taking the terrible sentences of this chapter which describe mankind, and looking at each vice that is named, horrible as they are, we must remember that the heart out of which they proceeded was still more vile. When the work of the Lord has been wrought in any man, it matters not what his outward life may have been, nor how admirable his conduct may have seemed to himself, or to his fellow-men, that work convinces that man that he is the chief of sinners; it places the righteous Saul by the side of the dying thief, and convinces both that mercy alone can avail to save. Men saw a great difference between these two men, but God saw no difference. Paul has said so: "There is no difference." But this innate wickedness of all men had been allowed to run to great excess of riot at the time when the dear Redeemer came in human flesh, the whole world was debased and practised commonly the most shameful vices. But let us not think that we are in anywise better than they. If restraint has been thrown around any of us, so that we have been kept from such excess of wickedness, it is not therefore to be believed that we are any better by nature than they, for we have all "sinned, and come short of the glory of God." Paul declares all this, and so lays the foundation for the praise of grace in salvation. If man be indeed under such condemnation, then it must be sure that a wondrous atonement must be found. If man be so utterly depraved, then it is sure that he cannot turn, in and of himself, to righteousness, some supreme

power must be called upon to do this great work. The first the dear Redeemer has accomplished by his sacrifice upon Calvary, and the second is accomplished by the quickening work of the Holy Spirit in the heart of sinners. Whether then we speak of the atonement or of repentance and faith wrought in the heart, all is of God, and to him must belong all the praise of salvation. Man cannot atone for himself; the curse resting upon him is to eternal punishment. Eternity can never end, hence man can never find the end of the punishment that the justice of God has declared against him for his sin. To all eternity man cannot fill up the measure that justice exacts from him, therefore he cannot atone for himself. Man, again, cannot turn and live of himself, because there is nothing in him by nature that desires to turn to God and away from his sin. He who loves sin cannot have any will to turn from it so long as he loves it, and when God has wrought in him that will, so that he desires righteousness with all his heart, he finds that still more is needed, viz., the power to do what he desires. By nature he has neither the will nor the power to do good in the sight of God, and when God has wrought the will in him, the power is still wanting. If, therefore, any man does desire the good, and then is able to do that good at all, it is because God works in him to will and to do of His good pleasure. Thus all the work of redemption is of God, and in time and in eternity the redeemed must ever say, Not unto us, not us, but unto thy name be all the praise. Our natural pride rebels against all this, and just because our nature rebels we may feel sure that this doctrine is of God. It is sure that no one would ever receive such a soul-humbling doctrine if left to his own will

and understanding. The fact that some do believe and love this doctrine of the cross is proof that the Lord has wrought his work in them. We say "believe and love," because there is a belief without love: devils believe and tremble, but more is needed than the mere assent of reason to arguments; more is needed than the theory of grace. One may believe the doctrine in the form of sound words, and yet may be utterly destitute of saving power in the soul. We have known drunkards, and blasphemers of the name of God, to shout aloud in the streets, "I believe the doctrine of Old School Baptists." Such men believed the doctrine of grace, but it was manifest that they knew nothing of the grace of the doctrine. The grace of the doctrine produces love to God, and to all righteousness. Paul was himself a case in point; he not only had been brought to believe and teach that doctrine which he once hated, but his whole heart was filled with love for it; he could not speak of anything else; he determined to know nothing anywhere save Christ and him crucified. He not only gloried in the cross of Christ, but he said, God forbid that I should glory in anything save the cross of Christ. Christ to him had become all in all. Deep views of himself and his depravity gave him preparation for exalted views of the blessed Redeemer. Deep views of the immeasurable guilt of sin, and of the punishment due it, prepared him to exalt that grace which had saved him. Those two things must go together. How must one love that which saves him, if indeed he has ever known what it means to be lost.

As Paul, in the opening portion of Romans, brings out the innate depravity and the just condemnation of all men, so then after this, in this epistle, he mag-

nifies the grace of God that can and does save such sinners; but the greatness of this salvation could not be set forth without first setting forth that from which man must be redeemed. The lawful captive is delivered, but he is not delivered at the expense of the law which condemns him, and so the wisdom of God is magnified, not only in that man is redeemed from everlasting punishment, but in that this redemption is in full harmony with the law of God. Justice and mercy are met together in Christ, righteousness and peace have kissed each other. The question, How can a sinner be just with God? is here answered. Christ in his sinless life and his bloody death and resurrection from the dead, is the key to unlock the whole mystery. There is redemption in no other, and so man is saved. The same man who fell and is lost, and who abides under the wrath of God, is redeemed, is quickened into divine life, is raised up again, and is finally glorified in Christ. It is a wonderful mystery that Christ saves, and it is a wonderful mystery that it is man whom Christ saves.

We have not attempted an exposition of the chapter to which Elder Allison has called our attention, but have only sought to make some suggestions regarding the teaching of the whole connection. We trust that these thoughts may afford some satisfaction to our brother, and to others also.

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 J. T. Rowe.)

The Baltimore Primitive Baptist Association, in session with the Ebenezer Church, of Baltimore city, May 19th, 20th and 21st, 1909, to the several churches composing the same, greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—We feel at this time to write you upon a cardinal principle of the doctrine of the church of Christ from its organization until now, to wit: the resurrection of the dead, and in doing so will call your attention to the fifteenth chapter of Paul's first letter to the Corinthians. First of all, we would impress upon your minds its importance, as the apostle declares that unless it is true all our preaching and your faith is vain. In other words, the religion of Jesus Christ is all a farce, and we are false witnesses of God, because we have testified that he raised up Christ, whom he raised not up if so be that the dead rise not; but now is Christ risen from the dead and become the firstfruits of them that slept. It was not a question among the brethren as to whether or not Christ was risen, but whether his children rise, and Paul refers to the resurrection of Jesus as proving the necessity for and the assurance of our resurrection. You are the body of Christ and members in particular, and Paul says in 1 Corinthians vi. 14, 15: "And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid." This resurrection is the bringing again to life that which was dead. This is what the word means. It is not, therefore, a new creation, but a living

again of something that was dead. These vile bodies which are the members of Christ are made to live again by the Spirit of Him that dwelleth in you. Seeds are sown for the increase, and the Lord of Sabaoth hath left us a seed which is Christ, hence he is the firstfruits; afterwards they that are Christ's at his coming. Not in the past, not in the present, but in the future is the resurrection of the dead. Paul had not need to speak of the time of the resurrection, and did not, for Jesus himself had already plainly told that, saying four times in the sixth chapter of John (of the believer), "And I will raise him up at the last day." Shall Jesus come up alone? No, he will bring with him his own, every part and particle that it requires to make up the Adam sinner; otherwise there is no increase and Christ is dead in vain. To deny the resurrection of the bodies of the saints is to deny that Christ is risen, and that all who have fallen asleep in him are perished. Jesus said, "David is not ascended into the heavens," and he never will, unless there is, as Jesus said, a resurrection of believers in Him. "By man came death, by man came also the resurrection of the dead." This does not mean that the resurrection is past, or that all the resurrection there is for a child of God was in the body of Christ when he arose, but that the power of the resurrection is in Jesus, and by his resurrection is the resurrection of the bodies of his people made sure. "Every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming [clearly in the future]. Then cometh the end." See what the apostles had to endure for Jesus' sake, what the prophets suffered for their faith, and what the true followers of Jesus endure to this day; troubled within because of a carnal mind

that is enmity to God, at the same time desiring to be like Jesus, and cannot do the things they would. Well did Paul say that if there is no hope of a life beyond this, "we are of all men most miserable," but, "blessed be God," this poor, vile worm of the dust, whose heart is burdened and whose eyes are wet with tears and whose head is bowed down because of sin, shall be raised from the dust and made pure and holy as Jesus is holy, freed from all care, pain, sickness, sorrow and death, and shall live forever, because Jesus, his Redeemer, lives. Yes, Paul says this mortal must put on immortality, this corruptible must put on incorruption, and when this is done then shall they sing defiance to death and the grave, saying, Where is thy sting and where is thy victory? The grave is robbed and death itself is dead. Glorious thought for a poor sinner; wonderful work of our God, through Jesus Christ our Lord. "Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts xxvi. 8. But the carnal mind never has confidence in God, and is, therefore, always questioning as to how these things are so. Paul, apprehending the question of the fool, answers it before it is asked, and goes on to tell the manner (not the time) of the resurrection of the dead: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Not spirit, but a spiritual body. The same body that is natural now, in the resurrection shall be spiritual. Of this there can be no mistake, it is the word of inspiration. Now then by our faith in the blessed promise of our dear risen Lord and Master we look beyond this life of sin and trouble to one of per-

fection and glory, when we shall be like our Lord, both mind and body, for he shall change our vile body that it may be fashioned like unto his glorious body. (Phil. iii. 4.) And who can say that the body of Jesus is not the same as it was when seen to ascend by some of those who loved him, to whom two men in white apparel 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 again in like manner as ye have seen him go into heaven."—Acts i. 11. So come again in power and in appearance the same; then shall the dead in Christ rise triumphant over the grave; this resurrection is unto life, and also the wicked to the resurrection of damnation. (John v. 29.) At this the carnal mind complains, but the redeemed say: "Just and true are thy ways, thou King of saints;" and they also which are alive and remain shall be changed, in a moment, in the twinkling of an eye, and caught up together with those who are resurrected, to meet the Lord in the air, and so the saints shall ever be with the Lord. Dear brethren, this is the end of God's purpose in sending his Son into this world to become a man of sorrow and acquainted with grief, and this is the end that Jesus has in view in all his sufferings and death; not to save his own Spirit, but sinners from their sins, and this is the end of the hope of poor sinners burdened with sin against a just and holy God, and through the never-ending ages of vast eternity they shall sing to the praise of Jesus, their Lord, who was delivered for their offences and arose again for their justification.

Brethren, what a glorious hope is ours! Lift up your heads, burdened sinners, and shout for your triumphant King.

J. T. ROWE, Moderator.

FRANK SCOTT, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Ebenezer Church, of Baltimore, Md., May 19th, 20th and 21st, 1909, to the associations and other meetings with which we correspond sends greeting.

BELoved BRETHREN:—Through the grace and mercy of God we have been privileged with another annual interview, and have realized the presence of the God of our salvation. The ministering brethren have ably declared the full counsel of God: salvation by grace. "If so be ye have tasted that the Lord is gracious," this declaration is precious to you, for unto you who believe he is precious. As usual, the time we have been together has been spent in the worship of God, and we have been comforted and strengthened, and we hope for a continuance of your correspondence, and hope we shall receive a goodly number of your messengers at our next session, which is appointed to be held, if the Lord will, with our sister church, at Black Rock, Baltimore Co., Md., at the usual time, Wednesday, Thursday and Friday after the third Sunday in May, 1910, when we hope to meet your messengers again.

J. T. ROWE, Moderator.

FRANK SCOTT, Clerk.

MARRIAGES.

By Elder D. M. Vail, at his residence in Waverly, Pa., May 11th, 1909, Wm. T. Jones, of Jnustus, Pa., and Chloe J. Ellis, of the same place.

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

A. M. Miles, Pa., \$2.00.

OBITUARY NOTICES.

SISTER Hettie Gladding, whose maiden name was Bailey, was born Oct. 29th, 1833, and in early life was married to James Topping, by whom she was the mother of nine children, six of whom, together with her husband, preceded her to the grave. She was afterwards married to Captain E. D. Gladding. Sister Gladding experienced a hope in Christ about fifty years ago, but a feeling sense of unworthiness kept her from the church for some years, but she was finally given strength to offer herself, and was gladly received, and baptized by Elder T. M. Poulson in the fellowship of the church at Messongoes, Va., about thirty-seven years ago, and lived a consistent and much beloved sister until the day of her death, Jan. 31st, 1909. It was the privilege of the writer to know sister Gladding for ten years, and some eight or nine years ago she obtained a letter of recommendation from Messongoes and united with the Ebenezer Church, of Baltimore. Sister Gladding was much beloved by her brethren and sisters for her humble, christian character, quiet and unassuming, always filling her seat when able to do so. She suffered much with rheumatism, and was sometimes unable to get out. Her sickness and death were wonderful manifestations of the all-sufficiency of Jesus, her Savior; through his grace she triumphed over her pain and fever, and talked beautifully of his amazing grace. On Wednesday before she passed away on Sunday a. m. she talked to the writer of her experience, giving in detail the circumstances as they occurred in a very interesting manner. She talked so long that some of the family feared she would overdo her strength, and told her she had better stop. She answered, "I have never talked much about these things, and now is my time to talk; if I get weak the Lord will strengthen me again," and so continued for some time. Then again at night she began talking to her loved ones, and had a special message for each of them. She fully realized her end on earth was near, and was anxious to go. On this occasion, notwithstanding her weakness, she talked for about three hours so wonderfully and gloriously of the journey before her, and how she longed to go, that her son Douglas, who was also her brother in the church, said, "Mother, you have turned a house of mourning into one of rejoicing." She answered, "No, my child, not I, but the Lord." She had the family sing for her, and requested her son Douglas to sing at her funeral, "How firm a foundation, ye saints of the Lord." He said, "Mother, I do not know whether I can or not." She answered, "The Lord will give you strength to sing it." After this I think she did not talk so much, but gradually grew weaker until Sunday a. m., when she passed away from this life, we have no doubt, into a blessed realization of the sweetness of her hope, and now sings the praises of her Savior, Jesus.

On February 2nd a goodly number of her brethren, sisters and friends met at the home of her daughter, Mrs. Sarah Jenkins, where the writer spoke on the occasion of her funeral, telling and commenting upon the blessed evidence she had left of her salvation through the righteousness of Jesus Christ, and, according to her request, her son sang in as clear a voice as ever I heard him the hymn she wished him to sing; surely the blessed Lord was with him. Later they took her remains to her old home in Virginia, where her former pastor, Elder Poulson, also spoke at her burial; then they laid the loved remains beneath the ground to await the resurrection at the last day, when it shall be changed and fashioned like the glorious body of Christ. May the Lord bless the bereaved ones.

Her loving pastor,

JOSHUA T. ROWE.

I WISH to add my testimony to what is herein written. It was my privilege to unite the dear sister and Captain E. D. Gladding in marriage March 10th, 1877; it was also my sweet privilege to baptize her April 21st, 1872, and it was always pleasant to think of. She leaves three children, fifteen grandchildren, twelve great-grandchildren, with the church, to miss her pleasant smiles and her mild and pleasant words. It always gave me pleasure to be in sister Gladding's company, but she is gone, yet speaketh. As much has been said I will add no more.

T. M. POULSON.

MASSEY, Va.

Charles Earnest Parks, son of Deacon Andrew and sister Emma Parks, was born in Bourbon County, Kans., July 20th, 1889, and died at their home in Elgin, Oregon, March 18th, 1909. Although he had never united with the church, yet he was as prompt and regular in attendance as any member could be. Shortly before his fatal illness he said to an aunt that he did not mind being called an Old School Baptist, and only a few days before his death he remarked that "a sermon without the word grace is of no interest to those who feel the need of grace." These are some of the precious words of his which now stand as a source of great comfort and assurance. Charley attended the Elgin public school until he completed the course, then studied bookkeeping, and had become proficient, so that he was greatly admired for thoroughness in business matters. It was in the home that his qualities of mind and heart were most admirable, not an unkind word or deed, and his chief delight seemed to be in making a visiting brother or sister feel at home in the family. I will now quote from the Elgin paper:

"Local physicians say that his case was a strange one, and of unusual interest, and attribute his death to old age. In growth and disposition he had never

been a boy, being of diminutive stature, and for a few months previous to his death had appeared like an old man aged with toil and strife. He had but little vitality, and at no time during his life did he have boyish ways, yet despite his condition of health he bore his infirmities with fortitude and without a murmur. At the beginning of his fatal illness little hope was entertained for his recovery."

When quite young it was found that he had deficient or weakened valvular structure of the heart, and recently dropsical symptoms had developed. His strength failed rapidly for a few days previous to his death, and although he suffered no pain the breathing grew continually more difficult. On the evening of March 17th sister Lash and I were present with the family and remained. About 9 o'clock he grew rapidly worse, and the physician remained several hours, sustaining the feeble pulse with hypodermic treatment. He rallied beyond all expectation, and after 3 o'clock a. m. rested until morning. The forenoon passed comfortably. He saw the relatives and asked after the welfare of others. At 12 o'clock he took some nourishment; soon fatal symptoms developed. He was carried from his Morris chair to a sofa, where he closed his eyes as in gentle sleep. The father, mother, one brother and one sister are left sad and comfortless, but God in his great mercy will yet manifest his goodness and wisdom in taking the loved one to that eternal home where no pain or sorrow ever comes, and where the redeemed of the Lord shall be gathered. We miss him when we meet to worship; we miss his discerning judgment, quick conclusions and readiness of mind and heart. May the Lord enable each to look beyond and realize by true and living faith that God does all things well. The memory of Charley is written upon the hearts of all who were so blessed as to come in touch with him, and will live while they live.

The funeral was conducted by Elder G. E. Mayfield, assisted by Elder T. E. Attebery. By mutual consent every business house was closed and all public occupations in the town suspended during the appointed hour. The Missionary Baptist meetinghouse was used for the occasion, on account of its size and convenience to the home. A large and sympathetic audience was present. (MRS.) M. J. LEE.

Mrs. Lucy Laura Perry died at her home near Madison, Ga., March 17th, 1909, being 85 years, 6 months and 14 days of age, having been born Sept. 3rd, 1823. She was married to Jesse M. Perry in 1846, who preceded her to the grave years ago. She was a most devoted wife and mother, and ready to extend help and sympathy to the needy at all times. She was a rare woman with a brilliant intellect, and retained her mental faculties through her entire illness to the last. Though she had suffered and been much confined with rheumatism for many years, yet the im-

mediate cause of her death was paralysis, from which she suffered agonizingly for about three months. She had very strong convictions of right, and was a most ardent believer in salvation by grace. I never met one more in perfect accord with the doctrine of the Primitive Baptist Church. Again, I never knew one who loved the Savior more deeply; she seemed always thirsting for more of his love and grace, and how she hungered for more of the preached word, and for the companionship of her brethren in the long years her health prevented her from attending divine service. Her church was very distant, and that, with the infirmities of age, made attendance with her for about twenty years impossible. How often she would write, lamenting that she was denied church privileges, and say the only preaching she got was from reading the SIGNS OF THE TIMES. (The editors and brethren will remember her letters to the SIGNS.) God however fed her hungry soul, and wrote his loving epistles upon the fleshly tables of her heart. She never seemed to grow lukewarm; her Savior was her theme, and her heart seemed always brimming with love and longing for a home with the blood-washed throng, "Where sickness, sorrow, pain and death are felt and feared no more." How often she would meekly write, "Pray for me, that I may be ready when the final summons come." She was born of God, and craved the spiritual bread, and the things of the flesh could not satisfy her. She loved God in spirit and in truth. The loss to her one son, G. D. Perry, and to her four daughters, Misses Amanda and Clara Perry, Mrs. Burress and Mrs. Wrench, cannot be told. They nursed her, and would have stayed the hand of death had it been possible, but unselfishly and resignedly they will forget their sorrow in contemplating the immeasurable joy and rest to which she has attained. The writer knew her long and intimately, and feels almost on this side to share her ecstasy as she joins in the shouts of the redeemed host and sings praises to "the Lamb slain from the foundation of the world." Like her, we shall be satisfied when we awake with His likeness.

The funeral services were conducted by Elder Robert Cook, of Social Circle, Ga., he using as a text Job xiv. 14: "If a man die, shall he live again?"

Her niece,

(MRS.) MITTIE DAVIS ROBERTS.

COVINGTON, Ga., May 16, 1909.

Catherine Carmichael, my mother, was born Oct. 24th, 1835, and died May 14th, 1909, in the 74th year of her age. Mother had been in failing health for about three years, but was not confined to her bed until six weeks ago. She was the youngest daughter of Malcolm and Mary Campbell, of Caradoc, both members of the Primitive Baptist Church. She was married to Duncan Carmichael Feb. 6th, 1856, and was baptized by Elder Chick July 21st, 1907. She is

survived by her husband and four children, two sons and two daughters, two children having died in infancy. When speaking of her death she said that all she wanted said of her was that she was a sinner saved by grace. She realized that the end was near, and calmly directed her youngest daughter as to what she wished done after her death. She spoke several times of the wonderful beauty she saw in the words in the sixteenth chapter of John: "In the world ye shall have tribulation: but be of good cheer: I have overcome the world," especially the words, "I have overcome the world."

Her daughter, ELIZABETH MOORE.
LOBO, Ontario, May, 1909.

MY acquaintance with brother and sister Carmichael extends back to my first or second visit to the church in Canada, more than forty years ago, and I felt drawn to them in christian fellowship and love from the first, although they were not then members of the church. It was three years ago that he received strength to confess his hope in Christ and ask for baptism at the hands of the church, and it was my privilege to administer the ordinance to him August 15th, 1906. His wife was baptized some later by brother Chick. They were dear to me, and it is my desire and prayer that the dear Lord will support and comfort our brother in this great bereavement, and will give consolation to each of the children and mourning friends.

SILAS H. DURAND.

SOUTHAMPTON, Pa., June 1, 1909.

Alfred Kerby, of Oglesby, Texas, died suddenly of epilepsy, early in the morning of April 6th, 1909. He never spoke after he was stricken, but expired in a few moments. The subject of this notice was born in North Carolina, August 19th, 1829, was married to Miss Katie Carson Sept. 27th, 1849. He and his wife professed a hope in Christ and joined the Old Baptists in 1851. He, with his family, emigrated to Texas in 1852, and were among the first settlers of Coryell County, in 1854, and resided in that county up to the time of his death. His and his wife's connection with Old Baptists of Texas dates back to about 1869, and for many years they were faithful members of Salem Church, of Oglesby, Texas. When the division came in that church on the doctrine of predestination a few years ago they stood with Elder Nance and the little company that came out with him. Brother Kerby was a very humble, peace-loving brother, was a good neighbor and was highly esteemed by the brethren and friends of his acquaintance for his upright conduct as a citizen and as a brother in Christ. Eleven children were born to them, of which two sons and four daughters are still living. Twenty-six grandchildren and twenty-three great-grandchildren are also living. This dear brother was pleasant in life and beautiful in death.

The writer was called to attend and conduct the funeral at the grave, in Gatesville Cemetery, but was so hoarse that it was impossible to speak on the occasion. However, an old friend of the family held a short service, after which the remains were consigned to the tomb to await the resurrection of the saints at the last day.

May God comfort his aged widow and all who mourn.

W. L. ROGERS.

BLUM, Texas, May 21, 1909.

Peter Carpenter was born in Lenawee County, Michigan, May 22nd, 1840, and died at his home in Manton, Mich, April 19th, 1909, of "la grippe." He was a member of the Old School Baptist Church for many years, and a faithful follower of the Lord and Savior Jesus Christ. He was a kind and loving husband and father. He was united in marriage to Miss Alvira Kempton, May 12th, 1861. To them were born six children, three girls and three boys, of whom five are living to mourn, with their mother, the absence of one dearly loved.

LOUISA PEASLEY.

MEMORIALS.

THE Baltimore Association of Old School Baptists desires to record upon her Minutes some expression as a memorial to **Elder William Grafton**, who was our moderator for forty years, and who has recently passed away from our midst and been called home to his reward. It is not possible for us, by any words that we may use, to tell what by the grace of God he has been to us all these many years as a brother beloved, as a minister of the word, as pastor of two churches in our body and as moderator in the sessions of this association. Beside this, he visited in past years many other churches, and always with loving acceptance by them, and everywhere his faith was known, for he concealed nothing; it was not in him to do so. Fifty years ago, at the session of this association, and on Thursday of that session, he was ordained to the work of the ministry. We who were best acquainted with him in his ministry knew that he never wavered from the faith that has been dear to the hearts of the children of God in all ages. The principles of doctrine that were dear to him, and that were set forth constantly in his public ministry and in his private conversation, embraced predestination, election, special atonement, effectual calling, the resurrection at the last day, the change of these vile bodies and the final glory of the redeemed in heaven. There never was in all his long ministry a time when he made a hobby of anything pertaining to the gospel. He never was drawn aside from the plain, simple testimony of the word of God. He was of mild and peaceable mind, and never cared to take part in heated controversy, yet no man was ever more

firm and unwavering in testifying to the truth. The weapons of his warfare were not carnal, but mighty through God. He lived every day before the people in godly sincerity and truth. Even those without were compelled to bear testimony to him as a sincere, upright, humble-hearted man. How can we sufficiently set forth the power there is in such a life to magnify the grace of God, to which alone such a life is due? But we need not multiply words here, though our hearts prompt us to do so. We are sorrowful that we shall see his face on earth no more. We deeply sympathize with the churches of his former charge, and extend an expression of sympathy to the family who were so dear to him and who loved him so well.

MEETINGS.

NOTHING preventing, there will be a two days meeting held in the Old School Baptist meetinghouse on Schoharie Hill, June 15th and 16th, 1909. Those coming by rail to Howes Cave drop a card to Geo. A. Miers, Schoharie, N. Y., R. F. D. No. 3. Those via Schoharie write Mrs. Helen Kinney. All lovers of the truth are welcome. GEO. A. MIERS.

THE yearly meeting of the Beulah Old School Baptist Church, of Canada, will be held, the Lord willing, in the schoolhouse in the township of Brooke, Lambton County, Ontario, five miles from Alvinston station, beginning on Saturday before the third Sunday in June, 1909, and continuing two days. All lovers of the truth are cordially invited.

ARCHIBALD McALPINE, Clerk.

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11:00 A. M.

2:30 P. M.

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

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H. SEWARD, Clerk.

The Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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“SONGS IN THE NIGHT.”

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

SILAS H. DURAND.

SOUTHAMPTON, Pa.

My Biographical History of Primitive or Old School Baptist Ministers of the United States is in the hands of the publishers, and they promise to complete, ready for shipment, about June 1st. It contains 864 sketches and 340 pictures, besides some sketches of deacons and pictures and sketches of lady writers, “mothers in Israel,” &c. Other sketches may be added if sent to me by May 10th.

I wish to say also that I have spent several hundred dollars in the prosecution of this work thus far, and will have to advance several hundred more before even the first shipment is sent me by the publishers; therefore if you can conveniently send me your order with cash, and feel disposed to do so, such orders will be of material assistance to me, will be appreciated, receipted for, carefully booked, properly credited and the order filled immediately on completion of the work.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77.

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NO. 13.

CORRESPONDENCE.

THOUGHTS OF THE MORNING.

WHAT does the morning bring to you through all your daily life? Does it not announce to you a renewed vitality, a hopeful, cheerful spirit, a cessation of the gloomy forebodings of the night, with bright anticipations of the day, with a disposition to make promises for a better future than the past? On the wings of the morning comes the light of day. The moonbeams pale, and the morning star loses its lustre as the great orb of day appears amid the shadows of the east. All this is the signal to awake from sleep, and arise to newness of life. All nature answers to the morning call to be up and doing. The mountains receive the kiss of the rays from the morning sun, the vegetation thereof sparkling with the dew of the night, strengthened by growth in the darkness, welcomes the coming light as a harbinger of good things to come. The evil beasts of prey seek their hiding-places, their deeds being evil they love the darkness, but the birds, the busy bee and all creatures of light rejoice and sing their morning song with joy and gladness. Look back now with morning thankful-

ness upon the perilous, troublous journey of the night through which you have passed and see if you can find what its signs of promise were to you. It is in the light of the morning that our thoughts go back to the travel of the night through the darkness. Now we see the hand that has led us all the way along, an unseen hand, a loving hand, bringing sure mercies and certain deliverance.

The Scriptures are plentiful in setting forth the morning as contrasted with the night, the one, light and warm, dispelling the dew and dampness; the other, darkness, setting free the motions of sin and evil in a heart of unbelief. The word of the Lord by the mouth of the apostle John in declaring Jesus as in the beginning with God, also declares him to be our life, and the life the light of men. So that, in the arising of Jesus out of the darkness of death (night) upon the wings of the morning, with healing in his wings, as the Sun of Righteousness, shines in our hearts, illuminating the darkness, making all glorious within, subduing all the powers of darkness, causing those who were once servants of sin to become servants of righteousness. The prayerful song of the psalmist was,

“My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.” He heareth all the prayers of the upright in heart, and inclineth his ear unto the broken-hearted, and to them that stay upon his word. “Weeping may endure for a night, but joy cometh in the morning,” and cometh with a glad surprise and wonder, revealing to our joyful hearts that even our filthiness and unrighteousness cannot hide us from his omniscient eye. The word of the Lord came unto Ezekiel, saying, “Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded.” How wonderful is the power of grace. Even when the desire of our eyes is taken away, we are made willing to say with Job, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” How great are our troubles in the nighttime, they loom up before us as dread monsters, but in the morning they dwindle in the bright shining of the sun. The growth is accomplished mostly in the night, but in the morning the glory of the work doth appear.

“Early in the morning.” This expression is used about thirty times in the Scriptures. It is suggestive of the mind that is alert to every requirement of the work of the Spirit of Christ; it shows a tendency to be watchful in the necessity which sends us to the altar of prayer and supplication, also those sacrifices of

thanksgiving which betoken a broken heart and a contrite spirit. The two Marys and Salome, very early in the morning, the first day of the week, came unto the sepulchre at the rising of the sun. Of himself Jesus said, “I am the root and the offspring of David, and the bright and morning star.” He had already risen from the grave, when at the rising of the sun the women appeared at the sepulchre. As the bright and morning star is a signal for the approach of the morning and the rising of the sun, so our gracious Redeemer appeared in the dark and cloudy day, under the gloomy curtain of the law, manifesting his excellent glory and wondrous power in many signs and wonders, signalizing in the darkness of the morning, by his presence in the darkness as the morning star, his own glorious coming, as the Sun of Righteousness with healing in his wings, putting away the darkness of the long legal night, and opening up the new gospel heavens with the glory of the only begotten of the Father, reigning as the King of glory, and holding out the golden sceptre of his righteousness and holiness to his hoping, expectant, waiting bride.

“The wings of the morning.” This denotes a motion that cannot be measured or calculated. We do not know of any motion as rapid as the diffusion of the sunbeams at the breaking of the day. Jesus said, “Behold, I come quickly.” Can any one tell the exact moment when the light of life eternal first entered your soul? It came like a voice from behind as a joyous wonder. When Jesus spake to the stormy wind and roaring sea, which was as though it would founder the vessel in which the disciples and Jesus were, the elements obeyed the word of command, and all was calm and peaceful, and immediately they were at the shore,

(as by the wings of the morning) where they were going.

"The morning watch." The courts of our beloved Zion, and the walls round about her, are never without the watchmen, day or night. The morning watch is more carefully guarded, and the watchmen more on the alert than any of the others, because it is a time when the enemy is apt to make his most venomous attack. "And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians."—Exodus xiv. 24. Jacob wrestled with the angel until the ascending of the morning, and at the rising of the sun he said, "I will not let thee go, except thou bless me." What a wonderful sight, and what a glorious morning upon the third day after Jesus was crucified, when they went to the sepulchre and found it empty, and "a young man sitting on the right side, clothed in a long white garment," who said unto them, "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." Their sorrowing hearts hoped for and sought a living Savior, and what wondrous joy to find the answer of their heart, the realization of their hope. How precious to the sorrowing, doubting children when they feel the touch of his loving hand, and hear the still small voice saying, "Peace be unto you." The natural sun rises every morning; the apostle said, "I die daily." A daily dying implies a daily rising of the Sun of Righteousness. May we be ever able to sing the songs of Zion in our own land with joy and gladness of heart.

B. F. COULTER.

PHILADELPHIA, Pa., May 25, 1909.

SOUTHAMPTON, Pa., April 28, 1909.

DEAR BRETHREN:—I am sending you two letters which I think the readers of the SIGNS will be glad to read. The one from Elder H. B. Jones I have obtained his consent to send you. His name has seldom appeared in the SIGNS, and I think he has never been in any of our corresponding associations. He has written much and very clearly and forcibly in some periodicals published in Texas. Elder L. H. Hardy we know well as a visitor, and as a correspondent of the SIGNS, and are always glad to see him with us, and to read what he has written. I know he will not object to having this letter published.

Your brother in hope,

SILAS H. DURAND.

MT. VERNON, Texas, March 31, 1909.

DEAR BROTHER DURAND:—It has been some time since your last good letter, together with the books, reached me. I consider the book a bright little gem, a rich feast to those who have a spiritual appetite. I read it with much interest, and, I hope, profit. Amidst so many assaults of the evil one, so many fiery trials and temptations, doubts and fears as have fallen to my lot within the past few months, it affords some little consolation, a little encouragement to still hope that my hope in the years past and gone has not been vain; to find there is still life enough within to feel, to feast on such beautiful expressions of high and lofty things as are presented in that little book. What a pleasant companion your brother must have been to those blessed with qualifications to enjoy such companionship. To you who were so blessed as to have and to enjoy this companionship for a time here below it must have been given to know, just a little foretaste,

as it were, of the blessed associations of the eternal habitation of the blessed abode of Jesus and all the blood-bought host who praise him through the ceaseless ages of eternity. Soon it will be your lot, dear brother, to join that blessed throng. I have been an interested reader of your writings in the SIGNS OF THE TIMES for more than thirty years, and as far as my limited understanding extends, your writings in the main have been strictly in harmony with the teachings of the Scriptures, and I always felt your evidence of a deep experience in the things of our Master's spiritual kingdom, and the gifts bestowed upon you have been instructive, edifying, comforting and encouraging to many of the Lord's little ones. I never see a manifestation of such spiritual gifts and spiritual-mindedness but I feel sure there must have been much in the way of temptation, trials and sorrow intermingled through the life's experience of the one in whom they abide. I hope, dear brother, you will not think this reference to your gifts is an effort to flatter. These have been my feelings, though very inadequately expressed, for a long time. It has always been (seemingly at least) natural for me to be candid. I know you have been a long time in the Master's service, and, according to the course of nature, must soon quit the field, so I desired that you know this little of my feelings toward you before our passage hence. However, while I am younger in this life than you, I am not forgetful that my time to go may come first. I am now in my fifty-third year, and the thirty-fourth year of hope in Christ. I have never been more tempted to doubt my right to a claim on spiritual life and spiritual blessings than within the past few months; this by reason of the uproar within of the wicked

propensities of nature. With the poet I mournfully sing,

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

I wonder if I understand anything of the meaning of the apostle when he says, "O wretched man that I am! who shall deliver me from the body of this death?" Or is it not presumption on my part to claim to know anything of the spirituality of the Scriptures? Sometimes I think perhaps it would be best for all concerned for me to creep away into some obscure nook of the world and never let any one know that I ever named the name of Christ. I feel sometimes that if my brethren could see me as I really am they could never have fellowship for me. I sometimes wonder that they cannot see enough that they would cease to call year after year for my poor services in going in and out before them. That I have been so kept for thirty-four years that I have never had a charge in the church against me, and but little in the way of trouble with any brother, instead of being encouraging, makes me fearful lest I have been a deceiver. These are bitter things to write against one's self, are they not? But this is only a hint at the things that have been felt of late. A little drop of comfort now and then comes in the thought that I still find a little pleasure in reading and talking of the Scriptures and the writings of those who are spiritual. With these exercises there seems to be a closer clinging to the doctrine of justification for poor sinners only through the atoning blood of Jesus Christ, and acceptance before the Father in the imputed righteousness of the blessed Redeemer of sinners. If these fiery trials and temptations really bring me closer to and cause me to realize more fully and love more dearly those Bible

truths, or principles of doctrine, then is it not good for me to encounter and endure them? O for more of the spirit of true prayer and supplication, and for more patience, that I may be able to bear up under all that falls to my lot, and never bring reproach upon our Master's cause. The doctrine I have contended for through the years that are past and gone does not seem any the less true or sacred than formerly, and I have felt no disposition to compromise with any form of error. My trouble is not with the doctrine I have been, and am yet, trying to preach, but with myself altogether. Sometimes it seems too sacred for such a sinful worm as I to be trying to write or talk about, and so conclude I had best stop, but yet I keep on. A few more years, or perhaps months or weeks, of this terrible struggle I know will bring it all to an end, so far as this life is concerned. I know not what is beyond the end for me, still a favorite verse is often running through my mind:

"How long, dear Savior, O how long,
Shall that bright hour delay?
Fly swift around, ye wheels of time,
And bring the promised day."

I had no idea of writing so much when I began; pardon me if I have wearied your patience.

Yours in fear, yet in a little hope,

H. B. JONES.

REIDSVILLE, N. C., April 6, 1909.

DEAR BROTHER DURAND:—When I wrote to you last week I was at my brother's, near Goldsboro, where I spoke twice that day. There I had a severe attack of "la grippe," and a very bad throat, with much fever and intense suffering, which caused me to turn back from seven appointments and come home. I am now better, but very weak, and my throat is yet bad, so that I could not at-

tempt to speak if I were there. Thus I miss my April appointments in the east.

Yesterday our little Pearl came in from school and handed me your acceptable present, "Songs in the night," and I began at once to read it. It has been many days since I had anything do me more good. When I got to reading the travels of soul of brother J. B. Durand, and saw that he and the psalmist were so much together, I joined in the company and listened attentively to their words as they dwelt so much together and feasted so often at the same table, and drank of the same depths. They saw the storms together and heard the same roaring tempests. The waterspouts tossed each in the same current, so that they viewed the same delivering hand and experienced the same goodness and mercy. Dear brother, this has been my company for years, and many times I would be lost if these were not there. I get where I cannot see the compass nor use the anchor; I have to steer by the tempestuous mind, and just before I fall upon the terrible rocks and quicksands the Captain changes the wheel and I find myself going out again in the rough and breaking sea. The tempest thickens and looms up just ahead, and I tremble as a timid child, for I can see nothing but sudden destruction awaiting me, until I am made to feel that He who is at the helm has gone over and through every inch of these waters, and that it is only deep calling unto deep at the noise of His waterspouts, and that the waves and billows which have gone over me are all his, that when I go down in the belly of hell it is his. These things make faith look bright, and the compass comes in view, the winds get fair, the seas cease to rage, the haven comes in sight, and I realize that I am headed homeward, where hope lies buried deep

in the bosom of my Beloved; my eyes fill with tears of joy and my hands clap with praise to Him who has shown his mighty hand in my deliverance. I know it is good to wait on the Lord, and I become patient and all fear leaves me, for I know that all things are in his hand and he reigns. Then I take courage in the thought that,

“No raging storm, nor howling winds,
Can this sweet union break;
In these we're humbled in our minds,
And his sweet praises speak.”

There are many of these companions by the way, who have gone on before and left such confirming testimony behind them that we cannot doubt their glorious acceptance with God. Then having the very same experience in our own hearts it does brighten our faith and make us hope for the day of our deliverance, and hoping for it we do with patience wait for it, and confidently believe that it will come. Even so, come, Lord Jesus.

The Lord bless you and your family.

Thanking you very kindly for your kind remembrance of us, I am your brother in hope,
L. H. HARDY.

OAK LANE, PHILADELPHIA, Pa., March 14, 1909.

DEAR ONES OF THE HOUSEHOLD OF FAITH:—My mind has been much disturbed for a time with regard to writing to you all. My hesitation has been because of my own unfitness and leanness, for I feel so void of good things that it has seemed presumptuous to attempt to write to you; but I am making the attempt, with a strong desire that the Lord may permit me to be of some little comfort to the little ones; I can only trust him for guidance. For some time back my mind has been resting upon the words, “Abstain from all appearance of evil,” but the field is so large that I tremble, for I cannot even tell the many things

about which I have thought. To “abstain” is to keep from, and evil is such sin that we are told to abstain from the very appearance of it. When we think it over, as I have been doing for some time, we will find that all that has not a “Thus saith the Lord” for it, is evil. I may be wrong here, but the Bible gives us such full and plain instruction concerning our lives or our walk through life that I can but think that to go beyond that is evil. But the solemn question comes, How nearly do I walk in that path? Sorrowfully and seriously I can only answer, I do not know, for I am continually going astray in word and in deed. There are many evils that come up in our minds. Dear brethren, remember I am speaking of the evils that will come to the saints of God in this life; I am not speaking of the world, for with them evil does not seem to be just the same as to the followers of the meek and lowly Jesus; it is to believers that it is said, “Abstain from all appearance of evil.” As I stop and think of myself for a moment my first thought is of my own ambition to appear in keeping with the world, and of how much it takes my mind and time from the better things, for my strength and time will not permit me to do all, and so, often I neglect going to visit the sick, and speaking with them of the better things, or going to some afflicted one and striving to give comfort, or to the poor in spirit, or the poor in this world's goods, and giving alms to the one, or comfort to the poor in spirit, with the comfort that I have been comforted of God.

We are told to be humble, or of humble spirit; we are warned against covetousness, and against this unruly member, the tongue, which is so apt to say of a brother or sister that which we

would not feel just free to say to them; in fact, would not want to say to them. We are told of honesty in the word of God, and when we come to examine just what honesty means, it is a solemn question whether we live within its bounds. Do we pay all the hire, and not covet some of it for ourselves? Are we true to all our brethren as we should be, or do we look at some with mistrust, and at others as though they were beyond the flesh? Do we not have a preference for the rich more than for the poor? And here comes a thought that has troubled me very much, Do we not shun some of the truth at times, especially when talking with worldly religionists? Are we abstaining from all appearance of evil when in some questionable place, as, for instance, a public bar, or any place of drinking? Look not upon the wine when it is red, when it giveth its color in the cup, for it biteth like a serpent and stingeth like an adder. How true this is. Look at the stings in the homes where we have known this to be the case; how plainly we see the sting in the faces of those whom we love in that home; note the sad countenance and the heart-broken sigh. Ought we not also to abstain from all places, the very going to which would bring a worried conscience, thus giving us to know that it is wrong? Is it right for us to gather with worldly religionists in their assemblies? If made a practice of does it not appear as if we were departing from the good old way? Feasts, music, dancing and amusements of various kinds, are very enticing, and yet, if we have taken up the cross, they must be laid one side, or else we are entering into the appearance of evil. If we enter into these things, and enjoy them as of old, where is the evidence that the old things have passed away, and that

all things have become new? What evidence is there that we are new creatures if we follow after the old things? Where then would be the cross? If we are so much interested in them that we yield to the temptation of them where is the abstaining? O that we might always have strength to say to Satan, Get thee behind me.

There comes to my mind the thought of an experience of my own, and one that caused me to see how far astray I had been in confiding so much, as to the right and wrong of things, in those who were not members, being advised by them, and not feeling a greater dependence upon the aged brethren and sisters in the church, who have had such experiences as have qualified them to advise and help the little ones, the younger, from being led astray by the sweets scattered along the way, which afterwards leave a bitter taste; and beside, if they turn not aside the church has the more confidence in them. What is the effect of the newspapers of the day? Do they not in great measure take away our interest in better things? With some there is so much time taken in reading them that not much is left for better things, and much in them poisons the mind and unfits it for a deep interest in the divine word. Does not the word speak of men who are lovers of pleasure more than lovers of God? Do we not see the appearance of this too often, to our grief? The word says there is a time to everything under the sun; but do we not often have things out of their proper time? And we often distress some dear one by so doing.

I feel I have merely touched this great matter, but it may be the little mite cast into the treasury which will be magnified by the Lord to the comfort of some one. I have written as I often see myself. I

am so prone to evil, as much so as the sparks are to fly upward. I do however desire to live a better life, but I am so weak.

Now I leave this matter. I would be glad to have some one else write upon it. Love to one and all. You all seem very near to me.

Your sister,

MARY HILL TERRY.

[OUR sister has presented in the above letter weighty matters. It is good to have our minds stirred up often to a remembrance of these things. Such writing is good to consider. For ourself, we are glad to be reminded of these things.—C.]

WOODSTOCK, Ont., May 30, 1909.

DEAR BROTHER KER:—I inclose you for publication what I consider a wonderful relation of an experience of the grace of God toward a poor sinner, who was made to see late in life the wonders of redeeming love. To me it has been exceedingly good, as I had known him for more than forty years, and he was one of the last that I would look for or expect to feel the power of that love that levels all distinctions, and raises the beggar from the dunghill to the wonderful title of a son of God. O the wonders of God's grace and redeeming love. The reading of his experience to me was very strengthening and comforting, and I felt the truth of Paul's expression that God hath chosen the poor of this world, &c. I believe many who knew him in this part of Canada, especially among the older generation, will, like me, rejoice to know that the Lord had mercy on him, and shewed him so clearly his salvation, and enabled him so beautifully to pen it down. Of course I leave it with you, to do as you think best about publishing it. On

account of knowing him so long and well my natural feeling may have been touched, and you can judge more impartially.

I was glad that you and sister Ker enjoyed your visit to Canada so well, as I am sure the brethren, sisters and friends here appreciated your visit very much; I have heard many speak of it. The baptisms were solemn and yet beautiful. Though the weather during part of the meeting was unfavorable, it did not seem to mar the enjoyment in the least.

I have just received the SIGNS for June 1st, and it is good. I enjoyed brother Barnes' communication very much, as well as all the rest.

I had written a short article on the words of the psalmist, "God is our refuge and strength, a very present help in trouble." I awoke in the night and the words came to me with some strength and comfort, and the next morning I wrote some of the meditations I had on them, which seemed good at the time, but the comfort has gone, so I will not trouble you with them. I felt God was our refuge, because we had nowhere else to go; driven out of every other refuge we were forced to go to him, and then, a present help right near us, we do not have to go to look for it, but it comes to us, and O that is what we need. I am poor and needy.

Unworthily your brother,

R. SCATES.

JAMES HAMILTON, formerly of Ekfrid, after being an inmate of the House of Refuge here for about fifteen years, died there March 6th, in his 76th year. Interment took place in Strathroy Cemetery. He was well known to many in this county, especially the older residents, to whom the following relation of his re-

ligious experience, as it was taken down from his own dictation in March, 1896, will be of no little interest. But it is also useful, striking and instructive for all, as showing the reality of true religion, and proving that genuine conversion is the best antidote to skepticism. Through all the years since that time it was evident that the change was deep and permanent. He was sustained in his last painful illness by the comfort of the same gospel, and the gracious presence of the same Savior, and died in confident hope of a blissful immortality.

I WAS born in Ireland in the year 1832, and when quite young, in the year 1839, came to Canada with the family and settled with them in the township of Ekfrid. All my surroundings and influences were of a religious and moral nature, and I was brought up under the sound of the gospel. Though never guilty of any outward immorality, the natural heart was prone to evil, and as I grew up and read and studied much, I began to read and study infidel works, which had a great influence on my mind. I became a skeptic of Christ, and called him by names I am now ashamed even to repeat. I got into such a state that I hated his name and his word, and would not learn anything that had his name in it. I believed in God; I could not do otherwise, because I saw him clearly revealed in science and natural law. As I advanced in years my health failed, and I found myself without a home. Then I became deeply troubled about my condition, and though a disbeliever in Christ, often prayed to God to forgive my sins, to give me a sign that they were forgiven, and to provide for me a place of residence. I kept on praying in this way for three or four years, until at last, about the time

of my coming to the House of Refuge, God arraigned me at his bar of judgment, where I was kept on trial for several months, the whole record of my sins and shortcomings like a dreadful indictment arrayed against me. I saw clearly in the light of this arraignment that if I were to die I would be eternally lost. I tried to reason with God, and asked him who Christ was, and why I should believe on him. One night the power of God was so strong on me that I thought he would strike me dead, and in my fear and trembling I jumped out of bed. As I was pleading for forgiveness I got back into bed again, and said, "Lord, what shall I do to be saved?" The answer came at once: "Believe on the Lord Jesus Christ, and thou shalt be saved." My unbelief, however, was obstinate, and I struggled on for several weeks refusing to believe in Christ. At last, one night when praying, I saw as if in a vision a paper about one foot long by six inches wide, with the words printed on it, "I have chosen thee in the furnace of affliction." Another night soon afterward my mind was so powerfully wrought upon that I said, "I will believe in Christ." It was like making a full surrender, like a miser giving away his last dollar. This was the closing act of a great inward struggle, during which I never shed tears, though I groaned under my burden, and the fear of God made me tremble. Soon after saying I would believe in Christ, the thought came, If Christ be a myth what will you do? I at once answered, "Get thee behind me, Satan," and knowing it was death or life, said, "Christ and God, I am in your hands, do with me as you please." I kept on praying, and He removed my burden and gave me peace and joy in believing; by a gradual process he cast out all fear, and implanted

love to himself and to his word, and has ever since been my loving Savior. The following are some of the portions of Scripture that were sweetly and blessedly applied to my soul by the Holy Spirit: "He that believeth on the Son of God hath the witness in himself."—1 John v. 10. "When we were yet without strength, in due time Christ died for the ungodly."—Romans v. 6. "Who was delivered for our offences, and was raised again for our justification."—Romans iv. 25. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans v. 10. But more than any the following gave me comfort: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah xli. 10. I was led to see that the same Christ I had so shamefully despised and so wickedly hated was the loving and adorable Redeemer who became my surety, who bore my sins in his own body on the tree, and carried them away forever. A believing view of him in his perfect beauty and infinite worth completely destroyed all my skepticism, and I was most willing to bow at his feet and "crown him Lord of all." I can say with Cowper:

"From the dear hour that brought me to thy foot,
And cut up all my follies by the root,
I never trusted in an arm but thine,
Nor hoped but in thy righteousness divine."

Changes, hours of darkness, an inward warfare with the flesh, I yet experience, but I look forward to the day of dismissal from this body, when I will see him as he is and give to him all the glory.

I make this statement of my experience as a witness to the value and power of the gospel, and the reality and personal

knowledge of the crucified, risen and glorified Christ. I am not, and have never been, a member of the visible church, but I belong to His invisible church, his mystical body. The change from skepticism to faith, from the burden of sin and a lost state of ruin and misery to the liberty and privileges of a child of God, was accomplished not by me, or anything I could do, but wholly by the power and grace of God. I could no more work faith in myself than I could climb up to the heavens, and I bless and praise and love the Friend who sticketh closer than a brother, who so wonderfully appeared for my deliverance and salvation.

JAMES HAMILTON.

[THE above experience, which was published in a Canada paper, was sent us by brother Robert Scates, with the suggestion that it be published in the SIGNS.—ED.]

RATCLIFF, Ky., March 19, 1909.

DEAR ELDER CHICK:—I send this excellent letter, written by Elder W. J. May, of Pinsonfork, Ky., which I would like to see in the SIGNS.

Yours to serve,

J. E. THORNBURY.

PINSONFORK, Ky., Oct. 31, 1908.

ELDER J. E. THORNBURY—MY DEAR BROTHER:—Since I returned home from Cherokee I have thought over the question you asked me there, in regard to the golden pipes, &c., recorded in the fourth chapter of the prophecy of Zechariah. Of course I had the same view of the matter then that I have now, but I felt so weak and imperfect that I could not express my few thoughts concerning it; but after thinking over your request with much seriousness I have concluded that

perhaps I ought to suggest to you a few thoughts on the subject. I know they are weak, and perhaps will be awkwardly presented, yet I have some thoughts about the candlestick, bowl, seven lamps, seven pipes, &c., and probably it is not my privilege to withhold them on account of my weakness and droll way of expressing myself, therefore such as I have give I unto thee, I humbly trust, and I am sure this is all you will ask of me.

Since I came home and have read the narrative as contained in the fourth chapter of the prophecy of Zechariah, I find it reads a little different from what I thought, and from the way I understood you to quote it. Instead of the two golden pipes emptying the golden oil out of themselves, it seems to me that it is the two olive branches emptying the golden oil out of themselves through the two golden pipes. Read verse twelve.

I want to mention a few of the wonderful things that present themselves to my mind this evening while I am writing. In the first place, it is plainly shown in the first verse that there was, and is, a special calling of God to prophesy and to the ministry, for the prophet Zechariah says, "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep; and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold." The word "again" means the second time, and the idea is clearly set forth here that the angel's coming the second time to the prophet was to wake him up to the vision of the church of God, shadowed forth by the wonderful candlestick, to which the prophet was asleep, but then was awakened to see Zion in her beauty, and to walk about her, and mark well her bulwarks, consider her palaces and count

her towers, that he might tell it to the generation following, the chosen generation, the generation of Christ. Dear brother, all men are asleep to the church of God, and to all spiritual things, until God awakens them and gives them an understanding to see and behold this wonderful structure, a house not made with hands, eternal in the heavens, and whose builder and maker is God. "Ye are complete in him."

As to the word "seven," which is used so many times in both the Old and New Testaments with reference to both good and evil, it is a complete number, denoting perfection or completion. Therefore the candlestick as was revealed to the prophet represented the church complete in Christ, who is the Head over all things to the church, and not only Head over all things to the church, but he is above all principality and power. The seven lamps with the seven pipes thereto represent, to my mind, the seven attributes or divine communications of God, which illuminate the church with their seven-fold or various operations.

But now to the point you ask about: these golden pipes, or branches, which empty the oil out of themselves (verse twelve). I have thought for many years that these two anointed ones that stood by the Lord of the whole earth (verse fourteen), were the law and prophecy, represented in the persons of Moses and Elijah. The revelator calls them the two witnesses, saying, "These are the two olive trees, and the two candlesticks standing before the God of the earth." We might here ask, "These" who? It is the two witnesses mentioned in verse three; these are the two olive trees; they are called two olive trees, (Zech. iv. 3, 11,) and two olive branches (verse twelve), and the two anointed ones (verse four-

teen), and, as before mentioned, the revelator calls them the two witnesses, two olive trees, and the two candlesticks standing before the God of the earth. (Rev. xi. 3, 4.) All meaning the one and the selfsame thing, I believe; if they do not, I cannot discriminate between them.

I will here adduce some evidence of these two anointed ones being law and prophecy. "For all the prophets and the law prophesied until John."—Matt. xi. 13. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 16. Again, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."—Romans iii. 21. Here Paul quotes the law and prophets as two witnesses, so I am led to the conclusion that the two anointed ones—these two olive branches which emptied the golden oil out of themselves through the golden pipes, were law and prophecy. The word "anoint" means to consecrate and set apart to a special office or work, and to denote the person endued with the gifts and graces of the Spirit, even the Spirit of illumination and great knowledge of heavenly things. Hence the peculiar application of the term "anointed" is to Jesus Christ consecrated to the great office of Redeemer, called the Lord's Anointed, and then to his anointed ones, his witnesses. And another strong evidence of the idea conveyed is, when and where Christ was transfigured and his face did shine as the sun and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias (Elijah), talking with him, &c. (Matt. xvii. 3.)

My dear brother, I have suggested in a very brief way a few of my many thoughts of this sublime subject, and

they are and shall be subject both to your criticism and correction. Hoping to hear from you soon, I will submit the above.

Yours in sore conflicts,

W. J. MAY.

PLANT CITY, Fla., June 2, 1909.

DEAR BRETHREN EDITORS:—Through the tender mercy of a covenant-keeping God I am given the high privilege to drop a few lines for your consideration, not that I feel worthy, or that what I may write will be worth your notice, for surely if I am one of the family I am the least of all; sometimes I am ready to despair, and would if I could, but some power that I have no control over has kept me from my earliest existence to the present.

Predestination is on my mind, and I want to pen a few thoughts on the subject, not to teach any one of God's family, for I am sure the least one can teach me; it seems that my own weakness is all I can see, but "if God be for us, who can be against us?" Predestination means God's purposes covering all events. God is an absolute sovereign over all worlds, things and events, declaring the end from the beginning. God rules everything to his own praise, and to the good of his people. David said, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." When Joseph was carried into Egypt the wrath of man was engaged carrying out the purpose of God, though his brethren were ignorant of it. God had told Abraham many years before that his children should dwell in a strange land four hundred years, and should be evilly entreated. All the evil in all that matter: Joseph being sold, their bondage, hard taskmasters, Moses being brought up by Pharaoh's

daughters, the ten plagues, the paschal supper and the carrying out of Israel by a high hand and an outstretched arm, the pillar of cloud by day and pillar of fire by night, were all in God's absolute predestination before time began, and were all carried out in time to his praise and their good. Hence Paul says, "All things work together for good to them that love God, to them who are the called according to his purpose." The term "all things" embraces evil things as well as good things, sorrow as well as joy, darkness as well as light, springtime as well as winter. We find all this in our experience, and we know nothing but by experience, so predestination covers all the ground from a to z, and God reigns in righteousness. He chose his people because it pleased him, not because of any good in them, nor for any evil, but alone because of the great love he had for them before the world was. It was for Israel that Joseph was sold into Egypt, so was it for the elect family that Christ came and saved them from their sins, and he said on the cross, "It is finished." The Son was ever with the Father, and his delight was with the sons of men.

I have made this article too lengthy, but I cannot stop yet. If I am what I hope I am, it is all of the free grace of God, unmerited favor; then how could I compromise with conditionalism and claim I am an absolute predestinarian? I have had a name among the Old School Baptists for twenty-five years; what a high privilege to be numbered among such a good people.

Unworthy as I feel myself to be, I believe you are honest, and I will send you this letter to do with as you please; if you see anything in it that in your judgment will encourage any of the family you can give it room in the SIGNS, if not,

cast the mantle of charity over it and throw it in the wastebasket, where I feel it belongs, and remember me at the throne of grace, for I am a poor beggar, not for money, but for mercy.

I want to say that I love the doctrine the SIGNS sets forth, because it is Bible truth; I see no compromise in it, God's word is yea and amen. I hope God will continue to bless both the editors, Elders Chick and Ker, and all near and dear to them by ties of flesh and blood, and I pray that you may both be kept by the power of God so you may neither turn to the right nor to the left, but that you may be kept unmovable, always abounding in the work of the Lord. May grace, mercy and peace be with all the good writers of the SIGNS, as well as the editors. Amen. J. W. FUTCH.

CEMENT CITY, Michigan.

DEAR BRETHREN EDITORS:—In looking over the SIGNS for March 15th, I read the communication of our dear colored brother, sent by brother Knight, with delight. Our God truly has chosen a people out of every nation, kindred and tongue under heaven, and hath determined the bounds of their habitation, that they should seek him, and they that seek shall find him, black or white, bond or free, and shall be led into the knowledge of the truth which maketh them spiritually free, for saith Jesus, If ye know the truth, the truth shall make you free. This is the ground of all true fellowship; age, color, nationality or natural relationship has nothing to do with it; this fellowship leaves no room for carnality. I think there is a disposition to depart from the simplicity of the gospel in some places among the Primitive Baptists, and to substitute some of the doctrines and commandments of men. These are perilous

times, and no marvel, for Satan himself is transformed into an angel of light, and his ministers as ministers of righteousness. What is righteousness? Every word that has proceeded out of the mouth of God for doctrine, reproof, instruction and correction for the man of God. The Scriptures are a thorough furnisher unto good works, which God ordained that his people should walk in; these the ministers of Satan manipulate to suit themselves, adding to or taking away, by slight or cunning craftiness, from the apostles' doctrine; we should ever remember that their writings are stamped with the seal of infallibility by the great Head of the church. Listen: "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." The true church is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone in doctrine and practice. But the great God has said he made all things for himself, yea, even the wicked for the day of evil, and when he places the two-horned lamblike looking monster that is now rising up out of the earth, with all his sickening sentimentalism and blasphemy into the saddle, it is for his own glory; so this nice looking beast can speak as a dragon with lamb power. God is the only one who can take him out of the saddle when he is ready. This monster beast claims to be very Christ-like (christian), and if it were possible would deceive the very elect, doing great wonders with their god; but he is a limited god, so it must be Satan, for he is most certainly chained by the all-destinating power of the most high God. This beast hates election, and his subjects claim that their god and savior is so good that he has given everybody a

chance to save themselves by the death of Christ, if they will let him (very limited indeed). The apostles admonish us that there are many false prophets gone out into the world. Of course we cannot expect the subjects of this beast to love the doctrine of the true God, "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." What is unrighteousness? Anything that loveth or maketh a lie, false doctrine, daring to dictate to the Almighty what he must do and what he must not do to save his honor and glory from the puny judgment of man. Like our colored brother, I say, Away with such false doctrine that would think to make the Almighty out to be such an one as themselves. Of this sort are those who have gotten down to the point that they will admit that salvation is all of grace, but you must work for the grace. Ashdod. Faith is the gift of God, and doing, or the will to do, is the gift of God. I hope all true Predestinarian Baptists will not bow the knee to this modern Baal, nor their lips kiss him, for he looks very lamblike, who by good words and fair speeches deceives the hearts of the simple. Read Revelation xiii., commencing at the eleventh verse, for a description of this beast that is doing such wonders at this day, dealing in the souls of men, thinking to change laws which God has ordained for the government of the human family, taking children away from parents to teach them their pernicious doctrines and corrupting the earth for all nations, or drinking the wine of her fornication spiritually. If there are any among the Old Baptists who want to drink with this beast, now is their time, for it looks as if the times would be given

into his hand for a season to prove and cleanse his church, for Edom he casts off his shoe, Moab is his washpot; both idolatrous nations, not of Israel. It does not make any difference what kind of a god we serve if we do not like the true God and his doctrine. The apostle speaks of some who worshiped devils, and sacrificed to them which the world wonders after. Satan can claim to be a very earnest and devout christian, but always hates the truth.

These things have been on my mind, and I will send them to you, brethren editors, to publish if you see fit.

DAVID TITMUS.

VIENNA, Va., Jan. 5, 1909.

DEAR BRETHREN EDITORS:—Please find inclosed two dollars for the continuance of my subscription to the SIGNS another year. I do not know what I would do without it. It really seems to me that I could not get along without the welcome visits of the dear old SIGNS, for it always comes laden with good things, things that are meat and drink to the children of the living God, and I am sure there are always a few crumbs, at least, and often a great feast, for many poor, hungry souls scattered here and there in this sinful world. Sometimes it comes with very little for me, only a few crumbs as it seems, then again it is full of good things for me, and I am made to rejoice in the love of the blessed Savior and his dear children. When it comes with but few crumbs the fault is not with the paper or the writers, but myself. I know I am not worthy of one crumb, as vile and sinful as I am, for I can say with Paul, I am the chief of sinners. I cannot even think a good thought or do a good deed, for sin is mixed with all I do; "When I would do good, evil is present

with me," so I find "the good that I would, I do not: but the evil which I would not, that I do," yet I hope, by the grace of God, to be kept in the faith, "kept by the power of God through faith unto salvation," for if we are not kept by the power of God we are indeed lost by the way, for is there one who can keep himself? No, not one; if left to self for a moment we stumble and fall, and stray from the path and cannot find our way. Are we not a most dependent people, dear brethren? Others claim to do so much for the Lord, while we have to look to him to do all for us, for without him we can do nothing, and I, for one, am glad that we are not of the class that does so much work for Jesus outwardly, for inwardly I fear they are not doing so much. They claim to save souls for Jesus, but O how can they make such a claim? Did not Jesus redeem all that should be saved when he hung on the cross and cried, "It is finished"? And he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." He does not depend on poor, weak, puny worms of the dust to do his work. He says, "All that the Father giveth me shall come to me," and his wills and shalls are sure. He speaks to a poor, weary,

sin-sick soul, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." How sweet and how precious are those words spoken by Jesus to a poor sin-sick child. I have felt the sweetness of those words, dear brethren, and know whereof I speak, for they were among the first passages of Scripture revealed to me in my early experience, if I have an experience. O that we could all learn of Jesus to be meek and lowly in heart.

Wishing the editors and readers of the SIGNS a happy and prosperous new year, I am, by the grace of God, your sister in Christ,

LENA HUNTT.

DEAR BRETHREN:—It has been on my mind for some time to write you. I have been putting it off and promising the good Lord if he would spare me that I would try to express my feelings to the brethren. As far back as I can recollect, I had serious thoughts of death, and realized I was a sinner. I read what others had experienced, and thought if I could have an experience like theirs I might know that I had been born again. When I was growing up I desired that the Lord might change me from nature to grace. Even when young I realized that there must be a change in me before I could be in fellowship with the people of God. When I was seventeen years old my troubles increased, I was in a most distressed condition and thought I was going to die, and without hope; I felt that my pleasures on earth were at an end. I was no comfort to myself or to any one else. I would take my Bible and

go to the wood, where I thought no one would see me, and read, and try to pray to the Lord to deliver me. I felt that my prayers were not heard. I went about with my head bowed down and did not know what was the trouble with me; sometimes I feared I was losing my mind. I thought if it were the Lord working in me I would know when I was delivered, but I did not. It was with me as expressed by Christ to Nicodemus in the third chapter of John: "The wind bloweth where it listeth," &c. In about two years I was impressed to offer myself to the church; that was a task, as I felt to be a poor, unworthy one, not fit to be among the dear people of God, though it was my heart's desire to be in fellowship with them. On Saturday before the fourth Sunday in June, 1895, I went before the church at Beulah, Hyde County, N. C., and was received for baptism that evening. I felt fearful that perhaps I had done wrong, and prayed the Lord if I had that something might prevent my going next day. Sunday came, all seemed well with me, and these beautiful words were presented to my mind as though they had been verbally spoken:

"O do not be discouraged,
For Jesus is your friend,
And if you lack for knowledge
He'll guide you to the end.

Neither will he upbraid you,
Though often you request,
But give you grace to conquer,
And take you home to rest."

These words gave me great comfort. I was baptized by Elder L. S. Ross, and felt glad and rejoiced that the Lord enabled me to do what He had impressed upon my mind.

My prayer to God is, if I am deceived to undeceive me. May the Lord remember His people everywhere, is my prayer.

LIZZIE SPAIN.

(See obituary in this number.)

BOWDOINHAM, Maine, Feb. 2, 1909.

SISTER MINOTT:—We received your letter Monday, and were pleased to hear from you, but sorry that you have been sick. In Ecclesiastes vii. 14, we read, "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."

I suppose you would like to know how we are getting along. We are quite comfortable in some respects; we get enough to eat, and wood enough to keep us warm, but we are not free from aches and pains; Phebe has had rheumatism quite badly in her back; last week she had sore throat; I was afraid she was going to have a serious time of it, but it is better. As for myself, I hardly know what to write; I am not able to work yet, and do not know what is in the future for me in this world, but I believe that God worketh all things after the counsel of his own will.

The epistle of Paul to the Romans is addressed "To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ." Sister Minott, if you and I are beloved of God and called to be saints, (and of these) it is written, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Romans xiv. 7-9. But do I know that he died and rose again for me? Do I have this experience in my heart? If God has given me a new heart, and Jesus dwells there by faith, and I am rooted

and grounded in love, I may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that I might be filled with the fullness of God. "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end." I often wonder if I have the faith that works by love and purifies the heart, and overcomes the world. I know that it is only the faith of Jesus that can do this; "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." I rejoice that he can work and none can hinder. The world is full of ways and means to help God on with his work of salvation, but he is the mighty God, even the Lord; he "hath spoken and called the earth from the rising of the sun unto the going down thereof;" he saith, "I will take no bullock out of thy house, nor he goats out of thy folds. * * * If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." And "whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." I have nothing to boast of over my brethren, for I am nothing but a poor and needy sinner, and sometimes I feel to say as Job in his affliction said: "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister."—Job xvii. 14.

Our children, James and Mary, have been having a hard time; I am sorry for them, but my sorrow will not do them any good; I would help them if I could.

I was glad that brother Wilson was able to attend Mrs. Merriman's funeral; they wanted me, but I was not able to go.

No, I did not get a wedding card from brother Clark, but I got the wedding. They came here on the 25th, in the snow-storm, and I married them. They only stopped an hour or two. I have looked for brother Tedford up to see me, but I suppose he is busy with his work. Brother Clark and his youngest daughter came to see us before we came over here. These, together with you and Lorenzo, are all of my brethren I have seen. It is now between three and four months that I have been shut in, and I do not know how much longer it will be, but God knows, and I ought to be still and know that he is God.

Thanking you for your letter to this poor old sinner, and with love to you and Lorenzo, I am yours, hoping in the mercy of God through Jesus Christ the Lord,

Z. M. BEAL.

STATE ROAD, Del., April 23, 1909.

DEAR BROTHER CHICK:—I have copied my brother Arthur's letter and am sending it to you to use as you may think best; it was written a short time after his baptism. He did not often speak or write of his personal experience, and this letter which has laid away for more than twenty years is the fullest expression of his feelings that he ever gave us, but he filled well his place in the church the few years he lived after he united with it, and, as I write, the sorrow that we all felt at losing him comes back afresh to my mind.

Your sister in hope,

K. RITTENHOUSE.

BROOKLYN, April 24, 1887.

DEAR FATHER:—Elder H. in preaching to-day said he had often wished to have his load of sin back, that he might convince himself by the evidence of its

going away that he really has a hope. I think I must have been in that path, too, unless I deceive myself, for I have often desired the same thing, that I might know how the load went away, and be sure of my hope, that it is not a delusion. The load certainly went, and I am almost ashamed to say it was about fifteen years ago. In a day or two I doubted about it, and have often wished for the burden again, that I might be certain of the relief, and not deceive myself, but the load will never come back to either brother H. or to any of the remnant according to the election of grace. I tried hard to get it back last fall, but it is where Babylon will presently be: "found no more at all." The Savior knows what became of my burden. So I went on, hoping for something to convince me, and for a time when I would be better and more like a christian. For some time I was, I believe, without much interest in spiritual things; I did not go to the meetings in New York, and was in a state that I do not now understand, unless through displeasure the Lord kept the blessing from me. But I found my interest renewed, and ceased to go to other places of worship, as I wanted the truth. Then came the necessity of obeying the command, Why tarriest thou? for who yet waiteth for what he hath received? So I went. But though I find many places in which I see I have been in the same path with the servants of God, I still look for evidences; except I see the prints of the nails I will not believe. One day, while riding up to meeting, I wondered how it was that my brother had received such an assurance on the day of his baptism, and I had not, and wondered whether I was deceiving the church, or if the blessing was withheld on account of my disobedience and unbelief, when this thought

came into my mind: Whether is there a difference, if I say, Thy sins be forgiven thee, or, Arise and walk? So my caviling for a form of words was silenced, and I felt rebuked. I expect I have written this before, but I do not tire of speaking of it, for I was not impelled by my own devices, the necessity was laid upon me by an awakened and severe conscience, that not for a moment became quiet until I obeyed, then I had "the answer of a good conscience toward God." I rejoice even in relating what the Lord has done for me, and am glad with great thankfulness that I can, as I trust, sing the new song, even praise to our God.

A. W. RITTENHOUSE.

HILL, W. Va., Feb. 12, 1909.

DEAR BROTHER CHICK:—In reading the SIGNS OF THE TIMES, as I have a great love for reading it, I thought I would like to write a few words concerning my experience. I have been a member of the church but a short time. Last May I was taken ill with typhoid fever. When I was taken sick I knew I was a sinner, and had not thought any of what would be my awful condition if I should die. At last I began to think that my time on earth was spent, so I tried to pray. It seemed as though I had been such a sinner that my prayers could not be heard. I was earnestly praying, Lord, have mercy on me, a sinner. I wanted to hear some one praying, so I called on some of my brethren and sisters to pray for me. It seemed as if they were praying, but I could not hear them, and at last I called on my mother, who is Louisa Woodrun, to pray for me, and she bowed by my bedside and began praying. It

seemed as though I never heard such a prayer fall from the lips of any one, and there on my bed I felt that the Lord had pardoned my sins, and that I never would sin again; but there comes that awful doubting. I knew all my days that I loved my dear old mother sincerely, but not with such a love as I loved her then. She has been a member of the church for many years, and I sincerely believe I have a christian mother. It seemed as though I did not fear death in the least; in my sufferings death would have been a relief to me. I felt that when death set me free from this body of clay my troubles and trials would be over. It seemed that I could not wait until I had strength enough to go to the church, and obey our Father which is in heaven by being baptized. I feel sometimes that I did something I ought not to have done by going to the church, but then I feel that I would not give the little hope I have in the Lord for all the gain of this life. But O the blessed thought comes to me, What am I that I should expect that great blessing? I am but a poor, sinful being, not deserving one good thing, yet the Lord is good to me, and enables me to go and hear what I believe to be the truth. It seems as solemn to me while I am trying to write this as if death reigned in the room.

I will not intrude on your time any longer, for fear I weary you, but felt I must write. If you find any comfort in reading this you may let others read it, if not, consign it to the flames, as the writer is very imperfect.

Your sister in the hope of the Lord,

T. DOLIN.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1909.

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.

ACTS II. 47.

DEAR BROTHER CHICK:—If not asking too much, will you please give your understanding as to when one should join the church? Also give your views upon Acts ii. 47.

Your brother in hope,

ROBERT S. PACE.

NACOGDOCHES, Texas, June 5, 1909.

We reply all the more willingly to the above request, as the matter has been of late somewhat upon our own mind. It seems to us impossible to lay down any rule which will apply to each and every believer as regards this matter. The teachings of the Scriptures and the leadings of the Spirit of God in each heart where he dwells must decide the case for each one. All those who prayerfully wait upon the Lord for guidance, and who are diligent to search the Scriptures for the knowledge of the revealed will of God, will not be left to greatly err in this, or in any other matter pertaining to the obligations of the saved in Christ. We can only call attention to the teaching of the word of God, and suggest some thoughts for the consideration of all who love him.

Negatively, we would first say that it is not at any time the duty of one who has not been called by grace to unite with the church, or to be baptized. Whatever

else may be true of baptism this is also true, that it is believers' baptism that is commanded in the New Testament. It is not infant baptism or adult baptism, but simply the baptism of believers. This means, not such belief as children inherit from their parents' teachings, which amounts to no more than a belief in what history records of events in the lives of men and nations in the past, but such belief as is formed in the heart of needy, poor, sinful, condemned men and women when Christ is revealed to them as their Savior from sin, death and hell. It is a real, living, loving faith in the dear Savior, which will be accompanied by a desire to follow him in all his commandments and ordinances. Children of God, by faith in Christ Jesus, are the rightful recipients of baptism, and of membership in the church of God on earth. Still further, it is not the duty of even the children of God to unite with the church and be baptized before there is given to them this living faith in Christ. In plain words, we mean that until one has come into possession of a good hope in Christ as their own personal Savior this command cannot be laid upon them. Men are to be baptized upon confession of the Lord Jesus Christ, and until one has been brought to know him in the forgiveness of sins he cannot be said to have living faith in Christ; he is not as yet a believer, in the Bible sense of the word, and for him to be baptized would be to profess that which as yet he does not possess. For a convicted sinner to be urged to unite with the church, and to be baptized before he has some experience of what salvation in Christ means, is to urge him to confess what as yet he does not know, and to testify to that which he has not as yet seen. Unregenerate men have no right to church membership, and con-

victed sinners, before the Lord has graciously led them to humble faith in Christ, cannot rightfully receive these sacred privileges. The one necessary thing is faith in Christ, not as our example or our King, but as our Savior. But if faith in him as our Savior be ours, we shall also gratefully and lovingly acknowledge him as our example and our King. Confession of sin in ourselves, confession of condemnation by the righteous law of God, confession of conviction that we cannot by any means bring atonement for our souls, and then confession of the revelation of salvation through the finished work of Christ, are essential things to be wrought in the heart before any soul can be rightfully exhorted to follow the Lord in the ordinances of his house. It is all summed up in the expression, "Repentance toward God, and faith toward our Lord Jesus Christ." For ourself, we will say that we have never once felt that it was our right to urge any one to come to the church and seek membership there until we have had assurance from that one that he or she had some humble hope in the blessed Savior as their Redeemer and Savior. This has been so, even when we were assured that the gracious work of the Lord had been begun in their hearts; but the work of God in them was as yet under the law, and such had not as yet been brought out into gospel liberty; there was a confession of sin, but not as yet a revelation of him who is the Savior of sinners to their faith. We still believe that our course has been scriptural. Believing in Christ as a personal Savior is then the one essential requisite to a right to partake of the ordinances of the house of God. Brother Pace asks the question, When should one join the church? We think it scriptural to reply, As soon as one has come to believe in

Christ; first, as the Savior of sinners, and second, as his or her own personal hope. Christ must be formed in one the hope of glory, and then that one is entitled to all the privileges of the church of God. The exhortations and practice of the apostles, as recorded in the New Testament, and the examples given there with regard to the coming of believers to the church and their baptism, must and will settle all questions in the minds of believers regarding this matter. These teachings and examples must answer the question proposed by our brother. What then do the Scriptures of the New Testament say? We will say nothing here regarding the baptism commanded and performed by John the Baptist, and by the disciples of Jesus previous to his death and resurrection (although it is our firm belief that this was also gospel baptism) further than to say that repentance was required by John, and faith in the coming Messiah, and that of all who had a right to be baptized at all, not one is recorded as having been instructed to delay for a moment; they were rather enjoined to thus confess their repentance and faith. It is our mind to speak rather of the instances recorded after the resurrection and ascension of the Redeemer to glory. The first is recorded in the second chapter of the Acts, the closing verse of which is that referred to by brother Pace. Briefly, we will notice first, that those baptized were those who professed repentance and faith in Jesus. To these, second, Peter preached the word and exhorted them to repent and be baptized. This they gladly received, and were baptized, confessing their sins and their Savior. It is not recorded here, in the third place, that any one of them was told to delay for a moment. According to the example given here, in the formation of the first

gospel church ever organized, there is no shadow of warrant for any minister to advise any one to delay obedience to this command of God one instant, rather, the example is to say to all who believe, "Repent, and be baptized every one of you." Peter preached thus to believers, but he did not thus preach to any others than believers. Still further, it is not recorded here that those who believed were required to wait until they were instructed in all the order and all the principles of doctrine taught by the apostles. It was made manifest that the grace of God was in their hearts, and this grace would teach them, so that there was no need to wait longer. It is the one important thing, which will lead to all else in the kingdom of God, Is there grace in the heart? Such as these the Lord will guide by his counsel, and we need not fear that he will not guide them into all truth, and cause that they will gladly receive the doctrine of God our Savior.

The next recorded instance in the Acts is that of the baptism of the eunuch by Philip. Here also, as at the day of Pentecost, we find an inquirer, and a preacher sent to reply to his inquiries, and to proclaim Jesus Christ to him. Then we find a confession of faith, and a request for baptism. It is not said in so many words that Philip included baptism in his preaching, but the language of the eunuch implies that he had done so, and the example of Peter at Jerusalem, who did exhort to baptism, certainly gives support to the conclusion that Philip had now also pointed out this ordinance. At all events, this believing eunuch asked for baptism, and was not told to delay, but that he might if he believed with all his heart, and he confessed that he did believe in Christ, and he was at once baptized. This also answers the question of

our brother as to when a believer ought to be baptized and unite with the church.

The next recorded instance of baptism in the Acts is that of Paul. First, the Lord wrought in him, working repentance and faith in Christ, that Christ whom he had hated and whose disciples he was bent upon destroying from the earth. The darkness in which he sat literally, was an emblem of the inner darkness and sorrow of his heart, because of the condemnation which was upon him as a sinner. The Lord sent his servant Ananias to him to comfort him, and that he might receive his sight. This receiving of his natural sight was also an emblem of the light and peace which now came to him through faith in Christ, the Savior of Saul from his sins. At once upon the receiving of his sight (not before be it remarked) he was baptized. Not before, but at once afterward. Here also there is no delay mentioned.

The next recorded instance is the baptism of Cornelius. Here, after Peter had preached all that was commanded him of God, and the Holy Ghost had fallen upon them, Peter at once said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord. Here again it is evident that there was no delay, but baptism followed belief at once. It is our mind that all who have come to believe, as did the eunuch and Cornelius, will desire to follow the Lord in all his ways as they did, and if this desire be in the heart, who can forbid them now any more than then? All these who have thus far been noticed, followed and obeyed the commandment of the Lord with willing hearts.

The next recorded instance is that of Lydia, and shortly afterward the jailer

at Philippi. These both believed and were baptized at once with their households. Lydia was already a devout woman, while the jailer, so far as we are told, was an unbelieving Gentile. But the Lord opened the heart of Lydia and gave her to attend to the way of salvation as preached by Paul, and she was at once baptized; not before she heard of Christ and believed in him, but at once afterward. So also the jailer was convicted and cried out in his distress, "What must I do to be saved?" Here also faith in Christ was pointed out to him as the only way, and he believed and was baptized at once, that same night. We would remark here that the genuineness of the faith of each was made apparent by the works which followed. First, Lydia besought the disciples to come into her house and abide there, as a token of their confidence in her faith in God, and second, the jailer brought the disciples into his house and gave them meat to eat, having first washed their stripes.

The next record is that of Crispus and many of the Corinthians, of whom it is said that they believed and were baptized. We learn from first Corinthians that Paul himself baptized Crispus and one other, Gaius, and then the household of Stephanas. All these instances recorded in the inspired narrative ought to be a full reply to the question as to when one should be baptized and become a member of the church, and there is nothing in all the word of God which in the slightest degree implies the contrary.

Now it is our mind to close with a few general remarks. The special words to which our brother calls attention set forth the truth that it is the work of God to add believers to his church. The work wrought in the hearts of the three thousand on the day of Pentecost was the

Lord's work; the preaching of Peter was also the work of God; the effect wrought in their hearts by the preaching was also the work of God. The apostle, and all who believed, took no power or praise to themselves in all this. It is ours to plant and water, but it is God that must give the increase. Peter and others planted and watered upon this great day, but the fruit of their labor was of the Lord. There was no Arminianism in all these exhortations of the apostles to be baptized, there is none when the servants of God now exhort his children, their brethren, to fulfill any obligation that the Lord has in his word enjoined upon them. Arminianism means that men seek for salvation, through human merit and work, in any way; but exhortation to good works, not to save the soul from death or to secure a righteousness that will justify the soul, but to glorify God thereby, and to edify all who love God, is not Arminianism. It is not conditionalism to urge upon the children of God humble obedience to the heavenly Father in all things, in baptism as well as in all other things; were it so, then in the instances named the apostles of the Lamb were guilty of conditionalism and Arminianism in their preaching. We have no other safe pattern to follow in our ministry than the directions and examples of the apostles of the Lamb.

In conclusion, it is in our mind to say this, that the command to be baptized as believers in the Lord Jesus Christ, does not stand upon any other ground than does every other commandment of the gospel. It is one command in common with the command to observe the ordinance of the supper, and to walk in fellowship and order with the church, and to seek to live without blame before all men. One commandment of the Lord is

to be regarded as well as any other. All alike are to be observed to the praise of the glory of his grace. The first step in that obedience under the gospel is baptism, then others are to follow in their order. C.

CIRCULAR LETTERS.

(Written by Elder B. F. Coulter.)

The Delaware Old School Baptist Association, in session with the Bryn Zion Church, Kent County, Delaware, May 26th, 27th and 28th, 1909, to the several churches of which this association is composed, sends christian greeting.

DEARLY BELOVED IN THE LORD:—

While the Minutes of the association furnish the churches with the proceedings of the body in session, the object of the Circular Letter is simply a fraternal greeting from the association to the churches, and not for the laying down of rules of order, or of establishing dogmas, or of setting forth some finely spun theory regarding disputed points of doctrine, not to distress or to discourage you, or to cause you to mourn because of vain jangling, and of bringing confusion and discord in our midst. We would greet you as holy brethren in the Lord.

We call your attention to the words of inspiration as recorded by the psalmist in the one hundred and thirty-third Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

"Behold." This word carries with it a scriptural expression of faith. By faith alone can we behold the beauty and order of the church, and thus beholding, all tendency to strife and self vainglory is swept away by the pure atmosphere of divine love. When the psalmist recorded the word "behold," it was a present ex-

perience with him; his pure eyes of faith beheld in the brethren the effect of righteousness, which is peace and joy in the Lord, and thus it is with every living child of God, who beholds the beauty of the Lord with eyes of spiritual understanding. But there is a beholding which is not of faith; we look through the windows of the flesh, and the carnal mind presents us with desires of comfort, and ease of body, it conjures up an easy conscience, it promises us exaltation of self rather than the lifting of Jesus on high; but alas, with Jeremiah we cry, "We looked for peace, but no good came; and for a time of health, and behold trouble!" Faith however shows us wondrous things in righteousness. We behold a risen, living Savior, a salvation complete and full, the manner of love that shows us that we are called the sons of God. But now are we beholding the church of Christ dwelling together in unity. What a lovely sight! Each loving the other better than himself; each with holy zeal desiring that in all things God may be glorified. All good things are pleasant things, therefore did the psalmist "behold" it as being both good and pleasant; for where grace abounds over the abounding of sin, there follows a manifestation of the unity of the Spirit in the bond of peace. To dwell together in unity the eye of the whole church must be single to the glory of God; there must be one mind, and that mind the mind and spirit of the church. One faith, one hope and the knowledge of one God over all. The psalmist in another place, in confessing to the Lord, says, "Lord, thou hast been our dwelling-place in all generations." The place of our dwelling in the world as natural men and women is the place dear to our hearts, and there is no other place like it in all the world; but the dwelling-place

of the saints in the Lord is not only good and pleasant and precious, and a place of rejoicing, but it is a holy place, a place where God's honor dwelleth, and we must never lose sight of the fact that all who dwell in the Lord's house are brethren. When the substance of Abram and Lot increased in "flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together. * * * And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. * * * And Abram said unto Lot, Let there be no strife, I pray thee, between thee and me, and between my herdmen and thy herdmen; for we be brethren." On one occasion when Jesus was teaching his disciples, he spake unto them of certain characters who spent their time to do works that they might be seen of men, "they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, but be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." The evidence that we have passed from death unto life is because we love the brethren. The fellowship of the brethren is that perfect bond of unity which draws them together into one bundle of divine love; their dwelling-place is in heaven, their hope is in Jesus. The apostle says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." It is this work of his Spirit that qualifies us to walk together as brethren. May all our days be devoted to his ser-

vice, that we may live to the praise of the glory of his grace.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

(Written by D. M. Vorhees.)

The Delaware River Old School Baptist Association, convened with the church at Southampton, Bucks Co., Pa., June 2nd, 3rd and 4th, 1909, to the churches of which we are messengers sends greeting.

BELOVED BRETHREN:—In the providence of the all-wise God we have been permitted to assemble once more, as has been the manner of God's chosen people since the church has been established, and at this time we freely believe in this gathering together we are fulfilling the command of him who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." This is one of God's commands, and shall surely come to pass, for he speaks the word and it is done, he commands and it stands fast; what is done by him is done forever, and he does it that men should fear before him. That fear is not found in the boasting and vainglorious world, but in every trembling child of God, who is fearful that the bruised reed will be broken and the smoking flax will be quenched; but all such trembling ones may rejoice, for the sovereign God has said the bruised reed he will not break, nor the smoking flax he will not quench until he send forth judgment unto victory.

Brethren, we have at this time no new things to bring unto you, but desire to still contend earnestly for the faith that was once delivered unto the saints, for

such faith only comes from him who has 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."

But we would at this time speak more of how God's people by thus gathering together are fulfilling the divine command of Him who has said, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

The first thing we would notice is that it is a divine command from God to his people, his elect, they who are chosen in Christ before the foundation of the world, and made manifest in the last time that they should be holy and without blame before him in love. They are children of wrath, even as others, but through the blood and righteousness of Jesus Christ they are now no more foreigners and strangers, but fellow-citizens with the saints.

"Speak ye comfortably to Jerusalem." What is more comfort to a trembling child of God than to preach unto him Jesus? He who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. But why are his people zealous of good works? Because they are his workmanship, created in Christ Jesus unto good works, which he hath foreordained that they should walk in them. When Philip was sent unto the eunuch he preached unto him Jesus, and the eunuch believed and was baptized and went on his way rejoicing. Paul's charge unto Timothy was to "preach the word." The poor, trembling

sinner says, Give me Jesus, give me Jesus, nothing else can do helpless sinners good; therefore how can we speak more comfortably to Jerusalem than to preach unto her Jesus?

"Cry unto her, that her warfare is accomplished." The angel said unto Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins." This is one of the shalls of him who spoke as never man spoke, whose word "is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." How it pricks the poor, trembling child of God in the heart, and makes him to see that all this righteousness is as filthy rags; but thanks to the ever-blessed Jesus, who suffered and died on Calvary's cross, her warfare is accomplished, her iniquity is pardoned, and she has received of the Lord's hand double for all her sins. Surely "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

S. H. DURAND, Moderator.

CYRUS RISLER, Clerk.

J. M. FENTON, Assistant Clerk.

(Written by Elder H. C. Ker.)

The Warwick Old School Baptist Association, in session with the New Vernon Church, June 9th, 10th and 11th, 1909, to the churches composing the same, together with the associations and meetings with whom we correspond, sendeth christian salutation.

DEAR BRETHREN:—We shall again endeavor to address you by way of a Circular Letter, and in so doing our desire is to present a few thoughts for your con-

sideration, hoping that mutual benefit may be derived therefrom. The weight of a Circular Letter, like gospel preaching, cannot be determined by its length, but by its importance. We shall therefore be as brief and pointed as possible in what we have to say.

Much has been said and written concerning associations, as to whether they are scriptural or not, and as to their authority to regulate the affairs of the churches, &c., but we do not remember of having seen a Circular Letter upon the word "association," what it means and the good that should be derived from it. The word "associate" signifies, among other things, companion, mate, fellow. A "companion" is one agreeable to another, in whom is the entire confidence of the other. A "mate" is one like or similar to another in every point. A "fellow" is one's equal. A companion is not therefore one disagreeable. A mate is not one unlike the other, nor is a fellow inferior to his companion or mate.

The word "association" means, first of all, "union," hence an association of churches is a number of churches of the same faith and order organized into one body. Usually every association of churches holds a two or three days session each year, first with one church, then with another, until each church is thus visited. And as the word "association" means "union," we are supposed to assemble ourselves together as associates, mates, fellows. The word "union" is one of the strongest and most significant in the English language, and should be peculiarly applicable to Old School Baptists, who are separate and distinct from every other denomination and people on earth. Without "union" there can be no such thing as communion, even though

we be members of the same organization, sit under the sound of the gospel and partake of the bread and wine in remembrance of the blessed Son of God. Union therefore means more than form or ceremony, and without it there is no such thing as association. "How can two walk together except they be agreed?" There have no doubt ever been minor differences of opinion between brethren, and we may be assured that such differences are always the fruit of the carnal mind, because the Spirit of God is one, and is in no sense divided, nor does it teach one brother one thing and another something else concerning the same point of doctrine or passage of Scripture. Therefore when we assemble as an association of churches, together with the messengers from other associations of our correspondence, it should be in union one with another. If different ideas exist as to the spiritual import of this or that Scripture, an association is the last place in the world to manifest it by warring and striving, often about words to no profit. The pulpit of all places on earth is the most unsuitable to argue or debate points of difference, and especially so when anger instead of love is evident. Association should be association in the fullest sense of the word; all should assemble in love and fellowship, laying aside every thought of difference, anger, hatred, malice and envy, thus endeavoring to keep the unity of the Spirit in the bond of peace. Nothing distresses the aged pilgrims more than contention among the ministers of Jesus Christ, and nothing is more hurtful to the lambs of the flock, nor can anything be so harmful to the interest and well-being of any association of churches. First of all therefore let us take heed unto ourselves as to what we speak and how we speak,

that no offence be given our brethren, and that the gospel of the grace of God be preached in love and meekness, that the tried and weary may be comforted and encouraged, that the lambs be instructed, and that which is lame be turned not out of the way.

In the days of Jesus it could be said of his disciples, Behold, how they love one another, and this characteristic is supposed to denominate them to-day from every other sect and people. But the solemn question is, Are we really known as the disciples of Christ by our love one toward another? How can one who loves another, even in a natural sense, backbite and slander that one? And is not the love of God, shed abroad in the heart by the Holy Ghost, stronger than natural affection? If we, therefore, really love our brethren, how can we do them harm? Let us remember the admonition of the apostle: "If ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." If there is a difference between brethren in any sense, the Bible gives the rule by which all should be governed, and when one goes beyond that rule and speaks hard and slanderous things against his brother, he disregards brotherly kindness and every other gospel law.

May we all be careful in the future, and remember that our associations are for our mutual comfort, joy and peace, hence not a time or place to debate controverted subjects. How good and pleasant it would be if we, like Paul, would determine to know nothing among our brethren save Jesus Christ and him crucified.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with our sister church, Bryn Zion, Kent County, Delaware, sendeth love in the Lord to the churches and associations with whom we correspond.

DEARLY BELOVED BRETHREN IN THE LORD:—Again having been permitted to meet, in the providence of God, and according to appointment, for the preaching of God's word and in the hope of feeding upon this heavenly bounty and in the unity of the Spirit of our blessed Savior, we esteem it a heavenly privilege to address your messengers. We feel that your messengers and our brethren in the ministry have come in the fullness of the gospel of Christ, preaching Jesus and him crucified. They have through the Spirit been enabled to take of the things of Jesus and declare them unto us. We are made to rejoice in the precious truth and sit down under the shadow of Him with great delight. There has been nothing said to mar the peace nor to molest nor make us afraid. We therefore earnestly desire a continuance of your love and fellowship through your correspondence with us.

Our next session is appointed to meet with the Welsh Tract Church, in May, 1910.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

The Delaware River Old School Baptist Association, in session with the Southampton Church, at Southampton, Bucks Co., Pa., to the several associations with whom she corresponds sends greeting.

DEARLY BELOVED IN THE LORD:—We feel to render praise and thanksgiving to the God of all mercies that we have been gathered together in the providence of

God and our souls have feasted on the word preached. Your messengers have come bearing evidence that they have been with Jesus, and we desire to express our gratitude and thankfulness for the absence of far-fetched views or theories, and can say our meeting was characterized by the testimony of what they had heard, seen with their eyes and looked upon, and hands had handled of the word of life. We desire to have your correspondence continue.

Our next session is appointed to meet with the First Hopewell Church, Hopewell, N. J., beginning on Wednesday before the first Sunday in June, 1910, where we hope to meet your messengers.

SILAS H. DURAND, Moderator.

CYRUS RISLER, Clerk.

J. M. FENTON, Assistant Clerk.

The churches composing the Warwick Old School Baptist Association, in session with the New Vernon Church, Sullivan Co., N. Y., June 9th, 10th and 11th, 1909, to the churches and associations with which we correspond sendeth greeting.

BELOVED BRETHREN:—We have gladly received your messengers and Minutes at this meeting. During the three days of this meeting there has been presented in the preaching the doctrine of God our Savior, the experimental work of grace in the lives of its subjects, and that exhortation which accords with the imprint of the Spirit in the hearts and minds of the Lord's people. All this has been in the spirit of esteeming our brethren in Christ better than our individual selves, and with no self-exaltation. "The Lord hath done great things for us, whereof we are glad."

Our next session is appointed to be held with the Middletown and Wallkill

Church, beginning Wednesday after the first Sunday in June, 1910, when and where we expect to again receive your messengers and messages of love and fellowship.

H. C. KER, Moderator.

JOHN McCONNELL, Clerk.

MEMORIALS.

WHEREAS, it hath pleased the Lord to remove from our midst our dear brother in the Lord, **Elder William Grafton**. While his membership was within the bounds of the Baltimore Association, he served churches in the Delaware Association for many years. He was indeed a father in Israel, a faithful pastor, an able minister of the word, a genial fireside companion, and especially qualified of the Lord to administer comfort to the mourners in Zion while upon the bed of sickness. He was loved by all who knew him personally in the church, and having a good report from without, he was esteemed by his friends and acquaintances as having rare christian and social qualities. Therefore be it

Resolved, that the Delaware Association express its heartfelt sympathy for the family, for the churches which he served so long and so faithfully, and for the brethren with whom he was so closely and intimately associated in the two associations above mentioned. And be it further

Resolved, that this public expression be placed upon the Minutes of the association, and also be published in the SIGNS OF THE TIMES.

Done by order of the Delaware Association, in session May 26th, 27th and 28th, 1909.

B. E. CUBBAGE, Moderator.

P. M. SHERWOOD, Clerk.

THE messengers of the churches composing the Delaware River Association desire to record upon our Minutes at this session some expression of our sorrow because of the departure from this life during the past year of our dear brother, **Elijah Leigh**, of Princeton, N. J. Any words that we may use must come far short of expressing all that for many years he was to the whole membership of this association. As a man, none could know him long without coming to respect him for his steadfast integrity, his courteous consideration for others, and his excellent judgment in the affairs of life. But it is as a brother in the Lord and as a member of the church of Christ that we shall remember him with a sad pleasure. He bore about with him the marks of the Lord Jesus. He always lived in the presence of his brethren, and his faith was known by his life among them. He was gentle, kindly and sympathetic in heart and life.

His time, his hand and his purse were all freely given to the cause that he loved above all else. He was the clerk of this association for many years, and we all felt his advice to be invaluable in all matters of business that came before us for consideration. The thirteenth chapter of first Corinthians expresses the manner of spirit that was in him better than any words we can use. We as an association shall greatly miss his presence at our sessions and at our homes. We know that the First Hopewell Church, of which he had been a member for fifty years, and of which he was deacon and clerk, will long remember him as one who always sought their best interests and who loved them all. We trust that his family will accept from us an expression of our sympathy and sorrow with them in our mutual bereavement.

S. H. DURAND, Moderator.

CYRUS RISLER, Clerk.

J. M. FENTON, Assistant Clerk.

OBITUARY NOTICES.

Atvah Bogart died at his home in West Shokan, Ulster Co., N. Y., June 5th, 1909, aged 74 years, 2 months and 11 days. Brother Bogart had been in his usual health until two days before his death, when he was taken with acute indigestion, from which he was relieved several times before the final attack which took him away. He was married when nineteen years of age to Miss Sarah Keator, who with one son, Elva H. Bogart, of Kingston, N. Y., survives him. He is also survived by one brother and one sister, both of Illinois. The shock to sister Bogart and the son was most severe, and they are completely heartbroken, as brother Bogart was not excelled as a husband and father. Two children preceded him some years to the beyond. He was baptized in the fellowship of the Olive and Hurley Church, of Ulster Co., N. Y., Oct. 30th, 1859, by Elder Jacob Winchell; was a consistent and devoted member until his death. His home was indeed a pleasant resting-place for all lovers of the truth; his genial manner and pleasant disposition endeared him to all who came in contact with him.

The writer conducted the funeral service at the home; many were present, attesting their regard for him and their sympathy for the family. Interment was made in the family burying-ground, situated on the old homestead in the Catskill Mountains. We think we know how to sympathize with sister Bogart and the son in their great loss.

By request.

K.

Lizzie Spain, wife of D. R. Spain, was born March 31st, 1875, and died Jan. 15th, 1909, making her stay on earth 33 years, 9 months and 14 days. She was a devoted wife and mother, filling both of these positions well. She feared God and loved his works,

and gave God all the glory and praised him to the end. She leaves a weeping husband, five children, father, mother, two brothers and two sisters, together with a host of relatives and friends, to mourn for her. She was taken in the night of January 13th with a congestive chill, called her husband and told him she was cold. He put on more covers, and in a short time she became so warm she began to throw them off; then he said, "I will go for your father and let him come and give you some medicine," which he did. Her father came, gave her medicine and thought she would soon get better, but she continued to grow worse, and died at 3:30 o'clock on the 15th of January. She joined the church at Beulah, Hyde Co., N. C., on Saturday before the fourth Sunday in June, 1895, and was baptized by Elder L. S. Ross the following Sunday, and lived a consistent member of the Primitive Baptist Church until her death, always filling her seat when possible. We hope by the grace of God to be prepared to meet in the happy beyond, when this day of life is done.

By request of her husband I send this for publication.

E. E. LUNDY.

SISTER Lizzie Phillips, widow of A. J. Phillips, soon followed her dear husband home to rest with Jesus. Brother A. J. Phillips died Dec. 16th, 1908, and sister Lizzie Phillips died May 16th, 1909, there being only five months between their deaths. Brother and sister Phillips were strong believers in the doctrine of the Bible, that salvation is alone of the Lord. They lived and died near Moody, Texas, and were both members of Salem Church in McLennan County, Texas, and were loved by all who knew them. They loved the company of their brethren much, and were humble and kind to all. Salem Church misses dear brother and sister Phillips very much, but we feel that our loss is their gain. Sister Phillips died very suddenly, of heart failure. She was born in 1836.

May the Lord comfort and bind up the broken-hearted and help them to say, Thy will be done in all things.

Mrs. Margery Elizabeth Vail died Thursday morning, June 17th, 1909, at the home of her son-in-law and daughter, Mr. and Mrs. James C. Beard, 950 Union Ave., Bronx, New York city, aged 92 years.

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

George W. Leap, Missouri, \$1.00.

NOTICE.

EXPLANATION.

As many friends have sent cash orders for my book, Biographical History of Primitive or Old School Baptist Ministers, with the expectation of receiving same in June, I beg space to say that the publishers have found it a larger undertaking than they anticipated, and that they now write me that it will be about the middle of July before the book is complete and ready for shipment. Let your order come forward, which will have my careful attention and be filled just as soon as possible, and, too, with a book that I trust, and have reason to believe, you will consider fully your money's worth.

R. H. PITTMAN.

LURAY, Virginia.

M E E T I N G S .

THE Lord willing, the seventieth annual session of the Des Moines River Association of Regular Predestinarian Baptists will convene with Des Moines River Church, near Eldon, Iowa, August 14th, 15th and 16th, 1909. A cordial invitation is extended to all, and especially the ministering brethren of our faith and order. Eldon is on the Kansas City line of Rock Island system, also C., M. & St. P. R. R. Trains will be met Friday and Saturday mornings.

I. J. YOHE, Moderator.

J. L. THURSTON, Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, on Friday before the first Sunday in September, 1909, at 10 o'clock a. m., at the residence of brother John McFadden, six miles west of Table Grove, Fulton Co., Ill. Those coming by rail will be met at Table Grove on Thursday before and early Friday morning. All lovers of the truth are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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

IN

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

Meetings every Sunday at the Hall, corner of 19th St. and 8th Ave., fifth floor. Elevator entrance on either 19th St. or 8th Ave.

11:00 A. M.

2:30 P. M.

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

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C H U R C H .**

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**Meeting every Sunday morning
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C H U R C H .**

Meetings the fourth Sunday in each month, at 10:30 a. m. and 1:30 p. m. in a Hall on Franklin Square, in the Flatiron Building, in Troy, N. Y. All lovers of the truth are cordially invited to meet with us.

H. SEWARD, Clerk.

**T H E E V E R L A S T I N G T A S K F O R
A R M I N I A N S .**

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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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77.

MIDDLETOWN, N. Y., JULY 15, 1909.

NO. 14.

CORRESPONDENCE.

MARK VI. 31, 32.

“AND he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately.”

The curious multitude so intruded itself that Christ and his disciples had no privacy, no leisure moments to rest and eat together, so Jesus and his wearied disciples departed from the disturbing throng. You see the picture, Jesus and his followers in all privacy resting and eating together; there are no intruders, they are apart from the coming and going of disturbing visitors, Jesus and his own are alone, all around them is the desert. There is nothing there; the one attracting green spot is here: Jesus and his disciples resting and eating together. This is the oasis in the desert.

I penned these few lines and sat musing; after some moments I said within me, How sacred is the mystery of my life, since Jesus came into it. Before this I wandered in the world unconcerned with regard to things eternal; I was dead in trespasses and sins, an enemy of God; Jesus was unknown, undesired, at that

time. Saith the apostle Paul, “Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.”—Eph. ii. 12, 13. It is all a divine mystery. Yes, I felt I was a sinner doomed for my sins to endless woe, a poor, guilty worm; I trembled with a broken and contrite heart at the feet of him whom I knew had not only power to take my life from the earth, but had power after he hath killed to destroy me both body and soul in hell. (Matt. x. 28.) In my sin-stricken, law-condemned heart I feared I should die in my sins, (John viii. 21,) and that I should be driven away in my wickedness from the presence of the Lord, and from the glory of his power. (2 Thess. i. 9.) I could see no hope of escape for such a great sinner, but at length the Holy Spirit revealed Jesus to me, he opened up and sealed to my heart the sacred mystery of the shedding of Christ’s precious blood, then I tasted the blessedness of the forgiveness of my sins, that all was covered by the blood and righteousness of the Lamb of

God. (Romans iv. 6-8.) As I have expressed it, Jesus came into my life; since then the companionship of the Savior has been my highest blessedness. But I am finding continually that there is much to interfere with this fellowship; it appears at times to be suspended, and sometimes such seasons are so long I fear that intimacy between Jesus and me, a poor, sinful one, will not be resumed. I say in my fearful heart, Surely he is wearied of me, one so worthless, perverse, ungrateful, and yet I am forced by a power within me to cry out, Do not abhor me. (Jer. xiv. 21.) Only those who are of God and called unto the fellowship of God's dear Son know what it is to live by faith upon Jesus, and such only know how many are the hindrances from the world, the flesh and the devil that would so interfere as to cause to cease all privacy, rest and communion with our Redeemer, who only hath the words of eternal life. Those words are our sustenance, and only by them can we live, but the coming and going of intruders at times is such that we can find no leisure, and have not a moment even to eat a few crumbs in private with Jesus.

No doubt that was a mixed multitude with mixed purposes that so thronged Christ and his disciples. So in a spiritual sense there are various things with whose coming and going we are buffeted, and our spiritual leisure with our Savior is much broken into. If in very truth we are Christ's, believers in him, we cannot remain very long indifferent, at ease, having no intimacy with him. No, we are poor sinners, and the pressing needs that the Holy Spirit causes us to feel awaken in us pinings of soul for the words of eternal life that flow from Emmanuel's lips. "None but Jesus can do helpless sinners good." The cares at-

tending our earthly life, the occupations we are engaged in, or the well-nigh all-engrossing business, and the unceasing intercourse with our fellows, each or all of these as a coming and going throng must absorb our time, and then sometimes we are so pestered with incoming and outgoing carnal thoughts, a thievish swarm infests our life, and we are much buffeted, and though Jesus be in our sight, yet there is no leisure, no privacy, no time so much as to eat our morsel with him, our life becomes so unsatisfying, there is an aching void because of the coming and going of the distracting, wearying depravities of our fleshly nature.

The senses of the natural body are the channels by which we have participation in natural things, and are requisite to our living upon the earth. But as our bodies are mortal, vile, dead, because of sin, so all the senses are depraved; therefore our seeing, hearing, tasting, smelling and feeling are all the inlets and outlets of our depravities in our natural lives, and sometimes every outlet and inlet are so taken possession of by Satan and sin that we have no leisure to rest, or to eat a crumb of the Bread of life. We have many foes, the world, the flesh and the devil, who all conspire to allure or to vex and to overthrow us. Yes, many are our foes, but we have one ever-gracious, almighty Friend, who sticketh closer than a brother. (Prov. xviii. 25.)

"An earthly brother drops his hold,
Is sometimes hot and sometimes cold,
But Jesus is the same."

If ever a poor sinner upon the earth has been favored by faith with moments of sacred intimacy with Christ, I feel I can say I have, and yet very often I find my heart pining for yet nearer and nearer communion. My yearning heart tells

me that it is only glimpses that I have seen, only moments of intimacy by faith have been mine; it is only in part, just a little that I know of Him whom to know is life eternal, and I know I can only be satisfied when that which is perfect is come, when I shall be like him and see him as he is, (1 John iii. 2, 3,) then face to face, (1 Cor. xiii. 12,) immortal, incorruptible, conformed to the image of the Son of God, (Romans viii. 29,) so shall we ever be with the Lord Jesus Christ, our heavenly One. (1 Cor. xv. 49; 1 Thess. iv. 17.) Jesus knows all the hindrances from without and within that we have to encounter, and he knows that we find ourselves at our wit's end in our plans and endeavors to escape from the engrossing, harrassing throng that so interferes, suspending those intimate private relations with himself, our Savior and dear, dear Friend. We have not the sufficiency in ourselves to dismiss the thronging multitude. The vanities, cares and fleshly lusts of our natural lives come and go, and our lives appear to be the very playground for the world, the flesh and the devil. There these loathed enemies engage in their vile traffic to the unrest and disconsolation of the quickened sinner. I repeat, we become conscious of our insufficiency in this conflict, we cannot drive the enemy from the field, and if all depended upon us when should we do exploits? (Daniel xi. 32.) "I can do all things," says the apostle Paul. How? "Through Christ which strengtheneth me."—Phil. iv. 13. "My grace is sufficient for thee."—1 Cor. xii. 9. Here lies the secret of the believer's triumphs. "This is the victory that overcometh the world, even our faith."—1 John v. 4. Christ is the nourisher and cherisher of the church, (Eph. v. 29,) and receiving succor from him we are helped to lift up

our heads, yea, in all our trials we are more than conquerors through him that loved us. The inward man is renewed day by day. (2 Cor. iv. 16.) Though thronged and disturbed by the multitude Jesus speaks, "Come ye yourselves apart into a desert place, and rest a while." At his word immediately we privately take ship and sail away. The spouse of Christ exclaimed, "Or ever I was aware, my soul made me like the chariots of Amminadib."—Solomon's Song vi. 12. So the voice of Jesus, or a glimpse by faith of his loveliness, is so alluring. His one word, "Come," takes hold of our hearts and we follow him into the wilderness. (Jer. ii. 2.) There we are apart from the disturbing powers, and alone with him. He speaks to the hearts of his people. "I will allure her, and bring her into the wilderness, and speak comfortably unto her." (speak to her heart)—Hosea ii. 14. One word of Christ spoken to our heart and the vexing powers are held in check, they recede from us, and we are apart with Jesus. That word, "Come ye yourselves apart into a desert place," separates us, and all around is a desert. In a moment, in the twinkling of an eye, we see the world with all its inviting charms to be blighted, fading, perishing; it is all to us a desert.

"Let earth's alluring charms combine,
While thou art near in vain they call;
One smile, one blissful smile of thine,
My dearest Lord, outweighs them all."

By the operations of his gracious power the emotions of the depravities of our flesh are stilled. The disciples of Jesus in that literal desert place were free from alluring or vexing intruders, they then had leisure to rest and to eat. There are quiet resting-places in the gospel. (Isaiah xxxii. 18.) There is the place where Christ maketh his flock to rest at noon. (Song i. 7.) Ah, sometimes so far have

I wandered and become so confused I have forgotten my resting-place. (Jer. l. 6.) Our God has his pavilion in the secret of his tabernacle, where he shelters and consoles his troubled ones. (Psalms xxvii. 5.) "And the Lord said unto Noah, Come thou and all thy house into the ark."—Gen. vii. 1. There were eight souls shut in with the Lord in the ark, and all around them was the desolating flood of mighty waters. Those moments when with Jesus we have privately taken our flight by ship to a desert place are very sacred. Because, while the tumult of the vanities and cares of life, while sin and Satan suffer us to have no leisure, we find many things arising that demand attention. There are hard questions that we would like Jesus to solve; there are dark sayings, (Psalms lxxviii. 2,) mysteries of the kingdom all so wrapped in obscurity, and our anxious, yearning heart longs to enter into these things. Because of the disturbing, coming and going multitude we have no leisure to eat, and the pangs of hunger are felt, we become faint from the lack of food, we are stricken through for want of the fruits of the field. (Lam. iv. 9.) A true child of God must have food to live, he must have the words of eternal life, he must feed upon Jesus, the Bread of life. Jesus in the desert is the one attraction, our one consolation, our all. "Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."—Mark iv. 34. There is no one else near, no attracting strange god nigh, (Deut. xxxii. 12,) our eyes and our hearts are toward Christ when he openeth our understanding to understand the Scriptures. It is so blessed to be by faith alone with Jesus,

and to have our souls absorbed in his gospel; here we enter into his rest. (Heb. iv. 10.) Believers are the sheep of his pasture and the people of his hand, and he maketh them to lie down in green pastures, and leadeth them beside the still waters. Ah, everywhere else is a desert place. To rest and eat with Jesus, this is the oasis in the desert, the one green, fruitful, happy place. O what a bauble, a waste howling wilderness is all the world, and all that is in the world (the lust of the flesh, the lust of the eyes, the pride of life). All is an empty show, vanity of vanities, when we are taken apart into sacred repose and are favored to hold communion with Jesus.

"I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. "Eat, O friends; drink, yea, drink abundantly, O beloved."—Solomon's Song v. 1. Let this be my portion and no one will I envy. While we are plagued with the coming and going multitude so that we have no leisure to rest and eat with Jesus, then our devotions decline, our faith and hope, our prayers and praises, all spiritual emotions, become languid and ready to die. (Rev. iii. 2.) But when Christ says, "Come up hither,"—Rev. iv. 1, "Come ye yourselves apart," then immediately we are in the spirit, and we privately take ship and sail away with our Beloved. O more frequent let this be. O, Savior, thou knowest all my conflicts, how buffeted often I am by the world, the flesh and the devil; come and take me away with thyself apart, I will sit down under thy shadow with great delight, and thy fruit shall be sweet to my taste.

FREDERICK W. KEENE.

NORTH BERWICK, Maine,

SALVATION.

SALVATION by grace, free, unmerited and bestowed upon a people chosen of God in Jesus Christ before the foundation of the world, that they should be holy and without blame before God in love: foreknown and predestinated of God to be conformed to the image of his Son, elect according to the foreknowledge of God, being born again of incorruptible seed, by the word of God, which liveth and abideth forever. "Of his [God's] own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures," showing that God took counsel with no one when he made choice of the chosen in Christ; did not even consider the mind of them that were chosen, or leave it optional with them whether they would be saved or not, so that all that can be treasured up in our minds as to our own free agency in the matter of salvation, whether in time or eternity, is the product of the carnal mind, which is enmity against God. God holds man accountable for his transgressions, as we see by the dealings with our first parents in the garden of Eden. When the command was given to Adam not to eat of the tree of the knowledge of good and evil, God declared, "For in the day that thou eatest thereof thou shalt surely die." Adam did eat, and Adam died in that day to his former estate and uprightness before God, and was separated from his Maker and that relation that preexisted. Then lest Adam partake of the tree of life and live forever, God drove them from the garden and placed cherubims and a flaming sword (violated law) which turned every way to keep the way of the tree of life. Hence we see no way to have right to the tree of life, except upon the ground of merit or acceptance with God, and such was not in Adam, but in our

Lord and Savior who died that we might be holy and without blame. Jesus as a man in the flesh came under that sword, received the stroke upon Calvary's cross and poured out his soul unto death, was laid in the grave, and the third day arose again, showing that he had destroyed the power of death, for it was not possible that he should be holden of it; yes, he broke the bars asunder and arose triumphant and victorious over death, hell and the grave. This he did not do upon his own account, but to do the will of the Father who sent him, and to redeem them that were under the law, the elect of God, so they are no longer under law, but under grace.

I understand that none but God's elect are redeemed from under the law of sin and death, hence the law is in full force and all the nonelect are under its curse. To illustrate this point I will refer to our state law: a man commits a crime that the law says is punishable with death, the law seizes him and puts him to death; the law is satisfied, but still remains in force as before. God gave Jesus power to lay down his life and power to take it again; no other person but the Son of God was given that power, and Jesus laid down his life for his own, who were given him before they fell in Adam, for it is evident they were his sheep, otherwise he could not have redeemed them, as no man can redeem anything that did not previously belong to him. So we see the law is holy, just and good, and in nowise is God to be charged with being the author of sin because the nature in man was such as to transgress his law. God made man upright, not holy, and the man remained upright and free from sin until he followed his bride in the transgression. Sin is the transgression of the law; then how utterly absurd to charge God with being

the author of sin when man's transgression was its origin. Suppose we should take the ground that man should have been made so he could not have sinned, then he could not have fallen, and he would have remained "upright" and "very good" as he came from the hand of his Maker. Where then would be his avenue to heaven? God's way is perfect, for "he is the Rock, his work is perfect; all his ways are judgment: a God of truth and without iniquity, just and right is he." Such are the words of Moses, the servant of God. If man had in himself remained innocent and upright there would have been no grounds or necessity for God to have given him eternal life to inhabit the realms of eternal glory, which God purposed before the world was. If the disobedience of Adam had not come to pass, sin and its penalty (death) would never have had an existence, there never would have been the fall, and hence no need of a Redeemer. But on the other hand, we see God the sovereign Ruler of the army of heaven and the inhabitants of the earth, doing his will in heaven and in earth, yet we must admit man's accountability for his transgression, which is conclusively proven in the Scriptures. God made man upright, and sin entered by the man's disobedience, and we are further told that Adam was not deceived, but the woman being deceived was in the transgression, so Adam knew the law and its penalty. God never designed to take one to eternal glory by any act or acts, nor merits of the creature, for how can a corrupt fountain send forth sweet water, or a bad tree bring forth good fruit? It is by their fruits ye shall know them. The fountain must be made pure before that which proceeds from it is pure; the tree must be made good before it bears good fruit. There is no virtue or

holiness in man by nature, and there can be no fruit unto righteousness proceeding from an unholy and polluted thing, for "who can bring a clean thing out of an unclean?"

God's people are set forth in many figures of speech in the Scriptures, and one is, "trees of righteousness, the planting of the Lord, that he might be glorified." Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up," showing there are some who claim to be God's planting who are not. Jesus in his sermon on the mount said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," and Paul tells us that "the manifestation of the Spirit is given to every man to profit withal."

In conclusion I will say, God is the giver of every good and perfect gift, the most glorious gift being his Son, in whom is treasured the fullness of infinite blessings, both for time and eternity. God is praised, honored and adored by all his subjects. Jesus Christ is exalted above every name under heaven, and salvation is entirely by grace.

J. M. FENTON.

PHILADELPHIA, Pa., April 24, 1909.

MAPLEWOOD, W. Va., Feb. 26, 1909.

DEAR BROTHERS AND SISTERS:—I have been reading the SIGNS OF THE TIMES for about two years, and it has been of great comfort to me, as I see some have been made to travel the same path of life that I have. I have been thinking for some time about writing concerning what I hope the Lord has done for a sinner like me, after trying very hard to keep the commandments of the law twelve years in order to be saved,

and it seems to me that I got worse all the time instead of getting better. When I was eleven years old I first saw myself as a sinner in the sight of God, and then I began to try to do good, and if it had been possible for a kingdom to be divided against itself and stand I would have accomplished what I tried to do; but I believe the Lord showed me a better way than that of mine. When I was about fourteen years old I had a dream, and in my dream I thought I was walking along the road and I met a woman and told her my dream, and I thought she said it was a sign I was not going to live long, that I would live until I was twenty-three years old, and this dream gave me lots of trouble until I was twenty-three years old. After I had this dream I tried with more determination to do right than I had before.

When I was seventeen years old I went to a protracted meeting, which was held by the Missionary Baptists, and I went to the mourners' bench to get them to pray for me, but I never saw that it did me any good. I was so determined that I fasted two days, but that did no good, so, without any change of heart, I thought I would join the church and be baptized and do good. I thought probably by this act I would be all right, but it did not make any change in me; I seemed to get worse. I would take my Testament and go out in the wood by myself and read and pray, and make vows to serve the Lord, but I would not get ten steps away from the place before I would have bad thoughts, so this would convince me that there was no good in me. I got away from the church that I joined and did some bad things, which made me think I was a backslider. I visited another place where the Missionary Baptists were holding a meeting, and tried to get good

again. I would go out by myself to pray, but my heart seemed so hard and I felt so unworthy to call on the Lord that I could not pray. I went out in the wood one Sunday, in the same old way, to try to pray, but I did not get an answer to my prayer, so I said to myself, I will serve the Lord, and from this determination I seemed to get happy, and I was happy for three days, rejoicing in my own righteousness, for after the three days I was as bad as ever, if not worse. If this righteousness had been of the Lord it would not have worn out, because we find that it is said in Malachi: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." So while I was happy the three days I joined the church again, and tried the old "do good" system again, but being out by myself one day I got to meditating upon the Lord's supper, and the question seemed to be asked in my mind, Why do the Missionary Baptists believe in close communion? As the thought came to my mind that there were just as good people among Methodists as there were among the Missionaries, the thought came that they were all working to get to one place, and they would work together in their meetings, but when the Missionaries would go to the Lord's supper it was, Stand back, Methodists. Now the thought came to my mind that there was no occasion for them to differ. I thought if they got to the good place, that they would have to be as one there. I see now that the Scriptures hold up the idea of oneness, as we will find it written in Galatians: "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." By this meditation I think I lost forever my confidence in the Missionaries, so after this time I would go to hear the Methodists

sometimes, but it did not seem to do me any good, for I was losing confidence in all denominations, and did finally lose all confidence. The only reason I could find for this was that I had made such a mock of religion that I came to be a hardened sinner. I went on this way until I was twenty-three years old and I felt very well, but a day or two afterward I began to feel very badly, and then the dream came to my mind, and the thought came to me in this way, You are going to die, and there is nothing that can save your life; you need not send for a doctor, for the doctor cannot save you, and all this seemed to strike me as forcibly as if some one had been talking to me, and then the dreadful shock was upon me; I had tried to do right for twelve years, but I saw myself a wretched sinner, and as such I had to die; what should I do? Everything looked dark before me, and the people appeared unnatural to me. Two of my brothers were with me at this time, but I did not tell them any of my inward feelings. This feeling stayed with me three days; the third day I went out by myself to pray once more, and said, Lord, if it is thy will for me to live, I will live, and if it is thy will for me to die, I will die; Lord, save me, a sinner, I perish.

I think my dream came to pass, for I have not had any confidence in myself since that time. I saw that I could not do anything to keep myself alive, neither could I do anything to save myself after I died. I was made to look to the Lord for all blessings, both in time and eternity.

Then came the thought that there must be one denomination that preached the true gospel, and only one, and the assurance was given me that the Old School Baptist was the true one. My mother was

a member of the Old School Baptist Church for several years, but she died when I was young. My father is a believer, but he has never united with the church. When I was ten years old I went out to work for myself, so I was reared with the Missionary Baptists, and never heard the Old School Baptists but about three times before I was twenty-three years old.

I would go to see my father sometimes, and I would argue with him that the way I believed was right. The difference between us was this: he believed that the Lord saved his people, without the effort of the creature to assist him, and I thought the creature had to make the start, and then the Lord would help him. My father told me if I could do right to go on and do it, and I tried to do so, until the Lord, I hope, showed me that he had all power in heaven and on earth, and then I saw myself such an awful sinner in the sight of God that I felt unworthy to call on him to save a sinner like me, yet I was made to know that if the Lord did not save me I would be lost, so I now say, as my father told me, that they who can do right, go on and do it, but I cannot do any good myself. Paul says in Romans vii. 19: "For the good that I would, I do not: but the evil which I would not, that I do."

In the spring of 1907 I became very anxious to hear the Old School Baptists preach, and did not know of any nearer than one hundred miles. I went to hear them in the summer, but the first sermon I heard did not seem to have very much affect on me. Then I went to hear Elder J. W. McClanahan the fourth Sunday in August, and I think he is a most noble speaker in the true gospel of our Lord and Savior Jesus Christ, giving God the praise for the gift which he hath bestowed

upon his people. He took for his text Matthew xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and while he was preaching it seemed to me that Christ was telling me to cease from my own works, and put my trust in him, saying, And in me there is rest, for I have redeemed you from under the curse of the law. I never will be able to tell how sweet that gospel sounded to me that day, because I had made some very hard struggles in my life to do right, but I could not.

The first Saturday in October, 1907, I joined the church which is known as the Hopewell Church, where Elder J. W. McClanahan now preaches every first Saturday and Sunday.

I must close for this time. I have written this feeling so unworthy that I could hardly write, and now, dear editors, if this goes before the household of faith I hope you will correct all mistakes. Do with it as you see fit.

From an unworthy brother, if one at all,
W. C. PENNINGTON.

ALBANY, Oregon, May 25, 1909.

DEAR BROTHER CHICK:—I have just received a letter from Elder James Vanderpool, which I will take the liberty to send to you for publication in the SIGNS, if you think it will be comforting to the household of faith. Brother Vanderpool is an able minister of the gospel, and is well known and highly esteemed among the churches of Oregon and Washington, and no doubt they would read with interest a letter written by him.

SILAS WILLIAMS.

PORT TOWNSEND, Wash., May 22, 1909.

ELDER SILAS WILLIAMS—VERY DEAR BROTHER:—I am thinking of you, and

will lay aside all restraint and try to commune with you by letter, but would much rather see you and talk of things we hope for and believe we know. Although I am deprived of the privileges of the church, yet I hope my conversation is with them in heaven, and still hope to be permitted to meet with them in church capacity. With all the enticing allurements of the world I find no consolation or rest, and thus am made to indulge in the fond hope that I am crucified to the world and the world to me. It does my soul good when I think I am made to know and understand a people whose ways are so strange to and despised by the world. Surely this must be the people of whom it is said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." The Savior said of them, "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." Now in manifesting ourselves to them do we find a waiting hand of fellowship for our reception? If so, from whence must it arise? Surely such union cannot arise without a proper record, "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." In tracing the mystery of this union and fellowship we may refer to many incidents and places of its wonderful demonstrations; suffice for the present to illustrate by the example set in the case when Cornelius had been saved and called with an holy calling, (and I may of him say with Paul, and as Paul says of all saints,) "According as he hath chosen us in him [Christ]

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." "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began: but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." "By one offering he hath perfected for ever them that are sanctified," and that perfect work was manifested at the preaching of Peter to Cornelius, the centurion, at Cæsarea. Yes, that was a manifestation of "the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Truly that was a display of the manifold wisdom and grace of God, which all the churches and principalities and powers in heavenly places were constrained to greet with the hand of fellowship, for all were fellow-citizens with the saints and of the household of God, and it makes no difference where the habitation or what the nationality is, they are no more foreigners or strangers; for they 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, and to the blood of sprink-

ling, that speaketh better things than that of Abel."

Brother Williams, when I take my pen and begin to walk about Zion, and tell the towers thereof, and mark well her bulwarks and consider her palaces, I must repeat with the psalmist, "This God is our God for ever and ever; he will be our guide even unto death," and of them Moses said, "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee; when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." And of Jacob and Esau it was said, "The elder shall serve the younger," and it was impossible for it to be otherwise, for the Lord had spoken it. And in a certain place and on a certain occasion we hear Jacob saying, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." This is the place of which it was said by the angel to the shepherds, "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." And it is the place over which the star came and stood when it had gone before the wise men of the east, and there was born the Builder of the house of God, in whom dwells all the fullness of the heavenly Jerusalem. This is he of whom it is written, "The Lord possessed me in the beginning of his

way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. * * * When he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters 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." And when he was manifested in Bethlehem Judea, Herod the king was troubled, and all Jerusalem with him, because the fullness of the time had come when, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Now, brother Williams, lest I weary your patience I will close, hoping to see you before long. Give my love to the brethren generally. May grace abound with all the true Israel of God. Farewell.

JAMES VANDERPOOL.

LANHAM, W. Va., Nov. 12, 1908.

ELDERS CHICK AND KER—VERY DEAR BRETHREN:—I feel this morning I would love to see you, that we might talk of the beauties of the written word of God as we hope it has been revealed to us, for it is by revelation that we have spiritual perception of it. The revelation of Jesus

Christ in man causes that person to show forth the praise of the Lord. While naturally man desires to exalt himself, the effect of the revelation of Jesus in man is to exalt the Lord. I often tremble when I am permitted by the light of the knowledge of Jesus, as a lamp within, to see the evil disposition and propensity of my nature; it is then I can say with Paul, In my flesh dwells nothing good. Here for a little while I have the spirit of meekness, which is one of the jewels shining in the child of God, if one at all. We feel too vile to be worthy of any blessing, and consider that we deserve to be condemned, and thus we abhor ourselves; we feel as did Job of old. Unprofitable I feel my life to be, sin is mixed with all I do, or ever have done, and I have no claim for labor done, and feel the need of forgiveness. Out of a sense of self-abasement and self-abhorrence grows the desire to forgive others if they have wronged us, and to regard with pity and compassion the wrong doings of mankind, and with toleration to view the infirmities of all men, and we feel to leave the outer court without and measure it not. O, my precious brethren, how fruitless have ever been our efforts to change our old carnal nature, and yet having this knowledge we continue looking to the flesh to see if we cannot find some evidence that it is growing more spiritual, forgetting that that which is first is natural, then afterward that which is spiritual (new man in Christ). So we have our natural standing in Adam, and our spiritual standing in Christ, and we who worship Jesus have no use for conditionalism, for we know that "it is not in man that walketh to direct his steps." We have learned in the school of Christ to worship in newness of the spirit, and not in the oldness

of the letter, for the letter killeth, but the spirit giveth life. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." The blessed man walketh not in order to be blessed, but because he is already blessed he walketh not in the counsel of the ungodly. The counsel of ungodly men has ever been diverse from the truth; they make a loud profession of christianity, and boast of their numbers, but they deny the power of God and limit the Holy One of Israel, and limit the doctrine of predestination and election, deny the two main hinges upon which our eternal destiny hangs; they deny that "every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." The blessed man is not seated with the scornful, and his walk is not in the counsel of the ungodly, but his delight is in the law of the Lord, and in his law doth he meditate day and night, for God has said that he would write his law in their heart and print it in their mind, and he would be to them a God and they should be to him a people. In their experience they are taught to have no confidence in the flesh; they are taught to stand aloof from all the institutions of men, and with Paul they can say that all things work together for good to them that love God, who are the called according to his purpose.

Yours in gospel bonds,

J. W. McCLANAHAN.

HILL, W. Va., May 27, 1909.

EDITORS AND READERS OF THE SIGNS OF THE TIMES:—I have all evidence from a spiritual standpoint to believe that there is only one living God, all-wise, all-righteous, and ever to be adored, and one who has a chosen people who do worship him in spirit and in truth, and one who so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

As an evidence that election is sure, and why I believe it sure, I will relate a short sketch of my life. A few years ago I was thinking on God's mercies, and his great love to his people, when a dream which I had when I was about the age of ten years came uncalled across my mind: I dreamed that God, my mother, father and I, together with a number of other people, were in a garden, and that the end of time had come, that the earth would soon be destroyed by fire; it seemed to me I could see the beestands on fire; all at once I saw God dividing the righteous from the the wicked, and as a child I know how thankful I felt when I found that I was one of the chosen to remain in the garden with him who is able to take care of his own anywhere and under all circumstances. (I believe that every one saved had his name written in the Lamb's book of life from the foundation of the world.) I remember how I rejoiced in God's love. After this, for a short season, God put me into the hands of Satan, but, thanks to His name, Satan was not able to hold me. I have a hope which, if it were mine to give, I would not give for all the riches of this world. While Satan had me, as he thought, I must confess, to my great regret, that I was very wicked (as Satan would have all people be), and did most

all kinds of wickedness, but I did not kill any one, neither did I swear any lies or steal.

At the age of about twenty-six God caused Satan to relinquish his hold on me, as I hoped, and still do hope. In the year 1866 God took from me my loving wife; it seemed to me that she was too good for me. In the year 1874 I united with the Old School Baptist Church, of which I remain an unworthy servant yet.

From a natural standpoint it seems almost a miracle how I was spared through all the dangers of the Rebellion of 1861 to 1865, of which I was a soldier. I remember one particular event, which I will relate: I was surrounded by Barker's regiment, and it seemed that all the soldiers of his regiment were firing at me at once; thanks be to God, I never felt a ball. It has been a wonder to me how it was that I was not killed, but, according to my understanding, my time had not come, and they could not hit me. God preserved my life for some purpose best known to himself; but I cannot help wondering why he saved such a vile wretch as I was.

I have been afflicted with disease for a long time, but through all my distresses and miseries I rejoice in the Lord, for I know that it is he who sustains me, and I have been happier in my old days than ever before. O brethren, I do praise the holy name of the most high God, and feel it is but just for me to lie here suffering. When I think in this light I am made happy in God's love. Praise his holy name, I am willing to suffer threescore and nine years more, if need be, for his sake, if it is his will. I would like to tell the whole world how I love God, and how merciful he is to me in my afflictions, and how unworthy I am to have

such a hope in so wonderful a grace as his. I love all his people, for I know they are his workmanship. I recall people who have had my displeasure in days gone by, and who were my enemies, but I forgive them and love them for the sake of God, who did forgive my sins, as I hope.

Not many days ago I had a vision, in which I was told I must preach. I feel as Paul did: "Lord, what wilt thou have me to do?" I am willing to do anything that is his will.

Your brother in hope,
GREEN WOODRUM.

ELGIN, Ore., June 3, 1909.

DEAR BRETHREN EDITORS:—I send you a copy of a letter received from sister M. E. Carter, that I believe will be read with interest by lovers of the truth. Sister Carter's membership is in our little church here, but it has been many years since she met with us, she living some five hundred miles from here. I have visited her and her son three times at their present home, in "the woods," as I called it, where we held meeting at their home, as it is a sparsely settled country round them. There were but few out, but the few were interested hearers. I visited her and her son last summer, in company with Elder Wilson, and we had a pleasant meeting with them. There was a sister Hickerson and husband, who live in Seattle, present, and one other lady I believe composed the congregation. But the two or three were gathered together, and we felt it to be in the Master's name. There are quite a number of Baptists scattered over western Washington who do not have church privileges. There are three churches in western Washington, two on the Cowlitz River and one at Oakville. There was

some talk of organizing another church in or near Bellingham, where there are several Baptists, but I do not think it has been done. If the Lord will, I now have it in mind to take a tour through that country some time this summer, and visit as many of the scattered Baptists as I can. I have sister Carter's consent to send you her letter for publication.

In gospel bonds,

G. E. MAYFIELD.

SUMNER, Wash., Jan. 14, 1909.

ELDER G. E. MAYFIELD—MY DEAR PASTOR AND BROTHER:—We received your very welcome letter, containing one from dear Elder Durand to you, and we thank you for writing, and also for the privilege of reading Elder Durand's letter. He truly has much sickness in his family, and, like Paul, in his own hired house, receives all that come unto him. Yes, I am interested, and we both are, in the account you gave of your meeting, in all the hymns of praise and texts used. Yours of John xvii. 4, is not a text, it is a world: "I have glorified thee on earth: I have finished the work which thou gavest me to do." Can mortal mind conceive, or mortal tongue ever tell the magnitude of the work "Thou gavest me to do"? None can have any conception of it until "born of God," and given his Spirit, and by the Light that shined in darkness, realize the purity and holiness of that God who humbleth himself to behold the things which are in heaven, and who cannot look upon sin. The light that manifests his holiness manifests our total depravity, for we did not even desire to love him with all our heart and all our soul and all our strength until he shed his love abroad in our hearts by his Spirit which is given unto us, and however much we may have walked in uprightness in

the sight of men, the motive was self. The flesh profiteth nothing, and that was all we had until the light shined, and we can never tell all the exceeding sinfulness of sin in our own case, but our dear Savior bore not only all the sins of the "hundred and forty and four thousand" sealed of the twelve tribes, but also of an innumerable company that no man can number, and glorified his Father on earth, and finished the work he gave him to do. My dear brother, this is text enough to last while time does, and in eternity.

"He left his radiant throne on high,
The seat of heavenly bliss,
And came to earth to bleed and die;
Was ever love like this?"

I have no doubt an account of the trip that Elder Durand asks you to write of would interest the readers of the SIGNS, and help those of the laborers in the vineyard who are burden-bearers.

Yes, I would be glad to see and hear Elder Durand, and all who have ever heard him would also. Many preachers through his influence have been helped to come and attend what are called in the east the "spring associations," each succeeding week, and meetings at different churches in the interim. We will do all we can financially toward it, if spared to hear of his coming. It is over thirty years since daughter Edith and I came west, and my two youngest sisters are all I have seen of my kindred from the old home. The most we left behind are dead, but we have not lacked, the Lord hath opened rivers in the wilderness and springs in the desert, and you have served through toil and hardship. One of the many trips you have taken in winter over the Blue Mountains to feed the few at Big Spring would surprise, and surely it was not for price or reward; the Lord knoweth. Still the God who put you forth, and goes with you, enables you to

tell the glad tidings: "Thy people also shall be all righteous," and to tell it all and add no word. I am glad of the visiting preachers who come to cheer you, and desire to ask for you and all the church of your care that the Lord will supply all your need, and grant you the shield of faith, whereby you may be enabled to quench all the fiery darts of the wicked one, and bless your wife and children.

In love and fellowship with you and all the dear ones whom you feed,

MARTHA E. CARTER.

GLENWOOD, Texas.

DEAR EDITORS:—I am sending money order to pay for the SIGNS OF THE TIMES, and hope you will not think hard of me for waiting so long. A dear old sister and myself take the SIGNS together; she has been in bed three months with rheumatism. We are hardly ever blessed with preaching, except through the SIGNS, and would miss it very much, as we get much comfort from reading it.

I will try to tell what I feel the Lord has done for me. I am nearly forty-nine years old, and my first impression of my sinful condition was in my ninth year. My mother had told me there was a God and a devil, and that the good people went to God when they died and the bad went to the devil. One day I was alone at the house taking care of my baby sister, and all at once the thought came to me that I was going to die and my soul would be lost. I got down by a chair and tried to pray. The feeling wore off after awhile, but would come back every now and then, until I was in my sixteenth year. In July I went to a Missionary Baptist meeting, and when they called for mourners I was weeping over my condition, and a lady came and took me up to the mourners' bench, and

I kept going, but got no better. One day at noon a lady took me to the wood to pray for me. She prayed, and told me to pray, but I told her I did not know how. She said, "Give yourself to Jesus." All I could do, say or think, was, Lord, save me. We went back to the house; I was feeling worse than ever, and when evening services were over and every one was leaving the house, I remained until nearly every one had gone, and it seemed to me that I could not leave; but I got up, still weeping, and went out. Two ladies saw my condition and came to my aid just in time to keep me from falling on my face, and tried to comfort me. After dark I went out in the yard to try to pray. I was looking at the stars, and they were so beautiful I forgot my grief. I went in the house, but could not stay; I wanted to go and pray again and look at the stars. I went to hear preaching next day, and after we started home I felt that I could not wait until next day to join the church. The next day I offered myself and was received, and stayed with them eighteen years, but was not satisfied all that time. In 1893 I went with some friends to their "Hard-shell" meeting (as I had always heard them called), and I still love the name. Brother Jones told my feelings better than I could myself, and O how lovely the brethren and sisters looked; I did not want to leave them. I began searching the Bible to see if I could tell whether they were right or not, and could find nothing but their doctrine. I read and studied a year on the matter, and wanted to join them, but did not know what to do. The time had come again for a three days meeting, and I was troubled about what to do. I went to the meeting the next morning and felt that it would be right, so I offered myself and

was received, and have always been content with them.

This is my second attempt to write, and I hope you will excuse my mistakes. Do with it as you think best.

Your little sister, in hope of eternal life,
ANNIE ROBERTSON.

DUNCAN, Okla., Feb. 14, 1909.

DEAR BRETHREN EDITORS:—It is again time to renew my subscription to our family paper, which has been a comfort for many years, and is all the preaching I have in this lone wilderness country. I would feel sad to give it up, which I thought a short time ago I would have to do on account of times being so hard financially, and I could not get what were my rights. It is next to the Bible with me, and I thought, How will I give up anything that has been such a comfort to me? I tried to pray, O so earnestly, that the good Lord would provide me with means to again pay up; that our editors would not have to be burdened on my account, and that I might have the privilege of reading the sweet messages of love from the dear brethren and sisters from far and near, all telling the same sweet story of Jesus and his love. Yes, dear brethren and sisters, it is an old story, yet it is ever new to the dear children of God; it is a precious story that I love to hear, for it cheers my poor, drooping heart when I am lonely and sad. May it ever be the will of our heavenly Father to sustain the editors, and help them wield the sword of the Lord to the comfort of his dear children and his own glory. I have thought of late that surely I prized the SIGNS too highly, for I felt so grieved at the thought of giving it up; but then I am reminded that it only contains Bible doctrine, and tells my experience of grace far better than I can. It

is not of the world, for no one here cares to read it or subscribe for it, and that is why it seems not to be of the world, for the Savior says the world will love its own. Dear children of God, you are not of the world, but are new creatures in Christ Jesus, and are partakers in his heavenly kingdom; this is why you are prepared to comfort his little ones; so write on as your Master bids, and may he ever guide one and all in the way of truth, is the prayer of your little sister.

But I find I am saying too much, and hope you will forgive me; I only intended to say a few words and send on my remittance, which I am thankful to do, and ask you to please send the paper to the above address. Pardon my negligence in sending my remittance, I hope it may never be so again. I ask an interest in the prayers of God's people everywhere.

As ever, a little sister, if one at all,
S. E. ELLIS.

LOVELAND, Colo., June 15, 1909.

DEAR BROTHER KER:—I have at last found a few in northern Colorado who have not bowed the knee to the image of Baal, or rather they found me by seeing my address in the dear old SIGNS OF THE TIMES. They wrote to me, and we arranged a meeting together at brother J. H. Rector's home, in Greeley, Colo., which meeting was on the 9th day of this month. There were present at the meeting brother and sister Rector, their daughter, who is also a member, sister V. McCullum, who is in her eighty-fifth year of age, who lives in Evans, Colo., brother and sister A. G. Johnson and their lovely daughter Mabel, who ought to be a member with us, and myself. Brother Johnson lives near Fort Lupton, Colo.

Brother Ker, I write this to ask you,

and all the readers of the SIGNS, that if you know of any of the Regular Old School Predestinarian Baptists in northern Colorado that you write to me, giving me their names and post-office addresses, so I can hunt them up. Who but God knows but that my heart's desire may be granted me in my declining years: to meet with a little band of true worshipers of our God? Dear brethren, and all who may see my request, do write to me if you know of any of our faith in this part of Colorado.

I remain yours in tribulation and hope of life eternal,

J. H. YEOMAN.

PENNINGTON, N. J., Feb. 28, 1909.

DEAR BROTHER AND PASTOR:—We feel this evening as though we would like to answer your good letter. It was very comforting, and we were very glad to know that yourself and family thought of us in our affliction. Our little Mary was taken down with pneumonia, and we had very little hope of her recovery for a few days. We were very nearly discouraged, yet we believe these things are for some wise purpose, and now we feel thankful that she is improving. We hope that we shall never cease to thank our heavenly Father for the many blessings that have been bestowed upon us. We were glad indeed to get out to the meeting Saturday afternoon, for it was such a good meeting, and so was the meeting this morning. Elder Coulter preached from Job xxviii., and it was a very comforting sermon. I thought of you as I was listening, that you were at that time speaking to the little flock in Philadelphia, and the prayer in my heart was that you might be filled with words that would comfort some poor, weak sinner.

You spoke about our children; I do hope and pray that they may be brought to the fold some day. The other evening when our folks got home from Rosedale I asked about the sermon; my boy said it was the best sermon that he had ever heard the Elder preach. I was indeed glad that he had been listening. I am afraid that my letter in the SIGNS was not fit to take up space there; I know that it was very imperfect. You must not think that I expect my letters to you to have a place in the SIGNS, I do not write them for that purpose. I often feel like talking to you a little while, and so I take up my pen to write a few lines, though I feel afraid that you will be wearied with my letters. I often feel as though I would like to write a few words for our dear paper, but do not feel able to write upon such precious things, yet I do love to write and talk about these glorious truths.

I am thinking about the words of which you spoke Saturday afternoon: "As sorrowful, yet always rejoicing." How true that is with us poor sinners. How often we feel sorry because of our sinful natures, and then sometimes we feel to rejoice because we have a little hope that we are of the number that Jesus came to save. If we are of that number we know that it is not because of anything good in us. We know that we are not deserving of the least of the many blessings that we receive. What great love it was that led the blessed Jesus to lay down his life for us. Do we realize what this means? I do not believe that we do. How we ought to love such a Savior! How much he suffered for us! "How sweet the name of Jesus sounds in a believer's ear!" I sometimes wonder how I dare hope that I am a child of God, when I know that I am such a great sin-

ner. Then the thought comes that he did not come to save good people. They that are whole need not a physician, but they that are sick, who believe in his name; there is comfort in that. O that we could live more like our dear Savior! but when we would do good, evil is present with us; sin is mixed with all we do.

My dear pastor, please excuse this long and imperfect letter; an old farmer like me is obliged to write a long letter to say a little. I will try not bother you with my letters for awhile.

With love to all, we remain your brother and sister,

PAUL F. AND SARAH M. LEIGH.

BUTLER, Md., March 14, 1909.

MY DEAR DAUGHTER:—Your letter was received yesterday, and you have no idea what a pleasure it was to me to receive it, as it came with all the comfort of an assurance that you are a child of God. It seems to me that it was a God-send at this time, as I have been down in the valley. This winter I have not been well, and then things have not gone with me as well as the natural man would like to have them, and this you know causes the natural man to worry. And now to receive a letter from one so much younger in years and in experience than myself is more cause for gratitude than I can express. Your letter has been surely a great comfort to me. Why should I worry and fret if indeed I am a child of the King? Yet you know that as long as we stay in this world we carry this old nature with us, hence the warfare that is always going on within us. I am glad that we are able to feel ourselves sinners, for Jesus came to save sinners; the sick, not the whole, need a physician. Sometimes when I review my past life it makes

me feel to be the most ungrateful being in the world, and sometimes I get so low as almost to doubt if I am a child of God at all. If a child would I have done the things that I have? But thanks be to God, we are not always left in the valley of the shadow of death, but at times are permitted to see him as our God and Savior. If weighed in the balance we are found wanting; if judged by the law we would justly be condemned; and if our souls were sent to hell, his righteous law would approve it well. Where else can we go but unto him, and say with one of old, "To whom shall we go? thou hast the words of eternal life." After the natural man we are very ungrateful, but after the spiritual man surely our hearts melt with gratitude to God for all his love, mercy and kindness which he has shown to us unworthy creatures. Our God is a God of love and mercy; he is the same unchangeable Being yesterday, to-day and forever, and because he is God and changes not, therefore the sons of Jacob are not consumed. He cannot be found out by searching; it is by revelation only that we know anything about him. When Christ asked Peter, "Whom say ye that I am?" he replied, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * * Upon this Rock I will build my church; and the gates of hell shall not prevail against it." Now it seems to me that if this was a revelation from God to Peter, it must be just as much a revelation to us also. The natural man cannot receive the things of the Spirit of God, and if Christ Jesus has been revealed to us as our Savior we can say there will be nothing

that shall be able to separate us from the love of God, since he has purchased us with his own blood, and has redeemed us from our sins, and has risen again for our justification. If he has made us free, then are we free indeed, and we love God because he first loved us. I often wonder why God should so love us as to give his only begotten Son to redeem us. O how good it is for us that we have such a wonderful loving God for our Father. How different he is in his works and ways toward us than we are towards our fellow-men. He makes the sun to shine and rain to fall upon the just and the unjust. He has ever been thoughtful of our every want, both in natural and in spiritual things. He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" While the Lord has been so very kind to me in all the long years of the past in supplying my every real want, yet at times I find that my faith is weak. My prayer is that I may not be left to the inclinations of nature. May God give us grateful hearts for all the mercies and kindness shown toward us, is my prayer.

With love to all, from your father,
PETER KESSLER.

UPPERCO, Md., April 9, 1907.

ELDER J. T. ROWE—DEAR BROTHER AND PASTOR:—Can you forgive an old sinner in his weakness for having the desire to write you a few lines this stormy morning to let you know that I have you often in mind, although we are not often in each other's presence? Wife and I had expected to go to Black Rock on Sunday last, and even had the conveyance ready, but snow, hail and rain damp-

ened our ardor, and we remained at home. We yet had in mind the experience of Emma and myself, coming home through the blinding snowstorm the first Sunday in March.

Dear brother, one thing which perhaps is the leading cause of my attempting to write you this morning is that I was very much pleased and interested in an article from your pen, which appeared in the SIGNS for April 15th, which came to hand yesterday. I have for many years been sorely grieved on account of a tendency towards strife and debate of some of our ministers and writers, and in perhaps nine cases out of ten their hearers and readers are not nearly so much interested in those things about which they strive as they would be in hearing about the things upon which all seem to be agreed, viz., salvation for poor, helpless sinners. As you say in your article referred to, when quoting from John, when they speak what they do know and what they have seen, they never have trouble; and when preachers and writers adhere to this, one blessed result is that the hearers and readers have less trouble also. I think most of the weak ones, including myself, would rather hear them, as you say, talk of the wonders of Jesus and of what we hope he has taught us of himself. I do think, and have for years past thought, that the gospel should be preached to you that fear His name, to you that are afar off, to you that are troubled, to you who have been pricked in the heart and made to cry, Men and brethren, what shall we do? These all give evidence that they are the ones to whom Jesus and his salvation come with power and effect. If I should live a few days yet I would like to read more from your pen along the same line. You know my difficulty about hearing preaching.

We had sister England and a friend with us last Thursday, and had a very pleasant time. Such visits we like, but the brethren and friends seem to think the distance too great to our place of abode. We are all able to be about, and all send love to you and your family. Come any of you when convenient, and write if you feel to do so. I would have written you a better letter if I could.

Yours in love,

JOHN P. KELLEY.

[SINCE the above letter was written brother Kelley has passed away from earth, yet by this letter he will yet speak to those who love the Lord. Our brother was a living epistle, setting forth in his life the things of which he has here written. He was steadfast to the doctrine of the cross, and yet mild and kind in all his life among his brethren. Those who knew him will say that he lived out what this letter contains. The remembrance of such a life is precious.—C.]

DAYTON, Wash., June 23, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—I have not attempted to write anything for our beloved paper for quite a long time; my reason has been because I have had such a felt sense of my imperfections, but while sitting in the cool shade this afternoon reading the SIGNS for June 15th, the many good letters from our beloved brethren, scattered abroad in our land, have stirred me up to write something to let the dear brethren know that I still live, and that the rich blessings of our dear Lord and Savior are still manifested to me and felt way out here in this northwestern part of our nation.

We have a small church here (eleven in number), but we are established in hope, and feel that the glorious promise of our dear Savior is fulfilled: that where

two or three are gathered together in his name, there is he in the midst. We are at times made to realize how good and pleasant it is for brethren to dwell together in unity, and it seems that we do enter into that sweet love, joy and peace, that all the world with its boasted wealth cannot give. At our three days meeting, in May, Elders Mayfield, Hammon and Barnes were with us. We had dinner at the place of meeting both Saturday and Sunday. That sweet joy and peace that cannot be told so as to be understood, except by those who have been enabled to realize the same, was with us. One dear sister, who lives about twenty miles away and who was a stranger in the flesh to all of us, came forward on Saturday, and was received and baptized on Sunday morning. This added greatly to our happiness. Then at our last meeting another dear sister was received on Saturday and was baptized Sunday morning. As I raised my eyes they rested upon the beautiful shade trees just in front of me, and as I saw the little branches waving and bending, it was an evidence to me that there was a gentle breeze blowing. I thought, It is not the waving of the leaves that causes the wind to blow, but it is the breeze that causes the leaves to wave. Even so it is an evidence that one is born of the Spirit when we see the little lambs moved by the Spirit coming home; these bear the fruit of the Spirit. We feel that the Lord is with us in this far away land, and may he continue his rich blessings.

I would like to know if any one knows the post-office address of Nelson Simmon. If so, and they will furnish me with it, I will consider it a favor. May the rich blessings of God rest with you and all the Israel of God.

Your brother,

B. S. PATE.

UPLAND, Cal., May 16, 1909.

DEAR BROTHER CHICK:—Your good and welcome letter is at hand, and such precious tokens of love and fellowship as you express for me, unworthy as I am, lead me to ask myself the question: Who am I that one of the Lord's servants should take notice of me? for surely I am the least in my Father's house, if a child of God at all. But how blessedly sweet and mysterious is that unity which exists between the Lord and his people; it is the precious ointment that covers the whole glorious body, and, if not deceived, I hope that I have had some precious evidences of being accepted in the Beloved. "We know that we have passed from death unto life, because we love the brethren." This is a most blessed Scripture to me, but I have sometimes wondered whether we might not come into such a dark state of mind in our experience that even this precious evidence would not be for us to claim. How my poor heart goes out at times to my brethren in the love of the Spirit, as I trust, who are scattered over this vast continent; I hold sweet converse and communion with them in the spirit, and I would like to write to every one of them, but of course that is impossible. I have thought that some time, if the Lord would enable me, I would address them all through the SIGNS, and tell them how I hold them in loving remembrance. How thankful we should be to the Father of all mercy and the God of all grace for such a medium of correspondence as the SIGNS has proved to be to the Lord's scattered people, and I trust that you and Elder Ker may long be spared to as ably defend the truth in the future as in the past.

Last Sunday Elder S. B. Moffitt, of Newberg, Oregon, was with us in Riverside. He is an able preacher, and, I be-

lieve, sound in the faith. I desire to say that we meet in Ontario the first Sunday in each month, and in Riverside, corner of Park Avenue and Fifth Street, the third Sunday. I hope this may find you enjoying good health, both temporally and spiritually. My wife joins me in love.

Your brother in hope,

G. A. DUNDAS.

LANCASTER, Ohio, March 10, 1909.

DEAR EDITORS:—Our God has seen fit to spare my unprofitable life yet another year, and it is time for me to renew my subscription to the SIGNS. I am one among the aged writers, and soon must let my pen lie idle. This may be the last that I shall ever write. If I knew how to write so as to edify the readers it would give me pleasure, but alas, I am nothing but a poor old sinner. I have had a name among the Old (so-called "Hardshell") Baptists for fifty-seven years. If only I could be sure that my heart is right with God, and in the sight of the blessed Savior, I would not care what they did call me. If I could only have the assurance that I had when I first heard the gospel and tasted the blessed sweet and heavenly gift of God, when Jesus was all the day long my joy and my song, but now my harp is hung upon the willows. I groan within myself waiting for the adoption, to wit, the redemption of this sinful body. This makes me to cry out, Lord, save, or I perish. Canst thou, Lord, have mercy upon such a wretch as I am? Some, I see, love to call themselves christians, but I feel that this is too great a name for such a poor sinner as I am. May the God of all grace be with his church and people everywhere, that they may walk humbly before him, is the prayer of one of the least of the flock, if one at all,

SARAH B. PEARCE.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1909.

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.

LIMITED REDEMPTION.

DEAR BROTHER:—Some time ago I wrote a letter to the editors of the SIGNS asking their views upon the resurrection of the dead, and also sent for the SIGNS for six months. The paper is coming all right, but I have not seen any reply to my question. What I am trying to find out is this: Do the Primitive Baptists believe in a limited redemption? I united with the Primitive Baptists a great many years ago, and did not know that they believed in a limited redemption, but it seems from the letters I read in the SIGNS that some do believe in redemption being limited. If we are to believe that only the church is redeemed from the curse of death, what are we to do with such Scriptures as 1 Thess. iv. 16; Heb. ii. 9; 1 Cor. xv. 22?

Do the Primitive Baptists believe in eternal torment for all who are not of the church? Please excuse me for troubling you, but I am very much interested in these things.

Yours in the blessed hope of the resurrection,
 FANNIE CLANTON.

ESPERANZA, Texas, April 17, 1909.

We feel like replying at this time to the questions of sister Clanton, not only for her sake, but because there may be others who also are questioning in the same way, as to what Primitive Baptists believe regarding these important things. We are not sure that we understand just what was in the mind of our sister by the term "limited redemption." She asks, Do the Primitive Baptists believe in a limited redemption? If the meaning is, Do they believe that Christ died only for

his elect people? then we reply, They do believe this. This is a fundamental article of their faith; it is so much so, that one denying this could not be regarded as a Primitive Baptist. The doctrine that Christ died only for the elect is what distinguished them and separated them from the followers of Andrew Fuller nearly a century ago. This English writer and preacher was a Baptist, but he taught that while the doctrine of election was true, yet Christ died for all men, but that the efficacy of his blood was applied only to the elect. He believed in universal redemption, but in a special application of that redemption. From this departure in his teachings from the plain record of the word, and from the generally received faith of all sound Baptists of his time, arose that separation, which culminated at Black Rock, Md., in 1832, of the Old School Baptists from those of the new order. There were other things taught by Andrew Fuller and his followers equally as unscriptural as the above, but of them we do not need to speak here. The well known London Confession of Faith, adopted by one hundred Baptist congregations in or near London, in 1689, which was in substance that adopted by seven Baptist congregations in 1643, stated clearly their belief in a limited redemption; that is, that Christ died only for the elect. The same truth was adopted in the old Philadelphia Confession of Faith, which was at that time generally accepted by all the Baptist churches in this country. This principle of truth was also embraced in the articles adopted at the Black Rock convention in 1832, and was nailed to the masthead of the SIGNS when its publication began in the same year. Right in this one thing begins the line of demarkation between believers in salvation by grace and all

Arminianism of every name and form. We do not stop here to argue for the doctrine, or quote Scriptures which declare it, but simply answer the question of our sister as regards what is the faith of Primitive Baptists.

As regards the second question: Do the Primitive Baptists believe in eternal torment for all who are not of the church? we are not sure that we altogether know what was in the mind of our sister. Does she mean by the expression "of the church," those who are not visible members of the church, or rather those who are not numbered among the elect of God? If the former, we do not believe that all who are not members of the visible church are among the lost. Very many have saving faith who have never been baptized, and some, no doubt, who have been baptized have not saving faith. The obligation rests upon those who believe to confess their Lord in his appointed way; but many, like the penitent thief, have no opportunity to unite with the visible church. These are redeemed and cannot perish, as the Master has said they have eternal life, and none shall pluck them out of his hand. But if the question means, Do all go into everlasting punishment who are not numbered among the elect vessels of mercy? or rather, Do all Primitive Baptists believe that they do? we can only reply by again referring to the confessions of faith adopted by our fathers. The London Confession of Faith, before referred to, asserts this as their faith. It was contained in the old Philadelphia Confession of faith, and it was adopted at Black Rock in 1832, and was among the articles for which the SIGNS OF THE TIMES was pledged to contend when the first number was issued. Strict Baptists of England hold this as one article of faith now, and we think we

are safe in saying that nearly all our churches in this land embrace this truth in their articles of faith. The doctrine of Universalism and of annihilation are alike foreign to the faith of Baptists, as all their articles of faith in the past plainly show. The blessed and merciful Savior declared that the blessedness of the righteous and the punishment of the wicked should be alike without end. Of the one he said, "These shall go away into everlasting punishment, and the righteous into life eternal." The word "everlasting" and the word "eternal" in the above quoted Scripture are from the same Greek word. We do not know why the translators used different words in their translation, unless they thought the language would sound better to the ear.

Our sister asks, If redemption be limited what are we to do with certain Scriptures? First she names 1 Thess. iv. 16. We suppose that the one special clause referred to in this verse is this: "And the dead in Christ shall rise first." We think that if sister Clanton will read carefully the text and the connection she will see that the apostle is not here treating of the redemption, but of the resurrection, which is there declared to be as yet in the future. "And the dead in Christ shall rise first." We do not see how this text can have any bearing upon the doctrine of limited redemption, except as it shows that at the last some are spoken of as being "the dead in Christ," which of course would imply that some of the dead are not in Christ. It is as though the apostle had said, The redeemed shall rise first. The use of the word "first" must of necessity imply that the rest shall rise afterward.

The text referred to in Hebrews ii. 9, at first sight seems to give some support for the theory that the atonement covered

the sins of all mankind: "That he by the grace of God should taste death for every man;" but a careful examination of the connection will show that the "every man" there signifies the "many sons" who shall be brought into final glory. Similar expressions are used elsewhere in the New Testament by Paul and the other inspired writers, but always in connection with language which shows that the words "all" and "every" are limited in their application to all or every one of a certain class. Here the "every man" is shown in the next verse to include all of the many sons. The object of the apostle in this connection is to encourage those who through fear of death were all their lifetime subject to bondage, not to be fearful when they contemplate the dread monster, death, since Jesus himself tasted death with them and for them. He conquered death and brought life and immortality to light for them through the gospel. In this living faith they, like Paul, can exult over death and the grave, saying, "O death, where is thy sting? O grave, where is thy victory?" But there is no contradiction here of the blessed truth of limited redemption, and how blessed is that redemption which is secured to the elect when compared with that redemption which is secured to nobody. A redemption left to be secured to man by his own choice or work would leave heaven unoccupied by a single son of Adam.

The Scripture referred to in 1 Cor. xv. 22, does not refer to the atonement, or to what we commonly call redemption, neither does it refer to what is spoken of as the new birth, or to that quickening to which Paul referred when he said to the church at Ephesus, "And you hath he quickened, who were dead in trespasses and sins." This language in first

Corinthians is in the future tense, while that in Ephesians is in the past tense. Those to whom the apostle was writing in the letter to the church at Corinth were already quickened, in the sense meant in Ephesians, else they could not have been members of the church at all, and could not have been addressed by the apostle as those sanctified in Christ Jesus and called to be saints (see chapter one, verse two), and already had their redemption, through the resurrection of Christ from the dead, been secured. Both that and the quickening from the dead were past with them when the apostle wrote this letter to them. The language is, "For as in Adam all die, even so in Christ shall all be made alive." It does not read, As in Adam all die, so in Christ are all made alive; the word is "shall," the future tense. This, manifestly, refers to a making alive that was yet in the future for all to whom he was writing, and here again there is nothing that refers to either limited or unlimited redemption, in the sense of the word as used by sister Clanton, if we understand her thought aright.

We feel to add to the above a few general remarks regarding the atonement of the Lord Jesus Christ. First, every type proves it to be limited to those who are its subjects. In the type, under the old testament Israel was chosen from all other nations. For them alone was sacrifice commanded. No Gentile nation ever shared in the benefits bestowed upon the children of Israel; no other nation or people were ever commanded to offer sacrifice to God. Other nations did offer sacrifices, but the Lord declared that they were offered to idols and not to the true and living God. These sacrifices were an abomination to God, because offered to idols. But still it remains true that

all these nations were not embraced in the old covenant and were not bidden to do any of the things enjoined upon Israel in that covenant; it was a covenant between God and Israel alone. If there be any meaning in a type at all, it is clear that spiritual Israel is also a chosen people, separate from all other people, and it is also true that for them the one great sacrifice was made, and for no other people. Here is limited redemption, so far as the number of those for whom it is made is concerned. But the power and efficacy of that redemption are unlimited; that is, they are sufficient to accomplish all the purpose of God. If it had been indeed the purpose of God that Christ should die for all mankind, then indeed all mankind would finally sing his praises in glory. The only reason that all mankind shall not finally do so is that it was not the purpose of God that Christ should die for all men. Jewish sacrifices upon Jewish altars were limited, in their effect, to the Jews. In like manner, the sacrifice of Christ was limited to that people chosen out of every people, kindred, tribe and tongue under heaven, otherwise the type had no meaning.

Second, plain declarations of the word of God in the New Testament set forth the same thing. "Thou shalt call his name Jesus: for he shall save his people from their sins." "His people," in the text just quoted, must mean something definite. Were it indeed true that Jesus came to save all men, this language of the angel was not in harmony with the truth. "His people" necessarily implies that some were not regarded as the people belonging to Christ. To deny this is to rob language of all its force. To deny this would be to cast a cloud upon all

Bible testimony, since if language here is not definite, we have no certainty that it is so in any other part of the Bible. But the angel came with a special commission to Mary, and we may be sure that these are the very words of God; let us be careful to give them all the meaning that belongs to them. The language of this Scripture, then, teaches a limited atonement; it also teaches a complete atonement, and an effectual one. "He shall save." Not only is the word "shall" always a word of the future, but it is a word of certainty and fixedness. It is so when men utter it, so far as their wisdom and power are found able to make it. Men's shalls and wills are however liable to failure, because of weakness, instability or lack of wisdom in them, but with our God there is no want of wisdom or power, therefore "will" and "shall" in his mouth mean that which cannot fail of fulfillment. How glorious this is to all weak, trembling sinners who come to the Lord for salvation; nothing can hinder their salvation, according to the testimony of the angel.

We trust that these thoughts in reply to our sister will be satisfactory to her mind, and that she may gather what Primitive Baptists hold with regard to the questions proposed in her letter.

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.

EZEKIEL XVII. 22-24.

"Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it."

Brother Z. Ward, of Bear Wallow, Va., wishes that we give our view upon verses three to seven of the above named chapter, and especially asks information concerning the second great eagle. We have named verses twenty-two to twenty-four as our text because the preceding verses set forth in a figure what is meant by the parable contained in the text. We shall try to give our understanding of the parable of the two eagles before reaching the verses quoted above.

About the time that Zedekiah was devising to revolt from Nebuchadnezzar, king of Babylon, and to form an alliance with the king of Egypt, Ezekiel, who was called "son of man," was commanded of God to put forth a riddle, and to speak a parable unto the house of Israel. Every word of that riddle was put in his mouth by the Lord, hence he said first of all, "Thus saith the Lord God." This was intended to call special and careful attention to what the prophet had to say, and to establish the fact that he had not prepared some false or uncertain statement of his own to speak before the people. The riddle began thus: "A great eagle with great wings, long-winged, full of feathers which had divers colors, came unto Lebanon, and took the highest branch of the cedar; he cropped off the top of his young twigs, and carried it

into a land of traffic; he set it in a city of merchants." Nebuchadnezzar is here described under the emblem of "a great eagle," because of his towering ambition and his preying on all mankind. The great and long wings of this eagle denoted the extent of his dominions, both in length and breadth. The feathers of divers colors signified his splendor and riches. This eagle, Nebuchadnezzar, came unto Lebanon or Jerusalem and took the highest branch of the cedar, and cropped off the top of his young twigs, in that he besieged Jerusalem and took Jeconiah, who was of the family of David and heir to his crown, and his young princes to Babylon, which was a city of merchants and a land of traffic, being very prosperous under the rule of Nebuchadnezzar.

"He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs." Nebuchadnezzar took every precaution to prevent the Israelites revolting from him, hence instead of placing his own princes over the Jews he took Mattaniah, also of the family of David, and having engaged him to agreement, and by solemn oath to be faithful to him, changed his name to that of Zedekiah and made him king over the Jews. Thus the seed was planted in a fruitful field, and it flourished for a time as a willow tree planted by great waters.

"There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by

the furrows of her plantation." This other "great eagle" was Pharaoh, king of Egypt, who was as ambitious as Nebuchadnezzar, but not so powerful. This eagle is presented as having great wings and many feathers, but not equal to the first eagle. The vine nevertheless bent her roots and shot her branches toward him in order to be watered by the furrows of her plantation. Thus Zedekiah entered into an alliance with Pharaoh, hoping to be benefited by his assistance. He and the Jews fully expected to prosper by their policy, but God would not allow such wicked perjury to go unpunished. The power Nebuchadnezzar exercised had been given him of the Lord, and Zedekiah had accepted the kingdom upon terms proposed by him, and had taken a solemn oath to be faithful to the covenant or agreement, but had broken it by turning away from Nebuchadnezzar to Pharaoh. Instead therefore of prosperity of the vine, the Lord said, "It shall wither in the furrows where it grew." See verses twelve to twenty-one.

At the end of the first parable, and the pronounced judgment upon the Israelites for their sin, God by the same prophet put forth another parable unto the same people, declaring that as Nebuchadnezzar had taken the highest branch of the cedar and planted it in a fruitful field, He would also take the highest branch of the high cedar, and set it, and crop off from the top of his young twigs a tender one, and plant it upon a high mountain and eminent. This "tender one" should also be of the house of David, even the Branch that should grow out of his roots. In this special work the Lord was to manifest his faithfulness to his covenant made with Abraham that in his seed all nations of the earth should be blessed.

The "tender one" was manifested in the birth of him who was born King of the Jews, the highest branch of that nation or cedar. He is established forever upon the throne: the holy mountain, the high and eminent place, and unlike the other vine shall never turn toward Pharaoh or powers of the world. He being the root and offspring of David dwelleth in the Father, and the Father in him. And instead of being a vine of low stature, he is the high and lofty One, reaching from earth to heaven; the only way to God. "No man cometh unto the Father, but by me." Instead of needing or desiring the waters of Egypt, he is the fountain of living waters. "If any man thirst, let him come unto me, and drink." The river, the streams whereof make glad the city of God, proceedeth out of the throne of God and the Lamb, "tender one." Instead of this vine withering, it is ever green, ever bearing. "He ever liveth to make intercession." Instead of failure in any of his purposes, "the pleasure of the Lord shall prosper in his hand." This is a "goodly cedar" indeed, "and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." The immensity of the tree is here presented, in that all fowl of every wing shall rest in the shadow of its branches. The election of grace is also shown in this figure, the secret kept from the foundation of the world but now revealed, that God has vessels of mercy in every nation, tongue and people, and all shall come to rest in the shadow of the great and goodly cedar, which is the kingdom of God and his Christ. The gathering together of all nations unto the one mountain, high and eminent, was the establishment of that kingdom God set up in the days of kings, spoken of by Daniel. It is called

by the Lord, "My holy mountain," and there shall neither wild beasts nor venomous reptiles hurt or destroy. It is a place of safety, because the Lord is a fire round about and a glory in the midst. It is our abiding-place, because "the Lord is there." All the trees of the field shall know that the Lord has brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree to flourish. The term, "all the trees of the field shall know," embraces every tree of righteousness, the planting of the Lord. Every manifest vessel of mercy is therefore taught the same lesson Paul learned: the cutting off of the green and flourishing tree (national Israel) and the bringing in of the dry tree (Gentiles), being very dry indeed, without God and without hope in the world. Yes, God's judgments upon the Jews, and his extended mercy unto the Gentiles, caused Paul to exclaim, "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." Such is the exclamation of each tree of righteousness when made to know and feel the goodness, mercy and longsuffering of God.

We have now given such views as we have upon this wonderful subject, and leave them for the consideration of brother Ward and others who may condescend to read what we have here written.

K.

MARRIAGES.

By Elder J. B. Slauson, June 30th, 1909, at the residence of the bride's parents, Denver, N. Y., Orley H. Slauson, of Vega, N. Y., and Miss Effie Morse, of Denver, N. Y.

OBITUARY NOTICES.

Solomon Harris was born in Maury County, Tenn., Feb. 5th, 1825, died Oct. 23rd, 1908, aged 83 years, 8 months and 18 days. He was the son of Solomon and Lucinda Harris, the fifth child in a family of seventeen children, all of which lived to be grown. He came with his parents from Tennessee to Morgan County, Ill., in 1828, and to Adams County in 1833. After his marriage he lived on the same farm until 1892, moving to Camp Point in September of that year, where his death occurred as stated above, and the interment was at Ebenezer Cemetery, the funeral being conducted by the writer. He was married to Miss Caroline Lionberger, June 12th, 1851; to this union one child was born, William P. Harris, the mother dying when the babe was two weeks old. In 1853 he was married to Miss Elizabeth Kennedy; to this union five children were born, one dying in infancy, and one, Mrs. Melissa Willard, in 1882. Those surviving are Mrs. Mary F. Cossart, Mrs. Josephine Sherrick and Joel Harris. The mother of these children having died March 11th, 1864, he was again married in June 1865, to Miss Lucinda Jenkins, who died early in 1907. To this union three children were born, all dying in infancy. He had deep and solemn impressions regarding life, death and eternity, from his earliest recollection, but his first spiritual impressions were in 1857, and he experienced full deliverance in two years and seven months from that time. At the time of his deliverance his mind was impressed with the Scripture quotation, "Thy sins be forgiven thee," and in a vision, as it were, he saw the blood flowing down over the garments of the Son of God. He united with Bear Creek Church, near his home, in April, 1843. His first impressions to preach were in 1883, when "Here am I; send me," was so indelibly fixed upon his mind that it stayed with him until his death. He was licensed to preach in 1888, and his ideal was Enoch, the seventh from Adam, both in his christian life and in his public life as a minister. I was with this dear brother often in his declining years, as he always attended our meetings at Coatsburg and Columbus when it was possible for him to do so, and would frequently occupy for ten or fifteen minutes with words most comforting. Of his sterling worth, and earnest and steadfast determination in what he deemed to be right, all know, and those who knew him best admired him most for his integrity.

The notes from which the above was written were given me by brother Harris many years ago, and have been laid away so securely that I could not find them for many months. I make this statement in explanation of my delay in preparing this notice, which I do at his request.

D. W. OWENS.

David M. Botts, son of Seth and Mina Botts, departed this life June 5th, 1909, at the age of 68 years and 6 months. His parents settled on Muddy Creek, in Pettis Co., Mo., March 7th, 1833, they being among the earliest settlers in Missouri, hence endured many hardships and privations incident to pioneer life. He of a family of six children leaves one brother, Deacon D. M. Botts, a member of long and good standing of the Predestinarian Baptist Church. Nov. 22nd, 1866, our brother was united in marriage with Frances P. Thomas; to this union were born one son and two daughters. They with their mother survive, all with a precious hope in Christ our Lord and only Savior, the mother and two daughters being members of Walnut Branch Church of Predestinarian Baptists, and the son holding membership with the Missionary Baptists, yet a reader and lover of the SIGNS OF THE TIMES.

The funeral, preached by Mr. Rodgers, of the Missionary faith, was at his home Sunday morning. Funeral exercises by the writer and interment at 2 p. m. June 6th, at the Botts Cemetery. A sweet testimony of his high standing was the large concourse of friends and relatives assembled at the grave for a last look at all that was mortal. He was a lover of the Old Predestinarian Baptists; he never went to the table to eat but that his heart went out to his Maker in thanks for all blessings. A useful citizen, a good neighbor, an indulgent father, a tender and sympathizing companion is no longer living here among us, but we believe he is at rest.

J. A. TEAGUE.

SISTER Angeline Jenkins departed this life March 24th, 1909, in the 95th year of her age. She was the widow of Levi Jenkins, who died June 22nd, 1886. Sister Jenkins united with the First Old School Baptist Church of Roxbury, N. Y., May 29th, 1859, and was baptized by Elder Isaac Hewitt. She lived a faithful and devoted life to the church and also to the profession she had made. She was a woman of sterling integrity, loved and respected by all who knew her. The last few years she was deprived of meeting with her church people, whom she dearly loved, by the infirmities of old age.

Her funeral was held from the Old School Baptist meetinghouse in Vega, N. Y., conducted by the writer. She was buried in Vega Cemetery.

ALSO,

James Ballard departed this life at his home in Clovesville, N. Y., May 26th, 1909, in the 81st year of his age, after a lingering illness of heart disease. Mr. Ballard was the oldest son of Jonathan Ballard, who was one of the pioneer residents of Batavia Kill, now Vega. Mr. Ballard married for his first wife Nancy Travis; to them were born two daughters, Roxie and Exie. Exie died some years ago, and Roxie married Seely Slauson, and lives on the Bal-

lard homestead in Vega, N. Y. James Ballard married for his second wife Betsy Croft, who survives him. He was a firm believer in the doctrine of the Old School Baptists; salvation by grace was his theme. For many years he cherished a hope in the blessed Savior, but never united with the church. He was a kind and devoted husband, and was highly respected by all who knew him.

His funeral was held from the meetinghouse in Vega, N. Y., burial in cemetery near by. The writer tried to comfort the friends with such as I hope the Lord gave.

ALSO,

Mrs. Sarah Sanford, wife of brother David Sanford, died at her home near Halcottsville, N. Y., April 15th, 1909, aged 56 years. Mrs. Sanford was sick but a few days, and her death came suddenly. It was never my privilege to talk with Mrs. Sanford on the subject of religion, yet feel that she left evidence of a good hope through grace, which has been a comfort to our brother in his sad affliction.

Her funeral was held at Halcottsville, N. Y., and was largely attended. The writer tried to comfort the friends in their affliction, using for a text Rev. xx. 12-15. Burial in Hubbell Cemetery, Kelly Corners, N. Y.

JOHN B. SLAUSON.

BROTHER A. G. Dawson was born December 15th, 1862, near Weatherford, Texas, and died at his home, in the city of Denver, Colo., Feb. 28th, 1909, aged 46 years, 2 months and 13 days. The summons which called our brother home came very suddenly. Returning from a business trip to the scenes of his early manhood, he was taken sick the same night (Thursday) and passed peacefully away the following Sunday morning. Brother Dawson was married May 25th, 1866, to Miss Bennie Sydner, at Mt. Sterling, Ky. One child, a daughter, was the fruit of this union, born Jan. 16th, 1888, at Raton, New Mexico, where ten days later the mother passed away; the daughter, Margaret, still survives. He was married again at Palo, Iowa, June 27th, 1892, to Miss Della McKean, who survives him. Three children were born to this union: Leo Henry, aged 15 years, Geraldine, aged 12 years, and John, aged 6 years.

Brother Dawson confessed a hope in Christ and united with the Shiloh Church of Primitive Baptists, which held its meetings at the old John B. Dawson homestead, near Raton, New Mexico, Elder G. M. Fetter being its pastor. He was baptized in the beautiful Vermejo River by Elder Howard, of Texas, the first Sunday in November, 1895. He was chosen clerk of the church, continuing in this office to the day of his death.

Several years ago he moved with his family to Routt County, Colo., residing there awhile, but three years ago came to Denver, where he was residing at the time of his death. The writer, assisted by Elder

G. M. Fetter, of Raton, New Mexico, conducted the funeral service from the home, using as a text Paul's words from 2 Tim. iv. 6, in the presence of a large concourse of sorrowing friends and relatives, after which his body was laid to rest in the Fairmount Cemetery, near Denver. To one more of his beloved hath our God given sleep, and those who are left, with aching hearts must await their own time until he shall also summon them. God give us grace to patiently await that hour, and may his love and tender mercies be over the bereft widow and children left behind. He hath promised to be a Husband to the widow and a Father to the fatherless, and his promises can never fail. May he comfort, too, the aged parents, who will miss the loving son very much, and may he pity us all in our distresses and comfort us at last.

D. B. NOWELS.

Robert Annett, of Euphemia township, Ontario, Canada, died June 18th, 1909. He was born in Euphemia township, Lambton Co., Canada, August 22nd, 1851, and married to Sarah Campbell Jan 12th, 1876. He was not a member of the church, but was an attendant with his wife and daughter at Old Baptist meetings, and from conversation I had with him I believe that he knew the grace of God in truth. I have the same feeling concerning the sad, lonely widow and daughter. I have not known any others of the family. May the dear Lord bless the heart-broken widow and children, and all other mourning kindred and friends, is the desire of the writer of this short notice, who officiated at the funeral June 20th, at the home of the deceased, a large concourse of people being present; after which the clay was taken to the cemetery at Alvinston.

D. M. VAIL.

Fannie L. Herndon, widow of Elder T. C. Herndon, died at her home in Logan County, Kentucky, May 8th, 1909, of heart trouble and nervousness. She left to mourn their loss five sons and three daughters, all grown except the youngest son. She was born in Tennessee, March 23rd, 1876, was married to Elder T. C. Herndon Dec. 18th, 1881, joined the Lebanon Old School Baptist Church, in Logan County, in October, 1894. She was a good mother and a consistent church member until her death. Her home was at all times open to the Baptists. We miss her. May God sanctify the loss to the orphaned children.

Her sister-in-law,

(MRS.) E. C. PHELPS.

SISTER **Ella M. McColl**, daughter of the late Elder Wm. L. Beebe, died at her home in Winnipeg, Manitoba, July 1st, 1909. A more extended obituary will be published later.—Ed.

APPOINTMENTS.

If the Lord will, I will attend appointments in Canada as follows: Dunwich, Friday night, July 20th; Duart, Wednesday night, 21st; Detroit, Mich., 730 Howard St., Thursday night, 22nd; Ekfrid, Saturday, 23rd, at 4 p. m., and Sunday 24th; Lobo, Monday night, 25th; London, Tuesday night, 26th; St. Thomas, Wednesday night, 27th.

It is expected that the ordinance of baptism will be administered at Ekfrid on Sunday.

SILAS H. DURAND.

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

G. W. Horner, Oregon, \$3.00,

MEETINGS.

A MEETING has been appointed to be held on Saturday afternoon, July 31st, and all day Sunday, August 1st, at the Otego Old School Baptist Church, Otego, N. Y. Trains from Albany arrive at 10:41 a. m. and 1 o'clock p. m. Saturday, and from Binghamton at 11:30 a. m. and 4 p. m. On Sunday trains from either place reach here at 11:30 a. m. We hope all those who can will visit us at the time given.

S. C. F. GUERNSEY, Church Clerk.

The Old School Baptist Church at Brookdale, Pa., has appointed a two days meeting for Tuesday and Wednesday, August 3rd and 4th, 1909. All lovers of the truth are cordially invited and will be well entertained. Come to Conklin station, on the Delaware and Lackawanna R. R., which is three miles from Brookdale. Trains leaving Binghamton 5:30 p. m. Monday and 5:50 a. m. Tuesday will be met. Write to Mr. Wm. M. Hart, Halstead, Pa., R. F. D., who will arrange to meet and convey friends to place of meeting.

D. M. VAIL.

THE Lord willing, the seventieth annual session of the Des Moines River Association of Regular Predestinarian Baptists will convene with Des Moines River Church, near Eldon, Iowa, August 14th, 15th and 16th, 1909. A cordial invitation is extended to all, and especially the ministering brethren of our faith and order. Eldon is on the Kansas City line of Rock Island system, also C., M. & St. P. R. R. Trains will be met Friday and Saturday mornings.

I. J. YOHE, Moderator.

J. L. THURSTON, Clerk.

THE Old School Baptist Church at Cammal, Pa., has appointed a two days meeting for August 21st and 22nd, 1909. Cammal is a station on line of New York Central R. R., seventy-five miles from Corning, N. Y., and forty miles from Williamsport, Pa. Place of meeting is five minutes walk from station. Brother Samuel Moffat lives three rods from station. All who love the truth are invited to be with us.

D. M. VAIL.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting for August 28th and 29th, 1909. All who love the doctrine of grace are cordially invited. Ingleside is five miles from Atlanta, N. Y., station on the D., L. & W. and Erie railroads. Trains will be met on both roads Friday, 27th. Write to George Weld, Prattsburg, N. Y., R. F. D., or Harvey Graves, same place.

D. M. VAIL.

THE First Old School Baptist Church of Roxbury, at Vega., N. Y., has appointed a two days meeting to be held, the Lord willing, on Saturday and Sunday, August 28th and 29th, 1909. Trains will be met at Roxbury on Friday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, on Friday before the first Sunday in September, 1909, at 10 o'clock a. m., at the residence of brother John McFadden, six miles west of Table Grove, Fulton Co., Ill. Those coming by rail will be met at Table Grove on Thursday before and early Friday morning. All lovers of the truth are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Pocatalico Primitive Baptist Association is appointed to be held with the Good Hope Church, in Kanawha County, W. Va., commencing on Friday before the third Sunday in September, 1909, and continuing three days. Those coming from the west, over the K. & M. R. R., will be met at Raymond City, W. Va., Thursday evening. Those from the east, over the C. & O. and C., C. & S., will be met at Charleston, W. Va., Thursday until 3 o'clock in the evening. Those coming from the southwest, over the C. & O., should come to St. Albans, cross the river to Sattes depot and there take the west bound train on K. & M. for Raymond City, to meet conveyance Thursday evening. A cordial invitation is extended to all of like precious faith to meet with us.

This done by order of the Good Hope Church, at her May meeting.

J. W. McCLANAHAN, Moderator.

G. P. HIGGINBOTHAM, Clerk.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

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

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

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11:00 A. M.

2:30 P. M.

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

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C H U R C H.**

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H. SEWARD, Clerk.

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 (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., AUGUST 1, 1909. NO. 15.

CORRESPONDENCE.

BERLIN, Md., May 19, 1863.

ELDER E. RITTENHOUSE—MY DEAR BROTHER IN CHRIST:—I have been impressed for some time with the thought that I would write to you, and now proceed to do so, but I must say I have seldom felt less like writing, still the strong disposition I feel to communicate with you induces me to make the attempt, and without further preliminaries I will at once proceed to the subject of all others which should claim all the time, attention and powers of mind and soul of all God's dear children on earth. O, my dear brother, the subject of all others that should most employ our minds and hearts in this lower world is the one, which we hope will employ us in the next, in praising God the Father, who chose us before the world was made, and the Son, our blessed Savior, who suffered the penalty of our sins in his own body on the tree, and the Holy Spirit, who brought us to see ourselves lost and ruined sinners, and to see our all-sufficient Redeemer in the covenant of grace. My brother, what a theme; I sometimes wish I could never think, talk or write of anything else,

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” The men of this world are proud to be called the sons of great and distinguished men, but we are the children of Almighty God, the Maker of heaven and earth, he who holds the destiny of the whole universe in his hand, and who by the power of his will can blot all things out of existence; what condescension to notice such poor worms of the dust as we are, who have dared to lift our puny arm in rebellion against him. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” But how we are clogged here by the flesh, what a warfare we have on earth; at least it is so with me. I often think, What if I am deceived? What if, after all, I find myself at the great assize without the robe of Christ's righteousness to hide my naked soul, and am forced to say,

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

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name.”

Sometimes I feel as if God could not be just and save such a sinner as I am. At the close of the day, when all my words, actions and thoughts rise up before me, I could weep to think how unfaithful I have been, how far I have wandered from God, how the things of this poor, perishing world have occupied my mind to the exclusion of Christ, who died, I trust, for me, and I am almost ready to despair of ever having a seat in the new Jerusalem; but what can I do? To turn back to the world I should be more miserable still, for I have lost all relish for the things I once loved. I can only fall down in the dust before my heavenly Master and pray, Lord, save, I perish; I have no other hope but Jesus' blood; if I am sent to hell my sins deserve nothing else; I can do nothing for myself, yet save a trembling sinner, Lord. But thank God he has left some sweet promises on record, and sometimes I do believe the Holy Spirit applies them to my poor sin-sick soul, and I have a taste of Jesus, the heavenly manna, the bread of eternal life. Last Sunday week I had two texts of Scripture brought home to my heart, and I enjoyed a happy day. Both were from the Psalms: "The Lord is my shepherd; I shall not want," and, "Thou shalt guide me with thy counsel, and afterward receive me to glory." O what precious promises! But after feeding for some time on them the devil took them from me; he said, Perhaps you are not one of Christ's sheep, then he is not your Shepherd, he is only the Shepherd of his own sheep, and only promises to guide them by his counsel and receive them to glory. So the old archenemy of my soul snatched these precious promises from me, and so, my brother, it goes with me; sometimes I have a sweet and blessed hope that I am a child of grace, and often

I am led almost to despair. If I am saved it must be by free, sovereign, unmerited grace, and if I am lost I can only say, "Thy righteous law approves it well."

If you can spare the time I would be glad to hear from you, but I know your time is all occupied. Go on, my brother, in the strength of God; preach the everlasting gospel; the Lord has called you to a glorious work, and O may your labors be blessed to the building up of the church, and may you rejoice in your labors. Think of the destitute condition of the churches in the Salisbury Association, and come and visit us whenever you can. Write me soon, and may the grace of our Lord Jesus Christ sustain and comfort you, is the prayer of your unworthy brother in Christ,

G. W. STATON.

BERLIN, Md., June 10, 1863.

ELDER E. RITTENHOUSE—MY DEAR BROTHER:—Your favor of the 1st instant came duly to hand, and I hope has been blessed to the comfort and joy of my heart. I was glad to hear of the good meetings you had at the associations; I hope you were enabled to worship God in the spirit, rejoice in Christ Jesus, and to cast off all confidence in the flesh. May our blessed Lord enable you to go on in his strength, not only forty days, but forty years, or until you shall put off this body, which is only the shell of the soul, and mortality be swallowed up in everlasting life. Although deprived by circumstances and the position in which God has placed me from attending and rejoicing in many of those meetings which you have enjoyed and are now enjoying so much, my Lord and Savior Jesus Christ by his Spirit does sometimes condescend to visit my poor, hungry soul,

and give me a taste of his heavenly love, and O, my brother, if I could only retain the heavenly visitor how happy I should be, but my poor, wicked, corrupt, deceitful heart is not a fit dwelling-place for my dear Savior, and I wonder not so much that he does not remain longer with me, as that he should stoop from his lofty position as the God of heaven and earth, the creator and upholder of all things, infinitely happy in his own eternal attributes, to visit my poor soul at all, even me, who am the vilest of the vile, and who for forty years have sinned against him, and continually trampled under my unhallowed feet his tender mercies and his loving-kindness. Why, O why did he not hurl me into everlasting perdition? Why did he ever put it into my heart to cry to him for mercy and, as I humbly hope, hear my cry? O, my God, when I contemplate all thy mercies to me I am lost in wonder and astonishment that thou hast not long since consigned me to everlasting punishment. O give me grace to trust thee, for I have no other hope but thee; if not saved by free, sovereign, unmerited grace I am lost forever.

There is one part of your letter I know not how to answer; may the Holy Spirit direct me. You say you have thought whether there might not yet be a place for me in the gospel field. If you knew my weakness, my ignorance and, above all, my sinfulness and my corrupt, deceitful, wicked heart, you would not believe the Lord would ever call such a worm as I to such a work. Why, my brother, I tremble every day lest I should do something that may cast reproach upon my Master's cause. If he will only give me grace to live so as not to wound the brethren, or to dishonor his cause on earth, in the humblest place in his church

I will praise his name forever, but the thought of assuming a place among his chosen ministers is too much, I am not equal to the task. But I will confide in you and tell you the whole truth, hoping you will never tell it to any one. My mind has been often led to the subject, and indeed for some time it has hung like an incubus about me; something seems to tell me it is my duty to try to tell others what the Lord has done for me. I have thought of the destitute condition of all our churches in this region, and I have and do earnestly pray the Lord of the harvest to raise up, fit and qualify, and send forth laborers among us. I know he is able, and in his own good time will do all his pleasure. But in regard to myself, I am tossed to and fro; sometimes I think it is the Holy Spirit at work in my heart, and I try to pray, "Thy will be done;" Lord, do with me whatever thou wilt; at other times I think it a temptation of the evil one, that he is tempting me to take a position in the church that I am not competent to fill, knowing thereby that he will bring reproach on the church and on the cause of Christ, so I am tossed about, and there is hardly an hour in the day that the subject does not recur to my mind. I can only pray my heavenly Father to direct me aright, and work out his own will in me in his own way and in his own time. Write to me and give me your advice, but do not tell any of the brethren what I have told you, at least not for the present.

My sheet is nearly full, and I am admonished to stop. My mother has been spending several weeks with me, and wishes to be kindly remembered to you, as does also my wife. I hope to be able to see you at the yearly meeting at Nassaongo, the Lord willing. May Israel's

God support and comfort you in the proclamation of his own blessed gospel, and give you many seals to your ministry, is the sincere prayer of your unworthy brother in Christ,

G. W. STATON.

BERLIN, Md., July 3, 1863.

ELDER E. RITTENHOUSE—MY DEAR BROTHER IN THE LORD:—Yours of the 29th of June received, for which you will please accept my thanks. I was glad to hear you intended to pay a visit to the Indiantown Church during this month. I was at brother Stanton Adkins' some time ago, and he showed me a part of your letter to him, and said he should publish the meeting, and I am sure he is expecting you, and, I suppose, has written to you before this time. I hope to be able to go to the meeting and to see you. I was rejoiced to hear of the series of good meetings you have recently had the privilege of attending, and should have been glad to have been with you. It is indeed joyful to meet our fellow-citizens of the household of faith from all parts of our country who all speak the same language, owe allegiance to the same Sovereign, are subjects of the same King and Lord over all. How comforting amid the fall of empires and tottering of human governments to think that we, if we are the children of God, are citizens of the government which will last forever. Amid all the revolutions and convulsions of human institutions our constitution is safe, the charter of our liberties is safe, it is signed and sealed by the eternal God, ratified and confirmed by the blood of his own Son, and must stand forever sure. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I thank my heavenly

Father for the security of his church; all earthly governments must pass away, but the church shall live forever. I thank you, my brother, for your kindness and the interest you manifest in a poor, weak, ignorant, sinful brother, and especially in regard to the subject of my last letter, and for your advice, &c. I dare not say to the Lord, I will not do whatever he has for me to do. I try to leave all things with him, and desire to pray to him to dispose of me as shall please him best; I try to submit my will to his, and desire to be willing to become anything or nothing according as he may see fit to dispose of me. If he has a work for me to do, he is able to give me strength to do it. I am less than nothing, but he is all-sufficient. I do not feel as if I can say anything that would enlighten or instruct the dear saints, and am sure that if left to myself I should make an entire failure and wound the feelings of the brethren, yet when I see the entire destitution of the churches in our country I do pray that the Lord will raise up or send among us some one to talk comfortably to Zion. Let him do what seemeth him good; so far as it relates to myself, I know that I am not sufficient for these things. But here another text occurs to me: "Our sufficiency is of God." I submit in all things to the will of the Lord and the judgment of the brethren.

I think, my brother, you must have misunderstood my letter; I certainly never intended to say, or to intimate, that I could do anything for the salvation of sinners. Salvation is entirely of the Lord; he will have mercy on whom he will have mercy, and whom he will he hardeneth. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." All that any of us can do for sinners is to point them to

the Lamb of God. But is it wrong to weep over them and pray for their salvation when we ourselves have had our sins forgiven, and have tasted that the Lord is gracious, and felt the sweet love of Jesus in our own hearts? Is it not right that we should feel anxious that our acquaintances, our kinsmen according to the flesh, should taste with us and see that the Lord is good, that he can forgive sins on earth and make us unutterably happy? Our Savior said to the inhabitants of Jerusalem, "O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," and Paul wept over the unbelieving Jews, and said he could wish himself accursed from Christ for his brethren, his kinsmen, according to the flesh. Christ came not to call the righteous, but sinners to repentance. My brother, I feel there is no difference in our views on this subject, for I trust we are both taught by the same Spirit and have both drank of that same spiritual Rock, which Rock is Christ, but if I am wrong correct me, for I am less than a child, and if I know anything of my own heart I am seeking after the truth as it is in Jesus. May the Holy Spirit guide us into all truth, and save us for Christ's sake.

My wife joins me in love. Write me soon, and believe me your brother in Christ,
G. W. STATON.

BERLIN, Md., August 24, 1863.

ELDER E. RITTENHOUSE—MY DEAR BROTHER:—I will attempt to answer yours of July 29th, but as I am compelled to write in the store, subject to frequent interruptions, you will please pardon any inaccuracies, or lack of connection you may find. I thank you for

your kind and brotherly letter. I was glad to hear the Lord was with you in your trip to Indiantown. O, my brother, our only happiness in this world is when we can enjoy his comfortable presence in our hearts. When we can feel Christ in our souls the hope of glory, then we feel that we have fellowship in the spirit, rejoice in Christ Jesus and give God all the glory.

With regard to preparing something for a Circular Letter for our association, if the Lord will help me I will try to write something and submit it to the judgment of the brethren, and hope some of the other and older brethren will do the same, and the brethren can accept whichever they think best. I feel so ignorant and weak I can hardly dare attempt anything.

I enjoyed myself at Nassaongo in hearing the preaching and meeting you and brother Conklin and all the brethren and sisters; my heart was made glad, and I did rejoice in the Lord. What I said to you in regard to my attempting any further exercise of my poor powers in a public way, I still think is the best course for me to pursue, viz., to give up all idea of ever becoming a preacher. I fear I could never prove acceptable to God's people or be able in any way to honor my Master or his cause; I think I might only mortify the brethren and bring dishonor on the church. I met the brethren at Indiantown yesterday, and in much weakness and fear tried to tell them something of the glory of God and of his salvation to poor, lost and perishing sinners entirely through and by Christ Jesus. We had a prayer meeting; two of the brethren joined us in public prayer, and we had quite an interesting little meeting. I had thought not to have made another appointment, but the brethren

solicited me to make another, and I could not refuse to meet them in a social prayer meeting, so we made another appointment for four weeks from yesterday; they insisted I should attend, and I shall, the Lord willing, try to meet them. I left an appointment at the Head of the Sound for two weeks from yesterday, which I design, the Lord willing, to try to fill. If the Lord has a work for me to do it is perhaps to be found in meeting the brethren in these little social gatherings, and if he gives me a word of comfort for them, and will enable me to speak it, I will do so. I feel willing to become anything or nothing, so that I can honor my Master and be of service or comfort to his dear people. These are about my views now. My earnest prayer to Almighty God is that he will direct me in the path of duty; that if he has a work for me to do he will direct my mind to that work and give me strength to perform it according to his will. I am nothing but a mass of depravity, ignorance and weakness, and feel as though I desire the lowest seat among his saints on earth and among his redeemed in heaven, so that I can see my Master's face and have the privilege of singing his praise through all eternity for that free, sovereign grace which saves a poor, lost sinner, and makes him rejoice in hope of eternal happiness in that house not made with hands, eternal in the heavens. There Christ is all and in all; there is no more sorrow there, we shall be rid of all this mortality and this old man of sin that clogs our spirit and keeps us under so that we dare not so much as get a glimpse (many times) of this bright home, this new Jerusalem, the city of the living God, which John saw descending out of heaven. My brother, let us thank God and take courage, the warfare will

soon be over, soon we shall reap our reward.

Write me soon. Excuse this letter, I have been interrupted so often I cannot collect my thoughts. May God bless you and prosper you, both in temporal and spiritual affairs, and give you many seals to your ministry, is the prayer of your unworthy brother in Christ,

G. W. STATON.

[THE foregoing letters were sent to us by sister Keturah Rittenhouse. They were addressed to her father, as will be seen, nearly forty-six years ago. Elder Staton's name is still held in dear remembrance by many brethren in the Salisbury Association, and by the members of the churches at Welsh and London Tract, where he spent his last years as their pastor. They will, we are persuaded, be found of deep interest to our readers generally, as they give the exercises of mind of one who became a good gospel minister, and who was a faithful man. His praise was in all the churches of his day, and his memory still remains among all who knew him. Such testimonies are of great encouragement to all who are traveling the same road. Elder Staton felt the work to which he was called, to be great indeed. All who are called of God, like brother Staton, must say with Paul, "And who is sufficient for these things?" Also, "Our sufficiency is of God."—ED.]

SANTA CRUZ, Cal., April 8, 1909.

DEAR BROTHER CHICK:—It is time for me to renew my subscription, and I would feel guilty if I did not accompany it with a few lines. I think of you all so much, and wish for the gospel privileges you are enjoying, until sometimes I get dissatisfied with surrounding conditions, and long for the wings of a dove

that I might fly away. My heart goes out to you in a love that would be unaccountable, if I should leave out God and his goodness, and I have a desire to write to each one of you, but I am so unlearned in the things which interest you above all others, that I shrink from doing so. I want to see you all, but when I think of going among you, it is always with this feeling: If I could only be where I could see and hear them, without their seeing me, for at times I believe if they knew me as I know myself they would want nothing to do with me.

I wrote to brother Badger the first of the year, and when he answered it he said he was ignorant and unprofitable in the things in which I was so deeply taught, and I sat down and cried, and prayed that God would forgive me if I had deceived him—if I had said things that I did not believe or feel. I wondered, too, what I could have written, for when I think of him, of you and of all the other preachers called and fitted for the work, you seem to me to be sitting or standing on something far above me, and as much more enlightened, and as much better than I as God is better than you. I am one of the least of all, and am buffeted and tossed by circumstances over which I have no control, until I ask, Who am I, and what am I, that they should even be willing to fellowship me? But through it all, and over it all, comes a knowledge that God is just, and a resignation to banishment from his presence, if it is his will, though it is not without sorrow and tears. Yet we are told that all things work together for good to those who love the Lord, and if I am not chastised, then I am not his child. Away out here I hunger and thirst for the gospel, and I greatly desire

the companionship of the Lord's dear people, and still it may be that if I were with you constantly I would not experience those feelings half so intensely, and then the last condition would be worse than the first. At times I begin to reason out how things could be different, and better, but I get caught like a fly in a web, and exclaim, Thou art the Wonderful, the Counsellor, the mighty, mighty Lord, and thou hast done all things well; though mysterious and past finding out are thy ways, they are the ways of pleasantness, and all thy paths are peace. O that I may be enabled to love him more, to serve him more acceptably, and to be reconciled to all his dealings with me. What strange lives we live; one day on the mountaintop of trusting, believing and willing to suffer for his sake, the next we are doubting, despairing and even wondering how we could ever have thought there was salvation for such miserable sinners. But there is balm in Gilead, for in our weakness we find strength in him; when the hour is darkest, the light is made to shine in heavenly places, and when we cry, Without thee we are lost and undone, he manifests himself to us, and we are no longer strangers and aliens, but children of the King.

I wish I could explain to you to-day the dearness and the nearness I feel for all who have been led as I have, for all who can say, Not by works of righteousness that I have done, but by the goodness, mercy and power of God. There is no merit in me, for I believe I was born an Old School Baptist, and in a double sense. In my earliest childhood, before understanding one spoken word, I recognized a peculiarity about them, a superiority as it were, something mysterious, and I listened and enjoyed. It grew with my growth until there came stealing

over me the desire to be as good as I thought they were. I attended the funeral of Elder Samuel Trott, and wished it were I who was lying in the casket, and was astonished that any one should cry, for I felt that it was far better to depart and be with Christ, and surely he had gone home to rest. That day I prayed to God to pardon my sins, and save me by his grace. There was never a thought that I could do anything in so great a work—he must do it all. One year after, it pleased him to give me the evidence that I was one for whom Christ died. I was happy then, and for some time afterward, but it was so new to me that I did not quite understand it. There was no preaching anywhere near, and I hesitated to speak to my mother. I thought then, as now, that I had nothing of interest to relate; it was my secret, so I cherished it, and locked it up in my heart. Soon after, troubles of a worldly nature overwhelmed me, and I am afraid that I almost forgot the one great blessing I had received at his hand, although there was no open rebellion, but my thoughts were of myself more than of him. Then I drifted to Baltimore, and having read one day that you were to preach at Rechabite Hall the following Sunday I determined to go, and in all my life I had never heard anything so beautiful, so comforting, so satisfying; had never heard any one relate their experience, did not know there was a proper time and place for it, did not know under what conditions members were received, but something was tugging at my heartstrings, and that secret could be kept no longer, so I knelt before you all, willing to go with you anywhere, everywhere, and to be your servant for Christ's sake. O the love that filled my heart! How the sacred

words of the gospel thrilled me with joy, and how lovely his people looked. That was the second time in God's grace that I was lifted above the things of this world, and made to rejoice with exceeding great joy, and I felt to say, "Entreat me not to leave thee, or to return from following after thee; * * * thy people shall be my people, and thy God my God." You know the result, and I loved you all the more, and praised God continually for having met you.

The third time I was made to experience a joy that was unspeakable and full of glory was when I was baptized by brother Badger. A more humble minister never administered the ordinance to a more humble child, yet no one ever walked into the water more willingly, and that brother is very dear to me; dear by ties of spiritual relationship, by his very doubts and fears, and by his modest estimate of himself; I smile when reading of his leanness and poverty of spirit, for I feel that God loves him all the more for it; those who are puffed up and given to vanity are not those who are living nearest to Him.

Brother Chick, I have wanted very much to see you, and what do you think happened a few weeks ago? Brother Husbands (of whom you have heard) came in and left two little pamphlets for me to read. I became interested at once, for some brother was telling of his travels among the Old School Baptists in the eastern States. He wrote of several ministers he had met, and of whose hospitality he had partaken, then of you, and on the next page was your picture. I was delighted, but could see no resemblance at all to my mind's imaginings; but the same tender feeling for you was present, for I knew you were preaching

the same gospel and serving the same Master.

Why I am writing so much is more than I can explain; I know I have told about the same many times before, yet with us it is always the same old story; science or seminaries have not produced anything better or sweeter. God still saves in the same way, and is the same unchangeable God whom the prophets and apostles worshiped. But you are older in the way and the truth, and have attained to a full knowledge of these things, while my expressions are crude and childish. Even my children marvel if I say I am writing to a preacher; they think, of a necessity, that he must be a graduate of some seminary, and suppose that I am trying to write along learned lines.

Now a word about ourselves; we are usually well, with the exception of a dear daughter-in-law, who has been failing for some time, but we never realized that it was a development of that dread disease, consumption, until a few months ago, and we fear that she will never be better. Our little town is beautiful with its wealth of coloring, and the weather is all one could ask. The people are cultured beyond what you would think, but are self-righteous and God-dishonoring to the same extent.

But I am trying your patience, so will close, with the request that after reading this, you will send it to brother Badger; I can think of but one other who would care to see it, and I want to write to her in the near future. There is one thing about this article that I know you will appreciate, and it is that I do not request an answer. Request it, mind you, but will try to be content to read your writings in the SIGNS.

Hope this will find you and your family

well in body and in spirit, and that you may be spared a long time to proclaim the glad tidings of good things to a waiting, attentive people.

With much love, I am humbly, your sister in hope,

(MRS.) J. L. WRIGHT.

KELLER, Texas, May 8, 1909.

DEAR BROTHER CHICK:—I have sometimes read in the SIGNS some account of churches of long standing, including names of constituent members, and this has always been sacred and comforting to me, I therefore judge that others might feel, in like manner, to be edified, hence I am sending you a sketch of the church on Denton Creek, Texas. I find that a meeting was called April 8th, 1855, and the following was adopted: "We, a handful of the scattered flock of Jesus Christ, called Regular Predestinarian Baptists, although unworthy, holding letters in dismissal from other churches in full fellowship, covenant and agree to come together in a church capacity, to watch over each other in love, and to try to keep house in the Lord, although in weakness, believing it to have been designed by the Lord, the great head of the church, for the safety and well-being of his poor and disconsolate children while in this world. It was agreed to petition the following churches for their ministerial aid to sit as a presbytery to constitute us into a church, viz., Cedar Spring, Coney, Pleasant Run and Orchard Gap, to meet on Saturday before the first Sunday in June at the house of sister Medlin, on Denton Creek, Denton County, Texas, brother John A. Fanning to act as clerk. This was signed by all those who desired to thus be organized as a church. On June 2nd, 1855, the presbytery met at the house of

sister Medlin, as requested, and was composed of the following named brethren: from Cedar Springs, F. J. Brown, William Honeyman, J. H. Barlow; from Pleasant Run, Elders Samuel Clark and John Sneed; from Orchard Gap, Elders Wit, Sol and Fisher, brethren L. F. Lucas and M. A. Morris. On recommendation by brother Fisher, brother Morris, of Cedar Springs Church, and brother Turner, of Cross Timber Church, were invited to participate in the constitution of the church. The presbytery was received, and the following named brethren and sisters proceeded to hand in their letters: John Fanning, Charles Medlin, Urias Martin, Samuel Loving, Elizabeth Loving, Rhoda Fanning, Kesiah Martin, Ruth Allen, Delila Medlin, Mary Medlin, Tabitha Steward and Mary C. Medlin. After the presbytery examined the letters they were satisfied, and proceeded to constitute them into a regular Predestinarian Baptist Church of Christ."

Now, dear editors, I will make some remarks. I have copied the above covenant from the original records of the church-book. Therein will be seen the spirit of sincerity, meekness and devotion to their supreme King and Lawgiver that moved them as a little handful to come together by mutual consent, and to be constituted into a regular Old School Baptist Church. They came from the States of Illinois and Missouri, to make for themselves homes in this far western country, to brave the hardships and privations common to a wild frontier country, and to endure hardness as good soldiers and faithful followers of the Lord Jesus Christ, the ravages and hostilities of the savages notwithstanding. Therefore, under the guidance and protection of the great Head of the church, they were made able to forego

ease, and to suffer for the cause of Christ, and to stand firm in the gospel. Thus they proved how good and how pleasant it is for brethren to dwell together in unity. They desired the peace and comfort of church privileges before worldly gain, and inspired with the attribute of heavenly love were willing, if need be, to sacrifice their lives for the truth in obedience to the commandment of heaven. After the church was organized it was served by Elders Wit, Sol, Fisher, Clark and J. C. Autry. These faithful, devoted preachers traveled through heat and cold a distance from thirty-five to sixty-five miles, imbued with the feeling of necessity, and the great importance of preaching the gospel to this church, to her joy and confirmation in the truth. They knew that they must pass through many sore trials and conflicts, yet they were made strong in the purpose of God to brave every danger, and to endure the storms of a howling wilderness, amid the fiery darts of temptation, disappointment and affliction untold and indescribable. These ministering servants in the pastoral care of the church were succeeded by Elders J. Sneed, Joseph Loving, Wm. Flanigan, S. McKelvey and A. S. Bourland. All these have finished their course honorably, faithfully and persistently, in the advocacy of Bible doctrine, ever maintaining the absolute sovereignty of God in all things. All the members above named in the constitution of the church have long since passed away to their eternal home, and others have been brought in to take their places. From time to time, down to the present, the Lord has been gracious to this church, bestowing his grace upon her as a beacon light of promise, by which she has been sustained, and her identity preserved on the earth, and

through renewed assurances given her by the great Head of the church she still stands immovably fixed upon the same old platform upon which she began, nearly fifty-four years ago. Doubtless at times she has been assailed by many vexatious questions, but with an eye single to the discipline of the New Testament she soon has disposed of such matters in a lawful way, and has maintained the spirit of peace and love in gospel order. For many years this church had no settled place to hold her meetings, but traveled from house to house among its members for worship, but about twenty years ago the church selected a place and erected a large building in the town of Keller, where they now meet regularly on Saturday before the first Sunday in each month to worship God in spirit and in truth, having no confidence in the flesh. She glories in the doctrine of salvation by grace, unconditional election, absolute predestination and the positive certainty of all events, as declared by the Holy Spirit according to the purpose of the eternal God, yet we are not extremists in the presentation of Bible truth. We desire ever to stay in line with the testimony of our Lord, who is the foundation Rock upon which our hope rests. We avoid, as much as is possible, vain wrangling and unprofitable controversy, which genders strife rather than godly edifying; pursuing the old paths of Christ and the apostles, as the standard of our faith and rule of action; in this we are untrammelled by the wisdom of the world. Through the long period of these years the great incentive of this church has been the worship of the true and living God, to exalt her King, and to rejoice in the Savior's love. As her members have been called to lay their armor by to rest with God in that eternal

world beyond, the dear Lord, at his own appointed time, has brought in new recruits to fill the vacancies. Three preachers have been ordained in this church since her constitution: Elders A. D. Bourland, W. V. S. Allen and the writer of this sketch, also licensed a preacher: W. S. Bourland. During the troubles of the Baptists here in Texas this church has pursued a safe course by standing solid, and affirming the Bible doctrine; they have not been moved from their steadfastness "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." However, fiery darts have been hurled against her by the advocacy of the new and popular theory of conditionalism, but as the weapons of her warfare are not carnal, but mighty through God, she did not fear the abuses or onslaught of her enemies. Moreover, her conformity to the principles of the Old School Baptist order, which has ever characterized the predestinarian denomination from the days of the Baptists to the present, made her strong in the Rock of her salvation, enabling her to weather the storm of persecution, and to float above the tide of the angry ocean of vicious assailants. This church has loved the SIGNS OF THE TIMES, and has fully indorsed the principles published therein, which have been so strictly in accord with the Scriptures of the Old and New Testaments. Elder A. S. Bourland was pastor of this church for a longer period of succeeding years than any other minister who has served the church as pastor since her constitution. For the past three or four years the writer has served them as pastor, and he prays God to ever be his guide and instructor in wisdom's way. May he through the grace and impulsive influence of the Spirit of the great Shepherd

be enabled to discharge that sacred duty faithfully, and thereby adorn the doctrine of God our Savior.

In giving this little sketch of the travel of the church I have had to omit many things for want of time and space, and to condense as much as possible. I hope, dear editors, that you may find room in the dear old SIGNS for its publication, as a little mite, expressive of our high esteem, respect and veneration to our dear brethren and sisters whose names appear in the foregoing covenant.

In gospel bonds,

ASA HOWARD.

ROMANS V. 19.

“FOR as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

I have been impressed for some days to try to write some of the things which are in my mind concerning this Scripture, and the things that appear to me to be in it. Like all other Scripture left on record for the benefit of the church, this is not without meaning; but still, like all other, it cannot be applied or spoken of according to the will of man. The first part of the text shows clearly what Paul had in view when he wrote the words, viz., that by one man, Adam, many were made sinners. I understand from the Scriptures, and from my own experience, that the fall of Adam, as it is commonly spoken of, placed all generations in all time to come in bondage. The statement, as some declare, that Adam was able to stand, is disproved by his own action. But be that as it may, it is a fact that he did fall, and according to all known law placed all his posterity under the same curse which he found himself under, driven forth from the presence of God. Adam was at enmity against God, but he

could not break any commandment until the commandment was given him. The simple fact that God spoke to him, saying, “Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it [here is the law]: for in the day that thou eatest thereof thou shalt surely die [here is the penalty],” does not justify any one to say that Adam was able to stand, or to do as he chose; that is, not to eat and live, or to eat and die. A penalty is not for him who does not break the law, but for a lawbreaker. God well knew that Adam would break the commandment, knowing his nature was earthy, or natural. This proves to my mind the utter helplessness of man. Still I would not justify myself for sin that I have done, or any one else for the sin that they have done, by taking refuge in the fact of our utter helplessness; such a statement will not do; this I know by experience. At one time, for a while, I leaned very hard against it as justification, but it soon proved no refuge to me; and the things which I have tasted and handled I know to be true. Now as Adam disobeyed he went into transgression, and became a bondman to sin. Can science clear the mystery as to how the offspring of bond-parents can free themselves? No. With all the wisdom of the Greek as an opponent, I would pit myself, or the knowledge with which I trust God in his mercy has endowed even me, who am but an unworthy worm of the dust and who am not worthy of myself to even lisp his name, against the claim that any human wisdom can show how a child born in bondage, of bond-parents, can free himself. This was the state that I found myself in, and I do not believe, yea, I will make it stronger, I know that I am no more helpless than

any the rest of the Adamic family. All are helpless, and some are aware of it, while others are not; these travel and labor as blind men; and here is wherein I have reason to hope that God has bestowed a rich blessing upon me by showing me my utter helplessness and his complete power. I think that what are termed the garden of Eden and the fall of Adam are no more than this in a few words. The garden of Eden was typical of the blissfully ignorant state one is in before God reveals man to himself. The fall was the coming to know the utter helplessness of man in the sight of the all-powerful God. So then all have been in the garden of Eden, being placed there at their birth, living a life of ease and without spiritual knowledge; then there is given them an understanding, or knowledge, of their nakedness, and of their true condition before God. This is my thought, in as few words as I can express it. Adam fell no further than I did, provided I have attained to the knowledge of my helplessness and nakedness in the sight of God. Adam could not have been an heir of righteousness, even if he had remained through life without partaking of the forbidden fruit, or without violating the law of God. This may sound like a strong statement to some, and I have no desire to offend any one, but I believe it to be true. This was the first sinful act or violation of the law. I am not trying to prove that it was not sin to transgress, but that it was sin. Adam was created with a nature that would sin as soon as he came in contact with a law, or restraint. His violation of the law was simply a proof of the nature that he possessed, and not only he, but all his posterity possess the same nature, and by his disobedience many were made sinners. We are all sinners, for we are conceived in sin and shapen in iniquity. I will try to show how every one is undoubtedly a sinner. I think that I have read the entire Bible, and I have yet to find any one being described as righteous in and of himself. No, man is not righteous, but "by the obedience of one shall many be made righteous." This is the other side of this matter. The fact that Jesus Christ was conceived by the Holy Ghost of the virgin Mary, brings a new light to bear upon this gloomy subject. We do not find a single time that Jesus Christ while here in the flesh refused or failed to carry out the Father's will to the utmost; his was perfect obedience, very unlike the first man Adam; even unto death was he in perfect subjection, being obedient in all things. He said when he knew that his time was about come, "Not my will, but thine, be done." What a great difference; the one violating the very first law given, while Jesus bore all the transgressions of all his people without a murmur. So now by his perfect obedience we have hope. "Salvation is of the Lord." When the Bible declares salvation to be by grace it declares the salvation of all the chosen of God. This denies salvation by our works. A man fifty years of age is as helpless of himself to do righteously as a new-born babe. Except they become as babes, or little children, they shall in nowise enter the kingdom of heaven. At another time the Savior said, Father, I thank thee, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Thus it is by revelation that one knows anything about this matter, and in this revelation is revealed the plan of salvation. So it is by the disobedience of Adam that sin is in the world, and by the obedience of Christ that

many are made righteous. Were it not for the fact I know these things are known only by revelation, I would find fault with every one who disagrees with me; but knowing the utter inability of man by nature to know the truth, I have no fault to find with any. When they refuse the doctrine of grace, and try to substitute human works, they are ignorant, knowing not what they do, being still in unbelief.

From one who desires to trust alone in Him who was perfect in obedience, and who came not to call the righteous, but sinners to repentance.

F. SELBY FISHER.

WILMINGTON, Del., May 13, 1909.

HAMPTON, Iowa, May 25, 1909.

DEAR BRETHREN EDITORS:—It has been some time since I have written for our family paper. The subject upon my mind is this: To whom is the gospel preached? Concerning this there are many opinions. What is the gospel? Some may differ from me as regards this question. Some say the Bible is the gospel. For centuries there was no such thing as the Bible. Paul called it "inspiration." "All scripture is given by inspiration of God." The word "inspiration" occurs but twice in the Bible: Job xxxii. 8, and 2 Tim. iii. 16. Peter i. 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The Bible is but the written word, or the declaration of the word. For three centuries after Christ there was no book called the Bible; that is, what is written there was not as yet printed in book form and called the Bible. God, who is all-wise, put it into the hearts and minds of seventy men to translate from the dead languages under King James

what is called the King James' version of the holy Scriptures, into the English language.

But now to the question, What is the gospel, and to whom is the gospel preached? Paul tells us what it is in Romans i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth." There is no power in the book called the Bible, and, as I said before, there was no Bible when Paul was arrested on his way to Damascus. He had read and was well versed in what were called the Scriptures, but it was the power of God that called him, not the literal word. The literal word is the history of events from the beginning of time, and the natural man understands it only as history, and believes it only as any other history, like the history of the world, or the history of the United States. Any natural person who reads the Bible can tell all about it in a natural sense, but can know nothing about it spiritually, for the natural man cannot know the things of the Spirit. There is no quickening power in the letter of the word. Were Arminians to give up the idea that the proclamation of the word is the means of quickening dead sinners into life, their machinery would have to stop and their fabric would fall in pieces; this is their hobby, but it is not Bible doctrine, neither is it Baptist doctrine. It was never believed by the people called Baptists until the idea of a general atonement came into fashion. According to history, this idea came by James Arminius, who died at Leyden, in Holland, in 1608 or 1609. Some have said that the idea of a general atonement was believed by Baptists from the days of the apostles, but all well informed Baptists know better. The Baptists who formed the

first association in America contended strenuously for the doctrine of special atonement.

But to come again to the subject. Is the proclamation of the gospel the means which God ordained for the quickening of dead sinners into life? If so, how many did the Lord intend to quicken by it, a portion, or all of the congregation sitting under its sound? Are not all the means used in each case, and if it quickens one sinner, why not all that are present? Suppose in reply to the question, Why were you quickened into life? one replies, Because I heard the gospel preached. If that were the cause, will not the same cause produce the same effect on all sinners? But, says one, you do not obey it. What! obey a thing in order to be quickened by it? Quickened means to make alive. The idea that we must obey a thing in order to be made alive by it is absurd, to say the least of it. If the proclamation of the gospel be the means of conversion, it must be the only means, for the Scriptures speak of but one plan of salvation. Again, if we must hear the gospel preached in order to be saved, how shall the deaf be saved? The apostle Paul said, "The natural man receiveth not the things of the Spirit of God." Is not the gospel one of the things of the Spirit? If so, the dead sinner cannot receive it. How then can it make him to live? Paul tells us again that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." From this declaration we can see to whom the preaching is beneficial, and also to whom it is not. Why was the preaching of Paul a stumbling-block and foolishness to a portion of the Jews and of the Greeks, and power and wisdom to others? Paul gives the reason, viz., that a part of

them were called. The idea now prevails that the minister is sent forth to call sinners to repentance. If this be the case, then all were called to whom men preached. Peter said, "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." Paul said again, "Much more then, being now justified by his blood, we shall be saved from wrath through him." He does not say, If you shall hear the gospel. The angel said, "Thou shalt call his name Jesus: for he shall save his people from their sins." He did not say, If they will hear the gospel. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This is not, If they will hear the gospel, but it is the work of Jesus Christ that saves sinners, and not the work of the sinner or of the preacher. Paul said, "Who hath [notice it is in the past tense] saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace." If we must perform some work in order to be saved, are we not saved according to our works? All the work that is necessary to the eternal salvation of the sinner is the work of Jesus. It is said to be the gift of God through faith, not of ourselves, but of God, from first to last. Paul said again, "I say the truth in Christ, I lie not." "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Are not all works excluded here? But we are told that we must work, will and run, else we will never get to heaven. The gospel is simply glad tidings. Was it not so to the shepherds abiding in the field, keeping watch over their flock by night? How they did glorify God. It was true gospel to them, but was it

good news to all? No, it was not good news to Herod. The gospel is the power of God unto all that gladly receive the word, and that word is Jesus Christ. On the day of Pentecost all did not receive it. Men of all nations were gathered together, but only those who were pricked in the heart really heard the gospel; others mocked, saying, These men are drunken. At this day it is good news only to them who have the hearing ear and the understanding heart, being written there by the finger of God.

But I will close this poorly written article. If this is worthy of a place in our family paper, please publish it, but if not published no harm will be done.

Unworthily yours,

E. A. NORTON.

DUNCAN, Okla., June 14, 1909.

ELDER H. C. KER—DEAR BROTHER:—I will try to write a few lines for our paper, just to tell you all how much comfort I receive from it in my lonely and desolate journey here. Surely the Lord dwells with you. We read in the Bible that the Lord dwells round about Zion, and that he is a sure refuge for the saints from the storm, and that he will fight all our battles; he is a sure refuge for the little lambs, for he carries them on his shoulder. It is written, "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." Dear children of God, my daily thought is, Is it my lot to be borne upon his shoulder? are his loving arms underneath me? My hope is in him; in him do I trust, for there is no other name given under heaven or

among men whereby we must be saved. "We know that we have passed from death unto life, because we love the brethren." This sometimes gives me hope, for surely I do love the dear brethren, their company is sweet to me. It is seldom that I am ever in their company face to face, yet I feel to be in their company while reading after them; I feel to be in fellowship with them. Their writing is all the preaching I have in this town, where there are many gods. I never attend their meetings, for they are no company for me. I feel that as I journey here the Lord will lead me, and will be my guide; if I am one for whom Christ died he will ordain peace for me, and will be with me in the darkness and in the light, for he is light, and in him is no darkness at all. He knoweth my frame. O let me say with Ruth, "Entreat me not to leave thee, or to return from following after thee." She desired to follow after her mother-in-law, the type of the church; so, dear friends, if I know myself, I want to follow our spiritual Naomi, and I know if Boaz (Christ) is my King, he will suffer me to glean in the field with the maidens. O praise the Lord of heaven and earth. When I read the precious letters in the SIGNS I feel that I have gleaned in the field, and that some handfals are fallen to me on purpose. Dear saints, will you let me glean in this field with you? O how sweet to me to pick up the handfals that you drop by the way. Ruth said, "I pray you, let me glean and gather after the reapers among the sheaves." And Boaz told her not to glean in another field, neither to go from hence, but to abide here fast by his maidens. So, dear friends, when I read after you I feel that I am abiding with you in the field. The maidens and the young men are the

members of the church, for they are all reaping or gleaning in the same field. Ruth followed Naomi just as all the children of God want to glean, but know not where to go. In their condemned state their way is hedged up, and they are in darkness, and mourn and chatter as a dove. They cry, "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?" Dear friends, I do not want to turn aside from you; I want to glean in the field with you; I want to gather the handfuls on purpose; yes, I want to dwell with the young men and the maidens, and praise the blessed Lord. When I go into another field I find nothing there but bitter herbs, and my heart grows faint, and I begin to mourn for the footprints of the flock, and to say, Where is my Beloved, that I may find him whom my soul loveth? O let me dwell with the flock that he has purchased with his own blood where he makes them to rest at noon. What a resting-place we have in Jesus. O that I knew that I am as Ruth, gleaning some of the handfuls that her spiritual husband gave to her. Dear kindred, if I know myself, this is my desire. I know that the Lord dwells in Zion, and that he keeps the feet of his saints, and that he is a sure dwelling-place for all his people. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Has this love been bestowed upon me? Has the Lord prepared a dwelling-place for me? As I write, hymn 1238 (Beebe's collection) comes to my mind, bringing trembling and fear, and it is a favorite one with me. I know that the Lord knows my frame, and my weakness, and that I

am but dust; my times are in his hand, and he appointeth the way for me, and it is not in me to direct my steps. I trust that he will choose all my steps, and that he will hold me by the hand of his power, for I am nothing, and less than nothing, but in him is life everlasting. Surely if I am one of his children he will hear me, for he knows my heart; there is nothing hidden from him, and I am glad that he does know all things. By him all things were created, and by him all things consist, and all things work together for good to them that love him, who are the called according to his purpose; he hath by one offering made them perfect.

This may be my last, and I do not know whether to send it or not; but believing that you are blessed with the Spirit of Christ, and will do justly and kindly by me, I will send it. If there is in it no spirit of the life of the Savior, do not publish it. I had rather read after the others than myself, but this is all the way I have to tell you of my love. May the Lord's blessing richly abound over his house and keep it in order, for he said that he had built his house, and hewn out her seven pillars, and mingled her wine, and furnished her table. Thanks be to God for his unspeakable gift. Now good-bye, dear friends.

Your sister,

NANCY CREEL.

REIDSVILLE, N. C., May 25, 1909.

DEAR BROTHER CHICK:—For some cause I feel strongly impressed to write some of the things which I understand the Scriptures to teach concerning the resurrection of the bodies of those who sleep, both of the just and of the unjust, and I pray the Lord to guide me in the attempt.

I have thought whether God's dealing

with Enoch was not a figure of His dealings with all the other members of his mystical body. "He was not, for God took him."—Gen. v. 24. Where was that natural body in which he had lived and walked with God and begat sons and daughters? Was it not that body that "was translated that he should not see death"?—Heb. xi. 5. If so, are there two kinds of people in God's glory, one in the translated body and another in a different or exchanged body? We read of him that he was not found, for God had translated him. Doubtless it was the same body that lived here and in which he pleased God that was translated. If that is true, how can it be otherwise than that it is the same body that is to-day and suffers pain, commits sin, walks as God directs, &c., that shall rise from the dead? Not a natural, but a changed and spiritual body. The body of Enoch was not a natural body after the translation, but a translated, a spiritual body, as all the saints shall have.

Another case was that of Elijah. As he and Elisha walked and talked there came "a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—2 Kings ii. 11. Where was his body in which he had prophesied and been persecuted? The sons of the prophets would send fifty strong men to look for it, even after Elisha had protested, and they searched in the mountains and in the valleys three days, but returned empty. They persuaded Elisha until in his shame he gave his consent for them to go, but when they returned the shame was theirs and the prophet had honor with the Lord. Where was the body of Elijah? It was taken to heaven, as was that of Enoch, and was a translated body, or a spiritual body.

It is said of our Lord, "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 20. Why call him the firstfruits if there are none to come after him? In the days of Israel's sacrifices they were commanded to bring to the house of the Lord the first of the firstfruits of the harvest; did not that signify that there should be other fruits to follow the firstfruits? If not, I fail to see the sense of the language. Also in Paul's expression concerning Christ; if there are to be no other fruits from the dead I fail to see the sense of his argument. He was not speaking of the spiritual quickening that the Lord spoke of in 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;" but of that which our Lord said in verses 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." If this is not what Paul refers to, I fail altogether to catch his meaning. Christ, in his body, is the firstfruits of the resurrection of the saints in their bodies which shall come forth like unto his glorious body. When his body came forth from the dead it was the same body that ministered to the saints and that was crucified, for the prints of the nails and the spear were yet there, and they became a witness to Thomas. It appears to me that the whole of the time that he showed himself to his disciples after his resurrection was for a testimony to the saints for all time. They saw that it was he, the same Jesus who had showed forth to Israel for three years and a half. He had

conquered every one who had risen up against him, and now he had conquered death and the grave with the Roman seal upon it. He who had power over death while he was yet in death, and could take up his life again, can he not bring forth from the dead all who put their trust in him? Yes, verily, for this is just what he has done. In the resurrection of his body from the dead there is the assurance of the resurrection of all the members of his mystical body at his coming. That is the time of the harvest, when the full virtue of the firstfruits shall be known. Christ is "the firstfruits; afterward they that are Christ's, at his coming." Now if the dead rise not, then is Christ not raised, and if Christ be not raised, then there is no gospel, and those who now live in hope must die in despair. Just as sure as the body of Christ has risen from the dead, just so sure shall the bodies of the saints rise at his coming; and just as sure as the saints now bear the image of the earthy, just so sure shall they then bear the image of the heavenly. Now they bear the image of Adam, the earthy, and are like unto the body of Christ while he was in the flesh, but in the resurrection that earthy image will be fully done away, for it will have been swallowed up of death. They shall be raised up like unto his glorious body. It is the same, however, that was sown a natural body that shall be raised a spiritual body. This fifteenth chapter of first Corinthians is devoted to the resurrection, first, of the actual body of our Lord, and secondly, of his mystical body, the church, and the one is just as sure as the other, for if there be no resurrection of the dead, then is Christ not raised, your faith is vain and our preaching is vain. Are not the troubles and deliverances through which

we are now passing the earnest of these very things? And what is the sense of an earnest if it is not to inspire hope in that to which it points forward? Surely if the saints are not to rise, faith is vain, hope is vain, our preaching is vain and we are yet in our sins. Let us eat and drink and be merry, for to-morrow we die and will be no more. The anchor is lost, the compass is taken away, the cable is broken and the ship is cast on the rock and beaten to pieces and we will be no more. If this is not the teaching of Paul, I am so blind that I cannot see.

The teaching of our Lord in that before cited text, John v. 28, 29, is that both the righteous and the wicked shall hear His voice and shall come forth. He says, "The hour is coming," therefore it is in the future. We do not know when it is, but if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. "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."—1 Thess. iv. 16. Evidently the apostle is not speaking of the resurrection of the actual body of Christ, which event occurred nearly two thousand years ago, but of the actual resurrection of the bodies of the saints, who are the members of his body in particular. They shall rise first. What can he mean? To be sure that there is some one to rise afterwards. Who is it? Our Lord said it is they who have done evil, and they shall come forth unto the resurrection of damnation, and of them he has said, "And these shall go away into everlasting punishment." For he had said unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

My dear brother, I hope you will be able to gather from what I have written what I understand the Scriptures to teach, and what I really believe to be the way of the Lord with us.

I am in very feeble health; hope you and yours are well. The Lord bless both you and us to live unto him and to declare his word.

Your brother in the hope of the resurrection of this body from the dead,

L. H. HARDY.

DAYTON, Wash., March 23, 1909.

DEAR EDITORS:—Inclosed you will find a precious letter which we have just received from brother and sister Allison. It is so precious to us that we desire to share it with the readers of the SIGNS, for it is both meat and drink to our souls. We are having some as good preaching, I think, now at our little church as I ever heard, it being done by our dear brethren Pate and Barnes. God has seen fit to take our dear old brother Newkirk to his last resting-place. He fell asleep in the arms of his blessed Lord and Savior on the 13th of this month at six o'clock in the evening; now dear brother Barnes takes his place as assistant pastor. Dear brother Newkirk was always a faithful minister, and we miss him much, but our loss is his eternal gain. He had been waiting for the summons for some time. His whole desire was to be with his dear Savior, where there is no more sickness, pain or death, and where all is love and peace.

As ever,

(MRS.) W. P. SAVAGE.

SHERWOOD, Oregon, March 12, 1909.

DEAR BROTHER AND SISTER SAVAGE:—We have been looking over our unanswered letters, and are surprised to

find that your last letter to us was written on February 9th. How time does fly, especially after we become old as we now are. I am past seventy-eight years, and my dear wife will be seventy-six in June. We have read your good letter over again, and I would be glad could I write you a good one in return, but I seem to be wandering in a wilderness in a solitary place, and feel that I have lost my way; but I hope that I sometimes find him of whom Moses and the prophets did write: Jesus of Nazareth. I can use the apostle's words, and say, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; * * * even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." This seems to be now all that we are waiting for; but we ourselves feel that we have come very far short of filling the above Scripture. But we read that there was the tree of life; this tree is on either side of the river, because God is everywhere, and even the leaves of the tree are for the healing of the nations. Then what must the fruit be, which is laid up for the Lord's children? This fruit is worth waiting for, all unworthy though we feel to be to claim an interest in such a glorious inheritance; but when the good time of God shall come, he will come and will not tarry. He is pleased to give his dear children a little taste of this fruit while they are here in the wilderness, so that when we pass through the valley and shadow of death we shall fear no evil, his rod and his staff will comfort us. Sometimes our perplexities are such that we cannot believe that any one else is tormented with fiery darts cast into their minds as we are; we think sometimes that they are such as no child of God ever

experiences; our darkness, our unbelief and corruption are such as we suppose no one knows but ourselves; hungry and thirsty we almost faint by the way; but what do we hunger for? It is not worldly honor or natural food, but we hunger and thirst for righteousness, that righteousness that is by faith upon the Son of God. This is evidence that we are alive to God, being made so by the quickening Spirit of God, being born again. We are born in the city of Regeneration, in the parish of Repentance unto life, and educated in the school of Obedience, that school where God works in his children to will and to do of his own good pleasure, and we now live in the town of Perseverance, and work at the trade of Diligence, and at times do works of self-denial, and wear plain garments of humility, and have a beautiful suit to wear at court called the robe of righteousness, the imputed righteousness of Christ. Then we are truly blessed, for we read, "Blessed are they which do hunger and thirst after righteousness." We read that he withdraweth not his eye from the righteous, but with kings are they upon the throne. "Yea, he doth establish them for ever, and they are exalted." Again he said, "Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them. * * * For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield." Can such blessings be for poor, vile sinners? All our hope for this is that Jesus came into the world to save sinners, and that his blood cleanseth from all sin. I can say with the poet,

"Dear Jesus, 'tis alone in thee I find
All that can satisfy my anxious mind;
I sinful seem, defiled and all unclean,
I need thee, precious Christ, to stand between,
Lest God, whose wrath is a consuming fire,
Should strike me with his sin-avenging ire.

Naught of my own I dare present to view,
Before that gaze which pierces through and through;
But thou art righteous, and in thee alone
I dare approach the Father's holy throne."

With regard to what the workmongers say relative to its being easier to get to heaven than it is to get into the Old School Predestinarian Church, I will say that the poor, deluded creatures know not what they speak, for it is possible, and sometimes easy, for them to creep into the militant church of Jesus Christ, and with fair speeches deceive the simple brethren into believing they are the children of God; but known unto God are all his works, and if they are not of his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them, woe will be theirs, for they cannot deceive the all-wise God, for he says unto such ones, In that day many shall seek to enter in, and shall not be able. For broad is the road that leads to destruction, and many there be that go in thereat. Thousands walk together there, as says the hymn; but strait and narrow is the way that leadeth unto life, and few there be who find it, and this way leads to life everlasting.

We were glad to learn from your letter that you and your family were all well, and were also glad to know that you were enjoying good meetings, which is no surprise to us, for you have two of our ablest ministers to proclaim to you life and salvation through, not Elders Pate and Barnes, but through the finished work of the adorable Redeemer; it is not of them, but of the grace of God that is in them. We can say of them, as the widow said of Elijah, "Now, by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." We are all well at home, but

our dear sister Stuart is very ill in the hospital.

We remain your loving brother and sister,

J. P. AND MARY ALLISON.

SPRINGFIELD, Mo., May 8, 1909.

DEAR BRETHREN:—I hope you will excuse my long delay in sending the money for my subscription, and I will try to do better in the future, if the Lord still spares me. The SIGNS is a great comfort to me, yet I often wonder why, for the writers seem to be such good people, and I am only a poor sinner, desiring to eat the crumbs that fall from the Master's table. The longer I live in this world the more I feel the need of Jesus. He said, "Without me ye can do nothing," and I find that the older I grow the more helpless I feel to be, and the less I know about the way. I grow weaker and weaker, smaller and smaller, and except the Lord saves me I am lost. This is my comfort: Jesus died to save sinners. I was twenty-five years old before I knew I was a sinner, then it pleased God to show me to myself, and I was made ashamed; moreover, I was ashamed to ask him to pardon me, for I could not see one good deed that I had ever done in all my life, but still he had ever been merciful. I thought death my portion, for the wages of sin is death, and this was what I found due me when I came to see what I was by nature. I looked for relief, but no relief could I find. I grew worse and worse, and it seemed that I was the greatest sinner on earth. I found the Lord was righteous and I was wrong, and my reward was death; but the gift of God is eternal life; I needed this, but could not feel that I deserved it. I can never tell how thankful I was on that morning when it pleased God for Christ's sake to pardon me, a poor sinner. "O for a thousand tongues to sing my dear Redeemer's praise."

You must pardon me for thus writing, for I love the truth, and feel like telling how I prize the SIGNS OF THE TIMES. I am surrounded by self-will worshipers, who say, You can if you will, and it all depends upon you whether the Lord will save you or not. Our God is trying to get you to come to Christ, and you will not come. This is what I am in the midst of; this is the kind of gods the preachers hold forth here. They do not preach that God who works all things after the counsel of his own will, who speaks and it is done, who commands and it stands fast. When Jesus called his disciples they did not hesitate whether they would follow him or not, they straightway left their callings and followed him; when he called them they came. When he calls there comes a power with the call that cannot be withstood. Peter said, "What was I, that I could withstand God?" If a man says that God sent him to do a certain thing, and he does not do that thing, it is evident that God did not send him, for, as it is written, God speaks and it is done. When God spake to Noah to build the ark, it was done. When God told Abraham that Sarah should bare a son in her old age, it was fulfilled. How is it, is God weak as is man, that he should speak and it not be done? One of two things is true, either God has changed, or else men are mistaken, and the Bible says, God changes not. Thanks be to God, there are yet a few who agree with the Bible, that our God changes not. He is the same yesterday, and to-day, and to-morrow. Men tell sinners that they will wait until it is too late, and that if they wait for God to save them they will die in their sins, but they do not know that they have waited too long already before putting their machinery in operation for the saving of sinners. He "hath saved us, and called us with an holy calling,

not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." This must have been before any preacher was there, therefore such ones are too late. Wisdom hath builded her house, she hath killed her sacrifice and hath furnished her table, but the great wonder with me is whether I am in that building of wisdom. If it be so, I wonder why. O is it possible that Jesus left the glory which he had with the Father before the world began, to come down from heaven to bleed and die for such a sinner as I?

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

Your unworthy servant, in hope of eternal life,

S. H. BURNETT.

SEAFORD, Del., July 9, 1909.

ELDER F. A. CHICK—DEAR FRIEND:—As it has been quite a while since we had any correspondence, I am led to again break the silence. I have been very sick of late; the doctor at first entertained but little hope of my recovery, but, as the Lord would have it, I am up again, though not fully well. It was indeed the sweetest comfort to me in my sickness to know that my times are in His hand, and that underneath me were the everlasting arms, and that though my flesh and my heart should fail, God is the strength of my heart, and my portion forever. I know that it is all of grace, wondrous grace, abounding to the chief of sinners. I read your excellent paper with much interest, and it was surely a comfort to me. I hope to be able to subscribe later on, but as I have been at so much expense because of sickness I will have to defer it awhile. I read every copy of the SIGNS through the kindness of my friend Mr. Messick. I went last Sunday to hear Elder Francis,

and he preached a good sermon. I see in reading the SIGNS that a great deal is said about "absolute predestination of all things" by some writers. There seems to be an unsettled condition of mind with regard to this among many Baptists of whom I read, sometimes causing controversies, and even divisions. Of this I am sorry, for I love the Old School Baptists; they seem to stand so far from the world, and so near to the blessed gospel.

Some time, at your leisure, I would be pleased if you would write an editorial upon the difference between "absolute predestination" and "fatalism." I am, I hope, truly sincere in asking an explanation, or understanding, of just what is meant by "absolute predestination of all things." I do not want to so understand it as that it would make God the author of all the crimes and wickedness of men, as some of the Methodists say the Baptists teach. I ask this of you in all humility of mind, I trust.

Your sermon at Broad Creek on Sunday afternoon has come to me many times, with much sweetness. All your preaching upon that occasion was edifying and comforting to me, and I ponder it over and over again. I thought long ere this to have visited you, but sickness has prevented. Mr. Messick and I were looking forward with bright anticipations to meeting you and others at Smith's Mills last spring, but the heavy rainfall hindered. I read your editorials, and your daughter's letters, with the deepest interest, and while I am not a member of the Old School Baptist Church, I hope I am, through rich and reigning grace, a member of His spiritual church.

I will close by wishing you success from the Lord in your work. It is a work of faith and labor of love.

Your friend,

WM. J. TINDALL.

(See editorial reply on next page.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1909.

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.***PREDESTINATION—FATALISM.**

WE are glad to reply, as best we can, to the request of our long time friend, and this especially, because we feel well assured that these things are matters of deep interest to him. They can but be of the highest interest to every one who fears God, and who, therefore, desires to know the things of God. There is not a principle of the doctrine of God revealed in the word that has not been assailed by human reason over and over again. Especially has this been true of the doctrine of the predestination of God. One part of that predestination has fallen under the condemnation of natural men, and has caused perplexity even to spiritual minds, perhaps more than any other truth connected with it, viz., the election of grace. Election is simply the predestination of God in choosing individuals of the race of fallen men, from out the great mass of them, to salvation. Election is but one part of predestination. Predestination covers all things, as well as this one thing of election and salvation. The truth of predestination, whether we apply it to election or to all other things, can only be known by Bible testimony. Keen human reasoning may in-

deed conclude that these principles of doctrine are true or not true, according to the things which weigh most in the minds of those who reason about them, and human reason, after all, can settle nothing definitely regarding any divine truth; no man by searching can find out God. There have never been in the world men of higher intellectual powers, or who were more capable of keen analysis of causes and effects, than were the ancient philosophers, whose names are so celebrated among men, and yet after all their reasonings they could do no more than arrive at probabilities or possibilities. They could settle nothing upon authority, but in the Bible we have the word of God, who speaks and who cannot lie. It is to the Bible, therefore, that we must come, and to it we ought to come, as to an infallible word, prepared to accept what it declares about anything, without question. The only thing to be settled is, then, What does the Bible teach regarding any question that may arise? This cannot be insisted upon too strongly. All our thoughts, all our feelings, all our reasonings, must be tested by the letter of the word of God; our thoughts, feelings, experiences, reasonings and conclusions must be brought to the law and to the testimony, and if they speak not according to that word, it is because there is no light in them. Do the Scriptures, then, teach the doctrine of the predestination of all things? This is the one question. If they do, that is the end of all controversy with every humble-hearted follower of Christ. If they do teach this doctrine, then we know that all objections arising in our minds are vain and foolish, and if there be any dislike to the doctrine of the Bible in our hearts, we are replying against God in all we say about it. If the writers of the Bible were

uninspired men, and only wrote their conclusions and inferences, then indeed we may question what they say, for they were but fallible men, as we are; but if they spake as they were moved by the Holy Ghost, then if we question their writings we are replying against God indeed. It has been our desire from youth to come to the reading of the Bible with simple belief that every word in it is as God would have it, and that all of it is true, and to be accepted without question. We have indeed felt sure that we did not comprehend it as we would like to, and much of it seems still dark to our mind. We mean that there are many figures of speech used, many allusions to thoughts and customs of that ancient time, that we do not understand, and the fullness of the doctrine taught there we have but begun to enter into. Grace, love, faith and hope are words that are continually growing in meaning with us, yet they mean just what they did to us at first, only more full and rich. Grace is grace, faith is faith, and hope is hope, though they embrace infinitely more than we knew at the first of our knowledge of them. So predestination and election grow in fullness of meaning as we go on from day to day, but they are still the same truths.

Our friend has called up several things in his interesting letter; three things we will call special attention to. First, he refers to what are called "permissive decrees." As near as we can understand the brethren who insist upon the use of that form of expression regarding what is evil or sinful, they feel that it relieves the Almighty of the odium of being the author of sin, while predestination, unqualified by that word "permissive," would involve the thought that he is the author of sin. We do not know of any

one who believes in the predestination of all things that come to pass, who would not start back with abhorrence from the thought that they are not themselves justly accountable for their own transgressions. But it has appeared to us that the thought of "permissive decrees" involves just as much as does predestination, unqualified by this word. Our God is not the author of sin, as we view the matter, in either case. But, if to predestinate a thing is to include the thought of being author of it, or if it involves the thought of freeing man from responsibility for his sin, or the thought that our God is alone responsible for it, which we do deny, then "permissive predestination" would also just as surely involve all these conclusions; so nothing is gained by the word "permissive" in that direction. For instance, suppose one sees a man who is careless, or blind, walking toward a precipice, and who knows that that man if left to himself will surely fall over it and perish, and simply suffers or permits him to go on to his doom, but without setting his feet in that way, or pushing him over the brink, would not all men with one voice say that he who saw this and did not put forth his hand to hinder this fatal result, was almost equally as guilty of that man's fall and death as though he had deliberately pushed him over? If then predestination of all things does involve the thought of pushing the man over the brink, as it is contended would be the case, on the other hand, to say that God knew that man would certainly do the wickedness he does unless hindered, and yet that he did not put forth his hand to hinder that fall, would also involve the same horrible conclusion. We cannot think that anything is gained by brethren who use the word "permissive" in

the direction that they mean it to apply. The word "suffer," or "permit," is indeed used in the Bible, but it is used far oftener with regard to the predestination of good things than it is of evil things. Indeed, very often the word "suffer," in the sense of permit, is used without reference to the doctrine of predestination at all, and sometimes it is used in the sense of not giving a thing to be done that some man or men desired to do; that is, our God, it is said, did not "suffer" it to be done. He did not "suffer" it to be done, because it was not his purpose that it should be done, but rather the opposite. Man's purposes ran counter to God's purposes in such cases, and God's will was done rather than the will of man. But we will say no more with regard to permissive decrees.

Our friend asks the difference between predestination and fatalism. One difference is, that fatalism recognizes no God at all, but simply "blind fate," as we say. Webster in his unabridged dictionary defines fatalism in this way: "A fixed, unalterable course of things, independent of God or any controlling cause; an invincible necessity, existing in things themselves." It was, he says, a doctrine of the ancient Stoics. In fatalism there is no personal God, and, therefore, there can be no use in prayer, and there can be no praise nor thanksgiving for blessings; there can be no communication of strength in time of trial and weakness, and there can be no reproof for wrongdoing; indeed, there can be no sin, except as that word may be employed to fit unwise courses by men. But fatalism would destroy all thought of wisdom, or unwisdom in men, since all is fixed in and of itself. Fatalism leaves the world in cold, black despair; it destroys all care of self, all thought of striving for the

future; it locks men up in the regions of darkness forever. Predestination, on the other hand, first of all, acknowledges a personal God, who rules in wisdom and power in all the universe, and over all things, from the greatest to the most minute in the universe; it acknowledges a God that is everywhere present at all times, and to all eternity; it confesses a God who does not wind up the machinery of the universe and then withdraw himself to let it run on unnoticed and unguided by his hand, but who moves on instant by instant all affairs and all worlds and beings. It is said of Sir William Herschell, one of the greatest astronomers of the world, that he said, after a long life spent in research into the heavens, that all his researches had only brought him to this conclusion, viz., that all the movements of the planets in space are but God working. Predestination teaches that God so rules in the army of heaven above, and among the inhabitants of the earth, that his will is done in them all. In the predestination of God there is room for prayer and for praise, and in it all the promises are secure and all the hopes of all his children shall find their fulfillment. In his predestination is to be found the present safety of all who love God, and their final salvation is secure because of it. If one event or one mote that floats in the sunbeam in all this universe be left to its own will, or lack of will, rather, where is our security that some day we shall not fall in with that event or that mote and find in it our destruction? What believer could rest satisfied without believing that all things are so ordered that they work for good to them that love God? This is predestination in opposition to fatalism. The one is a dead, blind necessity, having no infinite mind

controlling it, the other is the infinite and holy God ruling and appointing all our steps.

But what does the Bible say about the predestination of evil and about the accountability of man for the evil that he does? We desire to bring up here familiar instances from the Scriptures. These instances cover in themselves the whole ground of God's predestination and man's accountability. Some men bring up all manner of horrible wickedness wrought by the wicked hands of men, and say it is impossible to believe that these things are included in the predestination of God. Well, no more horrible wickedness was ever wrought than some things of which we will briefly speak, as recorded in the Bible, and yet concerning these things the predestination of God is asserted by the side of the accountability, or the wickedness of man in doing these things. God predestinated to save much people alive from the seven years' famine, and to that end decreed that Joseph should be sold by his unnatural brothers as a slave. Nothing more fearfully displays the wickedness of the human heart than this act of the brothers of Joseph, yet our God purposed that it should be done to save much people alive. They meant it for evil, but God meant the same thing for good. Here is the predestination of God, and man's accountability, both involved in the same deed of wickedness. So men who crucified the Savior meant it for evil, but this also God meant for good, to save much people alive forever. This was determined of God, and yet men did it with wicked hands. Man's wickedness in doing a wicked thing is, then, not inconsistent with God's decree of that thing. So, likewise, God raised up Pharaoh, both to live on earth, and also to the throne of Egypt, for the very purpose that he might show forth in him his purpose and power, yet he found fault with

Pharaoh, as the word of God declares. (See Romans ix.) The very thing that Pharaoh did, and for which God found fault with him, was before appointed of God, as Paul declares. Now the things which are true of these three instances, are all that any one we ever knew has ever claimed for anything that is embraced in the predestination of God. Concerning all wickedness, as well as concerning these three things, all we say is, that God predestinated it, and yet men did that wickedness with wicked intent and with wicked hands. All objections against the predestination of any wickedness whatever, lies with equal weight against these three wicked things, which we know from the word were predestinated. Argument that denies any wicked thing as having been predestinated would also deny that the wickedness of men in these three instances was predestinated, and to deny this is to deny the Bible.

We will just add that the foreknowledge of God has as many difficulties lying against it as does his predestination. If anything be foreknown, that thing must take place evidently, else foreknowledge is not foreknowledge. If it be said of anything that it must be, that it cannot be hindered, whether it be the predestination of God that fixes it and makes it sure, or anything else, it follows that it cannot be hindered. Foreknowledge, then, would destroy the accountability of man just as certainly as would predestination. But neither destroys it. Will brethren who refuse to accept the doctrine of predestination also deny the doctrine of the foreknowledge of God? If one destroys the accountability of man so does the other. But again we repeat that neither destroys that accountability; or, in other words, takes away the wickedness of man in doing the evil things. May God bless his word, and bless us all with a ready heart to receive it, and rest upon it.

OBITUARY NOTICES.

Mrs. Christina Campbell died July 5th, 1909, at the home of her son-in-law and daughter, Mr. and Mrs. A. McGugan, in Lobo, Ontario. She was born Jan. 7th, 1821, in Ardrishaig, Scotland, the daughter of Dugald and Christina Smith. She came to Canada with her parents in August, 1833, and settled in Caradoc. In March, 1840, she married John Campbell, who died in June, 1882. Ten children were born to them, of whom nine, five sons and four daughters, survive her, all of Canada except one son, of Bellingham, Wash. Her entire married life was spent in Caradoc, where surrounded by her family she executed faithfully the duties of motherhood. She was very mild and gentle in disposition, and bore the crosses and conflicts of life with much fortitude. She never made a public profession of religion, but firmly believed in God and that salvation is of grace through Christ. She followed after the Old School Baptists many years, having their confidence and fellowship. In April, 1901, she suffered a stroke of paralysis, and while she recovered in a measure, there was a gradual decline until the end came. Her daughters faithfully and tenderly ministered to her during her long illness, and feel, as well as the sons, that their loss is very great. Age and infirmities may come, yet mother is mother; yes, the very name seems sacred.

The writer conducted the funeral service, which was largely attended, July 8th, and with such ability as the Lord gave, tried to tell of the victory of sinners over death and the grave through Christ Jesus our Lord, using as a text 1 Cor. xv. 55-57, after which the remains were interred in the family burying-ground in Caradoc.

May comfort be ministered to the family by Him who is able to give, not as the world giveth.

ALSO,

Myron Ford, son of brother and sister Louis B. Ford, of Melrose Highlands, Mass., died July 10th, 1909, aged 12 years. Ten days before his death he injured his foot, but the injury was apparently so slight that it was not thought necessary to call in a physician. The wound was dressed at home and nothing more thought of it so far as danger was concerned, as he continued as usual with his play and sports, never complaining. Wednesday afternoon, July 7th, he drove over to Woburn, a distance of eight miles, and back. In the evening his face seemed somewhat flushed and his eyes red; he said his neck was stiff and that he could not swallow freely. His father questioned him, and learned that he had slept in a draft the night before, and thought he had taken cold. Thursday morning he was much worse, his neck was rigid and somewhat drawn. A physician was at once called, and he called in a specialist in consultation, but lockjaw had developed

and the dear child was beyond the help of man. He continued to grow worse until death relieved him of his sufferings. Myron was an unusually bright boy in books and music; indeed, he was all that his parents could wish, and they feel that their affliction is great, as he was their only child, but the Lord is with them, in that they are made to know the power of his grace, which is sufficient for all who trust in him. Myron had many friends among the older classes as well as among the children; many of all ages attended the funeral service, which was conducted by the writer, using as a text Psalms xli. 1, 2. The interment took place in Melrose Cemetery. Brother and sister Ford have the sympathy of all who know them. May they be enabled to kiss the rod, saying, "Thy will be done." K.

Margery Elizabeth Vail died Thursday morning, June 17th, 1909, of exhaustion, caused by excessive coughing from a violent bronchial attack, aged 92 years. Mother had suffered for eighteen or twenty years with chronic bronchitis, and it often became acute, causing her painful illness. She had spent the greater part of the last two years of her life with us; previous to that her home had been at Waverly, N. Y., for about thirty-eight years, and for forty years she had been identified with the Old School Baptists as a consistent, faithful member. Father died nearly eighteen years ago; he also was a Baptist, and their home was a resting-place for their brethren; they entertained a great many while they lived in Waverly, and enjoyed the fellowship of the saints; some now living will remember their home. Mother was very tired the last few years, and wished for release from fleshly bondage. Several years ago, when she was very ill, I was sitting beside her bed when she repeated the words: "Tired, so tired of drifting adown the dark stream of life; tired, so tired of breasting the billows of sin and strife." Not long since, while she was yet able to be about the house, she exclaimed, "Although I dread death's chilling tide, yet still I sigh for home." Another time she repeated these lines of a poem: "I am going, surely going, but my hope in God is strong," &c. Mother was very fond of poetry, and especially loved hymn No. 15 (Beebe's collection). She was conscientious, and had done what she could as wife and mother and as a child of God. She was an eager listener to experimental things, and well knew the plague of her own heart.

Brother McConnell spoke in prayer and made some excellent remarks upon the life in Christ and dying to sin, at our home on the evening of June 17th, and on the following day her remains were taken to the home of my sister, Mrs. Elisabeth Corby, Waverly, N. Y., from which place she was buried on Saturday, the nineteenth, in the family plot. Four of us are left to feel the loss of a good mother: Elder D. M.

Vail, Mrs. E. Corby, Mrs. Emma Butler, of Buffalo, N. Y., and myself, two sons having died many years ago, the eldest and youngest sons of our parents. I am glad that I could care for mother at the last, and that she has passed death's chilling tide and is safe at home. Those who have passed through a similar loss as ourselves in this bereavement know how great is the heartache.

WATIE A. BEARD.

Mrs. Elizabeth Cabbage died at her son's home, near Willow Grove, Del., June 15th, 1909, aged 76 years and 8 months, lacking 2 days. Mother was born near Cow Marsh Church, October 17th, 1832, and lived near that church about all her life. She was married to William Cabbage, Dec. 22nd, 1853, to which union were born five children, four of whom survive her: Mrs. Sarah A. Cook and William T. Cabbage, of Philadelphia, James F. Cabbage, of Willow Grove, and Willard S. Cabbage, of Viola, Del. Mother was baptized by Elder E. Rittenhouse in 1895, in the fellowship of Cow Marsh Church, in which fellowship she remained the rest of her life. She came to my home from brother Willard's May 4th, and was taken ill almost immediately, and suffered greatly the last few months of her life. Sister Sallie came to her and did all that loving hands could do, remaining at her side until the end. Her prayer was that the good Lord would have mercy on her and take her to himself, yet seemed unable to understand how he could have mercy on such a sinner as she felt herself to be. She often quoted a part of what is called the Lord's prayer: "Forgive us our debts, as we forgive our debtors," and also, "Blessed are the dead which die in the Lord," from which Elder B. F. Coulter spoke very comfortingly to the family at the funeral. She leaves four children, six grandchildren, two great-grandchildren, two sisters and a host of relatives and friends, together with the church, to mourn their loss, but not as those without hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

JAMES F. CUBBAGE.

My mother, **Ella Beebe McColl**, passed from this life to her eternal rest on the morning of July 2nd, 1909, at her home in Winnipeg, Manitoba. While she had been suffering for a long time, her last illness lasted only a few days; she gradually sank into unconsciousness, from which she never rallied. She was a daughter of the late Elder Wm. L. Beebe, being born in Covington, Ga., Dec. 6th, 1854. September 9th, 1879, she was married at Middletown, N. Y., to my father, Ebenezer McColl, who preceded her to rest by nearly seven years. She leaves two sons and six daughters, all living at Winnipeg. Mother and father were together received into the membership of

the church at Middletown, N. Y., in January, 1884, and baptized there by the late Elder Wm. L. Beebe. She was a firm believer in the truth, resting entirely on the finished work of our blessed Savior, and felt herself to be little and unworthy. For the past thirty years she had been, except for a few short visits east, far separated from her brethren in the church, living almost as a stranger here, except for her own family. To us all she was more as a sister than a mother; she never considered herself in anything.

Her remains were laid to rest beside my father in the burying-ground at Brocks Creek, near Eagle, Ontario.

GILBERT B. McCOLL.

Mrs. M. Alice Godfrey was born Nov. 9th, 1877, and died at her home near Snow Hill, Md., May 1st, 1909, making her stay on earth a little less than 32 years. She was married a little more than six years ago to James C. Godfrey, who, heartbroken, is left with one little boy of five years. She was the daughter of the late Quinton Holloway. Her mother, Mrs. B. B. Hastings, one brother, G. T. Holloway, one sister, the writer, and a number of friends, are left to mourn, though not as those without hope, for while she could not be induced to speak freely of her own personal experience, her conversation, her daily walk, her deep love for the assembling of the saints, showed more plainly than words that she had been with Jesus and learned of him. I never knew any one who had less use for the works of men, and she never wavered in her firm belief that all things are in the hands of the Lord, and what he does is right. She had been frail for several years, suffering with heart trouble, which, following a severe attack of "la grippe," was the immediate cause of her death.

Her funeral, conducted by Elder T. M. Poulson, was held in the Old School Baptist meetinghouse at Snow Hill the following day, after which her body was laid away in the churchyard by the side of an infant daughter.

(MRS.) H. W. PERDUE.

SNOW HILL, Md., July 14, 1909.

M E E T I N G S .

A MEETING has been appointed to be held on Saturday afternoon, July 31st, and all day Sunday, August 1st, at the Otego Old School Baptist Church, Otego, N. Y. Trains from Albany arrive at 10:41 a. m. and 1 o'clock p. m. Saturday, and from Binghamton at 11:30 a. m. and 4 p. m. On Sunday trains from either place reach here at 11:30 a. m. We hope all those who can will visit us at the time given.

S. C. F. GUERNSEY, Church Clerk.

THE Old School Baptist Church at Brookdale, Pa., has appointed a two days meeting for Tuesday and

Wednesday, August 3rd and 4th, 1909. All lovers of the truth are cordially invited and will be well entertained. Come to Conklin station, on the Delaware and Lackawanna R. R., which is three miles from Brookdale. Trains leaving Binghamton 5:30 p. m. Monday and 5:50 a. m. Tuesday will be met. Write to Mr. Wm. M. Hart, Halstead, Pa., R. F. D., who will arrange to meet and convey friends to place of meeting.

D. M. VAIL.

THE Lord willing, the seventieth annual session of the Des Moines River Association of Regular Predestinarian Baptists will convene with Des Moines River Church, near Eldon, Iowa, August 14th, 15th and 16th, 1909. A cordial invitation is extended to all, and especially the ministering brethren of our faith and order. Eldon is on the Kansas City line of Rock Island system, also C., M. & St. P. R. R. Trains will be met Friday and Saturday mornings.

I. J. YOHE, Moderator.

J. L. THURSTON, Clerk.

THE Old School Baptist Church at Cammal, Pa., has appointed a two days meeting for August 21st and 22nd, 1909. Cammal is a station on line of New York Central R. R., seventy-five miles from Corning, N. Y., and forty miles from Williamsport, Pa. Place of meeting is five minutes walk from station. Brother Samuel Moffat lives three rods from station. All who love the truth are invited to be with us.

D. M. VAIL.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting for August 28th and 29th, 1909. All who love the doctrine of grace are cordially invited. Ingleside is five miles from Atlanta, N. Y., station on the D., L. & W. and Erie railroads. Trains will be met on both roads Friday, 27th. Write to George Weld, Prattsburg, N. Y., R. F. D., or Harvey Graves, same place.

D. M. VAIL.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to be held, the Lord willing, on Saturday and Sunday, August 28th and 29th, 1909. Trains will be met at Roxbury on Friday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Mt. Pleasant Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Cane Run Church, at Turners Station, Henry Co., Ky., beginning on Friday before the first Sunday in September, 1909, and continuing three days (Sept. 3rd, 4th and 5th). Those coming from the north and east will leave Cincinnati, Ohio, about

2:30 p. m. on Thursday, and 7:30 a. m. on Friday, over the L. & N. Railroad for Turners Station. Those coming from the south and west will leave Louisville about 5 p. m. on Thursday and 7:30 a. m. on Friday, over the L. & N. Railroad for Turners Station, where all will be met and cared for. A cordial invitation is extended to all lovers of the truth, and especially to ministering brethren of our faith and order, in good standing, to meet with us.

G. R. TURNER, Church Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, on Friday before the first Sunday in September, 1909, at 10 o'clock a. m., at the residence of brother John McFadden, six miles west of Table Grove, Fulton Co., Ill. Those coming by rail will be met at Table Grove on Thursday before and early Friday morning. All lovers of the truth are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Pocatalico Primitive Baptist Association is appointed to be held with the Good Hope Church, in Kanawha County, W. Va., commencing on Friday before the third Sunday in September, 1909, and continuing three days. Those coming from the west, over the K. & M. R. R., will be met at Raymond City, W. Va., Thursday evening. Those from the east, over the C. & O. and C. & S., will be met at Charleston, W. Va., Thursday until 3 o'clock in the evening. Those coming from the southwest, over the C. & O., should come to St. Albans, cross the river to Sattes depot and there take the west bound train on K. & M. for Raymond City, to meet conveyance Thursday evening. A cordial invitation is extended to all of like precious faith to meet with us.

This done by order of the Good Hope Church, at her May meeting.

J. W. McCLANAHAN, Moderator.

G. P. HIGGINBOTHAM, Clerk.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THERE are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL,

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2:30 P. M.

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at 10:30 o'clock.**

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Meetings the fourth Sunday in each month, at 10:30
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H. SEWARD, Clerk.

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book. For forty years it has been upon my mind to
publish these poems and the experience of my broth-
er, 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 ex-
pressions I have already received assure me that it is
so. Elder P. D. Gold writes: “I have read the
poems and experience of your brother with much
pleasure. How wonderful was the view of divine
things given to him. Surely to be absent from the
body and present with the Lord is far better.” Elder
S. Hassell says: “I shall have a commendatory edi-
torial notice in April. I hope you may dispose of
several thousands for the comfort of the Lord’s scat-
tered 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 book is fifty cents.
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., AUGUST 15, 1909. NO. 16.

CORRESPONDENCE.

HELENA, Okla., Dec. 28, 1908.

BRETHREN EDITORS:—My mind has been exercised in regard to the charge made against the Old School Baptists by all classes and grades of Arminians, that they are the antimission Baptists. They design this to mean a name of reproach, and by this reproachful name to claim the church has no standing among the religious princes of earth. It is gratifying to know that their wrath in this respect, as well as in many other instances, gives praise to the mighty God of Jacob. They themselves draw the line that distinguishes (as far as observation is concerned) God's people from the men-made institutions. As far as the commandments of men are concerned they (the Old School Baptists) are antimissionary. They do not want any standing or favor religiously with any other people, because they claim (having submitted proofs to establish their claim) to be the followers of the Lamb of God. Of them it is written: “These are they which follow the Lamb whithersoever he goeth.” They have no desire to be in favor with the great throng that have imbibed pro-

fusely of the wine of Babylon's fornication, which in sentiment plainly says to all who become intoxicated with it: Ye are as gods. Those who have been “sanctified by God the Father” desire to be isolated, separate, distinct from those who do not worship God in spirit, who do not rejoice in Christ Jesus, but who have all confidence in the flesh. Yes, they have so much confidence in their flesh, and in the flesh of their learned leaders, that they claim to be able through their missionaries to gain many souls for the kingdom of heaven. They are absolutely opposed to the scriptural way of waiting for the Lord to endue with power and open the way. As far as it relates to the heathen in knowing of God's judgments, or decisions, they must also abide the Lord's own time, for “the isles shall wait for his law.” But those who wear the garments of Babylon are not for waiting for the manifestation from on high, nor for letting the isles wait any longer, but must go at it right away, or else some will die before the gospel reaches them, and they be lost forever. I have thought of Philip; it is plainly taught that his natural mind did not suggest that he “Arise, and go

toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert;" the angel of the Lord directed. Neither is it recorded what the Lord wanted him to do in that desert place. It is presumed from the reading in this eighth chapter of Acts that at the place where Philip joined the Ethiopian in his chariot it was a desert, destitute of water. They journeyed on together, Philip and the eunuch, as they talked about the great sacrifice that was made for sinners. Philip began the sermon unto the eunuch by using for his text the words of Isaiah (liii. 7, 8.) How long that discourse lasted we have no account, but judging his way of preaching from that of other servants of the Lord, we suppose that he rehearsed a great deal of Scripture, showing that all the prophets testified that Christ must come to redeem his people from under the curse of the law, and that he did come as it was before declared, and that now the kingdom of heaven is preached through his name. There is no doubt in my mind but that Philip spoke of Jesus' birth and life-work on earth. Very prominent among these things, as touching the things for his followers to observe, was the ordinance of baptism, giving, too, the reason why believers ought to observe it: from the fact that Jesus himself submitted to the ordinance at the hand of John the Baptist. As they traveled in the chariot, Philip preaching, they no doubt had passed through the desert. For, "they came unto a certain water." Perhaps the eunuch had been looking for a stream of water, but it is not probable that Philip had any anxiety about water, or wanting to baptize the eunuch, up to this time, for at the sight of water the eunuch was the first to speak: "See, here is water: what doth hinder me to be bap-

tized?" Now, Philip's demeanor does not seem to correspond with that of the modern missionary; there is no insistence or coaxing on his part; but if the eunuch believed with all his heart, then he had the privilege and right to be baptized. Though some people to-day may use the exact words of the eunuch in his answer to Philip, this will not entitle them to the right to be baptized: "And he answered and said, I believe that Jesus Christ is the Son of God." Providence designed that Philip should not travel any farther with the Ethiopian: "And he commanded the chariot to stand still." This was done that Philip might finish the work that the Lord had sent him to do. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." If in any sense we look upon this work of Philip as missionary work, in order to prove that the modern theory of the missionaries is right, we shall fail for lack of proof. We know that this journey and its results were not conceived in the mind of Philip; it was inspired by the Lord himself, and all the natural things used that were necessary to accomplish God's decree. If men want it that way, they may say that Philip was a sent missionary to a heathen.

Now let us look at Peter's mission to a heathen. Is there any account that the brethren sent him to the heathen? None. Did he resolve in his mind to go to the Gentiles? There is no evidence that he did, but rather to the contrary, because he was loth to obey the Lord, when in a vision he was shown God's cleansing power. We notice that Peter reluctantly

accepted the idea that the Gentiles should be heirs with the Jews in the grace of the Lord Jesus. After Peter had met Cornelius and saw the power of God displayed, in that the Holy Ghost was also given unto the Gentiles, he was healed of his unbelief, saying: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts x. 34. Nowhere is it recorded that Peter took praise to himself for converting the Gentiles, or causing them to believe on Jesus, but we would be led to infer that Peter was opposed to having the Gentiles, or heathens, believe in the gospel, from his reference to his experience when brought into the presence of Cornelius. "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"—Acts xi. 17. So, brethren, if it be God's will to save some out of every nation, kindred, tongue and people on the face of the earth, what are we that we can withstand God's will?

Beware of the false doctrine of the Pharisees and Sadducees. (Matt. xvi.) It is hypocrisy. (Luke xii.) Woe unto ye Pharisees, for ye pass over judgment and the love of God. Woe unto you, Pharisees! for ye love high seats, and popular greetings in public places. "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."—Luke xi. "Beware," in this connection, is certainly imperative, a positive command. "Woe unto you, scribes and Pharisees, hypocrites!" This language occurs seven times in Matthew xxiii., as a curse pronounced against false teachers and hypocrites. Is it any

wonder that Jesus commands his disciples to keep aloof from false doctrine? "Beware!" How very important it was in that early day to note the difference between the true and the false. Shall that same rule last through the gospel day? Surely it will. Spiritually happy are those who are enabled by God's grace to follow this rule; to hold fast to that which is good and eschew that which is evil. I think that it is the most important of all things in our deportment among the children of men to show to the world of mankind that we cannot bid Godspeed to false teachers, either in their theory or practice of their religion. We, who are constrained by the love of God to search the Scriptures diligently for proof of the doctrine of the salvation of sinners by the grace of the Lord Jesus, cannot receive the testimony of men which teaches that God gives spiritual gifts unto the children of men in exchange for their works of the flesh. We cannot take such into our fellowship, neither dare we attempt to do so without openly violating the express command of Jesus. If we cannot fellowship their doctrine, how shall we walk together or mingle in worship? My heart has been made sad when I have seen brethren, and especially ministers, recognize Arminian preachers as the servants of Jesus. I have seen some who had standing among Old School Baptists, give such men the hand of fellowship, and divide the public religious service with them. The word of Jesus to "beware" of such and their doctrine, certainly did not weigh heavily upon their conscience, neither did they take heed to the exhortations of the apostles, to be separate, and to keep themselves unspotted from the world, and to save themselves from "this untoward generation."—2 Cor. vi. 17;

James i. 27; Acts ii. 40. I have also been saddened, and my confidence in brethren shaken, when I have seen and known of them giving way to false teachers at the time of a death in their family, by employing a learned "clergyman" to pray and preach at the funeral of a member, and especially is this revolting to my spiritual mind, if indeed I have a spiritual mind, when I have knowledge that the deceased was a member of the Old School Baptist Church. I have remonstrated with brethren in regard to this matter, and often said: A preacher that is good enough to preach a funeral for me is good enough to preach for me at any other time. I have passed through sore trials of bereavement, but I have never felt that any religious service performed by enemies of the truth as it is in Jesus would be of any comfort, but, on the other hand, it has seemed that it would rather increase my sorrow. The Arminian boast that has been going the rounds for the last fifty years, that they will be able to preach the funeral of the last Predestinarian Baptist, has been accomplished in some localities to my personal knowledge. Even in some places where there were small bodies of the old order of Baptists, popular opinion had gained such a hold of them that some felt honored to have a popular "D. D.," officiate at a funeral of a friend. I feel that my brethren who desire to walk worthy of the holy vocation wherewith their Lord and Master has called them, must agree with me that it is very inconsistent for the oldest order of Baptists to yield their right as successors of the primitive disciples, in bidding Godspeed to their enemies, by mingling in worship with them, even if it be on a funeral occasion. We are to beware of false doctrine, and of those who advocate it. We

are to "touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men."—Col. ii. We are to prove all things, and hold fast that which is good. Has not our experience proven all things in the Arminian ranks to be failures, because the sovereign God has no place there? Has not our experience taught us the truth of the Scriptures and the power of God's grace? Do we feel to reject the teaching of the Scriptures and the power of reigning grace? As we have dared to name the name of the Lord Jesus, let us depart from iniquity, by rejecting false doctrine and false teachers. "They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."—1 John iv. 5, 6. I have frequently said in the way of preaching, and I still think my view correct, that the greatest sin charged against the human family is that of idolatry. Idolatry is to set up a false god, and in doing this the God of the whole earth is rejected. The first commandment in the law of Moses forbids idolatry, and Jesus says that it is the greatest commandment: "Thou shalt have no other gods before me."—Exodus xx. 3; Deut. v. 7. We are not appealing to the law of Moses for a rule of life, but Jesus was not mistaken when he said that upon the first two commandments hang all the law and the prophets. God's people are not above temptation, and they are liable to be tempted by the beautiful appearance of a false god, and especially so if it appears to be harmless, gentle, innocent and "lamb-like," and if they be cautioned about a little departure from the "right

way," will retort by saying, "Do not be so particular." The apostle John was not forgetful of the deceitfulness of sin, nor of the foolish ways that were open to his "little children," and as a farewell the last words of his first letter carry a whole volume of instruction to the household of faith: "Little children, keep yourselves from idols. Amen."—1 John v. 21.

In hope of immortality,

J. F. BEEMAN.

FRAGMENTS.

IT requires a great deal of daily dying to make a vital preacher, and fully as much of daily death-struggles to make a good hearer. If one is left much to himself, to his own natural imaginations and to the seductive influences of this world, and also if he is given to have rest and quietude of mind for a long time, his preaching will lose much of that quality which an exercised soul needs from day to day. But when sorely tried, emptied from vessel to vessel, daily beset with fearful temptations and oppressed by the corruptions of this vile nature, the soul of the preacher will be constantly seeking heavenly help, and will be constantly receiving new insights into the wonders of grace, new views of the glorious excellency of Jesus' name, and will have new and living experiences of the power of the gospel to preach. In that way every old text becomes new, and full of new life, and the preacher who has feared he was becoming tiresome, and dealing in subjects that are threadbare, now goes to the pulpit with quickened steps, feeling the stirrings of a special message in his soul, and gladly hasting to tell the good news of salvation to those waiting and longing to hear it. And while the Lord by his Spirit has been preparing the minister by fiery trials and great tribulations

to preach, he has at the same time been dealing in apparent severity with some of his people, running the plowshare of sorrow and affliction through their hearts, breaking up the hard soil, filling them with shame and self-reproach, and making them meek and penitent and tender, and very much alone. Now the preacher sees almost a new congregation before him of anxious, waiting hearers, who respond in their hearts and faces to the preaching of the word. The seed falls in good, well-broken ground, and all are ready to say, both preacher and hearers, The Lord has been good to us to-day. We have had a season of refreshing from the presence of the Lord.

SUPPOSE two come to the church. One says, I wish to be baptized, and to unite with the church. I believe the Lord has given me a hope, and I have been told, and believe, that he has left the matter of obedience with me, and that it is to be according to the exercise of my own will whether I obey or not. I have decided to obey, as I believe it is my duty to unite with the church. This one might be received, if the church saw in what else was said a clear experience of grace, but there would be a feeling of anxiety on the part of the church, and of fear that the brother would sooner or later have some lesson given him, like that of Peter, enough to teach him that his will cannot be depended upon, but that his dependence can be only in the will of the dear Savior. The other says, I am not worthy, but I would be glad to be baptized if the church can receive me. The Lord has been merciful to me, and has given me a hope that my sins have been forgiven for Jesus' sake. But I am afraid I cannot walk as I should, if I should be received into the church. I find that sin

is mixed with all I do, and I dare not trust in my own will nor in myself at all. If the grace of God does not hold me up and keep me I shall surely fall. I desire to put all my trust in the Lord. I can say that I love the brethren, and I count it a great blessing that I have a desire to be with them. As this brother talks the hearts of all the brethren go out to him in love and fellowship, and there is no question to ask.

“WHEN the Son of man shall sit in the throne of his glory.”—Matt. xix. 28. This, I believe, refers to the gospel dispensation. The throne is the church, the place of the Redeemer’s power. John saw the Lamb in the midst of the throne. “In the midst of the church will I sing praise unto thee.” “A glorious high throne from the beginning is the place of our sanctuary.” Jesus is seen only in the church, only in the midst of the golden candlesticks. The church has existed in a certain mystical sense from everlasting, and “Jesus Christ the same yesterday, and to-day, and for ever.” Now, in the gospel dispensation, when he builds up Zion he appears in his glory. (Psalms cii.) As the Head of the church all power in heaven and earth is given into his hands, and all that power is manifested in the church alone. Here is his throne, out of which goes forth his law, and the word of the Lord from Jerusalem. “The Lord shall send the rod of thy strength out of Zion.” Jesus reigns there in righteousness, and his princes, the apostles, rule in judgment. His power as King, and their authority as judges, are felt and acknowledged in all the true, orderly churches of the saints.

I HAVE never found satisfaction or comfort in trying to imagine how heaven

will appear. It seems to me almost presumptuous. The eternal heaven of God’s glory cannot be seen by mortal eyes, nor apprehended by the natural mind of man. It can only be seen by faith, and I do not want my imagination to interfere with my meditations upon the sacred mysteries of the eternal state of the redeemed in glory. All that this vain imagination can do is to stir up thoughts of worldly and selfish pleasures and try to intrude them into our meditations upon spiritual things, with which they cannot mingle nor have any vital part. All that we can know, while in this mortal state, of the infinite glories and unspeakable blessedness of the dwelling-place of God, where his people shall be eternally satisfied and at rest with him, is what we now know by experience. Hope tells us of the spiritual and pure desires which the Lord has given us, and the expectation he has created within us of their fulfillment. There are sacred seasons when this hope is bright within our souls, making us feel our holy relationship as sons of God. At such a time we do not want to imagine how heaven will appear. We are satisfied to wait until we see Jesus, when “we shall be like him.” Faith sees Jesus always. It is “the substance of things hoped for, the evidence of things not seen.” It deals entirely with the holy things of Jesus, and does not take hold at all of earthly things, nor acknowledge any true spiritual value in them. When faith prevails in our hearts we are lifted above earthly agony, as Stephen was, and above every form of temptation, as Jesus was in the wilderness. Faith never tries to imagine how heaven will look, but is satisfied with the glorious excellencies now experienced, and makes us satisfied to wait for Jesus’ appearing, when we shall

appear with him in glory. But the most wonderful of all these graces of the Spirit in its power to teach us of heaven, is love. There are sacred experiences of the power of love, the love of God, which can never be described. When this love is shed abroad in our hearts we cannot wish for anything except what the dear Lord is giving us. This love tells us all we want to know about heaven; indeed, it is heaven itself, for "God is love; and he that dwelleth in love dwelleth in God, and God in him." With most of the Lord's dear people such experiences are rare, but the briefest of such experiences can never be forgotten. How surely this holy and pure love felt in the heart will turn us away from all vain imaginings, from all worldly ambition and earthly glory. How absolutely it will overcome fear, and make us willing to suffer for Jesus' sake. No wonder the apostle Paul expressed in such wonderful phrase his desire for his brethren that they, "being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

JESUS by his Spirit in the prophets often said, "My sins;" "my iniquities;" but he never said, I have sinned; I have committed iniquity, for he never did sin. He knew no sin, as a man, neither was guile found in his mouth. How wonderful that one absolutely pure and holy should have felt all the weight and shame and guilt and curse of his people's sins. How could they have been so absolutely made his that he must die for them?

I cannot describe the astonishing com-

fort that has been mine in reading such an expression as that in the fortieth Psalm, that he who had been brought up from the horrible pit, his goings established, a new song put in his mouth, and who delighted to do the will of God, and had preached righteousness in the great congregation, should afterward say, "Mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me." Surely he speaks for all the poor and afflicted people of God when he closes this Psalm with these sweet words: "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God."

SILAS H. DURAND.

SOUTHAMPTON, Pa., July, 1909.

GREENCASTLE, Indiana, June 12, 1909.

DEAR ELDER CHICK:—I am sending to you my mother's experience, for the SIGNS OF THE TIMES, if you care to publish it. I have offered a word of explanation, and if you use it would you kindly preface what I have written with something of your own, that will make this clear to all the readers? Father has been gone from us ten years, and mother almost two. Both of them live in our hearts, more sacred as time goes by. I am now in the beautiful home of my sister, Mrs. William C. VanArsdel, in Greencastle, the home where mother spent her last days. It was my brother, Mr. VanArsdel, who read to her, and it was their dear little children who knelt with us as she blessed us, and prayed for God to keep her absent son ever in the hollow of his hand, and to keep all her loved ones. Your knowledge of the devoted christian life of both father and mother would, I am sure, suggest more potently to you

what should be written under such circumstances than would any suggestion of mine. May I hear from you if you use this? If not, the return of the manuscript will be kindly appreciated.

Many months have passed since one of the most beautiful influences of my life was taken from me. The task of writing or arranging for publication her "spirit's travail," as she expressed it, was given to me during her last days, and she has written it, evidently not at one sitting, but at different times, and with the purpose in view of rearranging. I found it in her papers, just as she had told me I should; time and again I have started to write it, but my heart has been cowardly, and so have repeatedly put it off; for even now the loss of her is a sorrow so poignant that I shrink from facing the evidences of it. There is nothing that can be said that can ever make one understand that mysterious something which a good woman and a mother transmits to those around her. It can only be felt by those who are in the circle of its influence. Mother was so good that she did not know she was good. She had reached that point where she had no thought of self, but only thought of the good in others, and because she did not think of herself, and could not see how like a saint she was in all she did, she felt that all others outshone her, and that she was really "less than the least." To us, whose lives had been blessed by her every word, there was no doubt as to the wonderful Life that had always been her prop and guide, but with her it was a case of questionings and doubts; but in her last days and hours, when I truly believe that in the midst of her sufferings Jesus came to her, even as the vision came to him to help him on Calvary, there were no more doubts and no more fears. She knew

she was leaving the world, and she knew that her God was with her. With strength and beauty born of her strong, abiding faith in His promises, she blessed her children and grandchildren, and all her loved ones. Her blessings were prayers, prayers that were made of verse after verse of the choicest of the promises from the Bible she had so loved. I wish that I might recall the words; they were quietly given, as one by one the heads were bowed to receive them. I can only remember that they were beautiful, but I cannot remember all, for at such times grief makes the memory brittle. I recall that she asked my brother, in whose home she passed away, to read the tenth chapter of John, which had always been a favorite chapter with her. Later he read the fourteenth to the eighteenth chapters, and she said: "Everything in the Bible is beautiful." To-day I looked in the worn old Book of books that she had read for years, and seemed to see again her quiet face, beautiful with its love and purity, as she sat in her easy chair, reading and marking the passages that were comforting to her oftentimes sad and doubting heart. I cannot imagine a heart more empty of everything save love and forgiveness for all, than was hers. She had always been so tender of the feelings of others that even if others had been the aggressors she was ever ready to take the blame, and say, Let there be peace. In her last days her heart was so full and overflowing with love for every one that it was like a garden of flowers, and was her solace, even in the midst of pain. She suffered, that was the bitter part of it; it has always been, and is still, a mystery why the good should have to suffer; but as the last hours of Jesus sanctioned it, like my mother, his followers rise above it as the

gates of glory open to them. For several days we had felt that hope had almost forsaken us, but fought on, buoyed up by the faint encouragement given by the physician; but when the sad, inevitable night came, and we waited, we saw and heard what seemed to us a marvel; for in her quiet moments, between the paroxysms of coughing, she seemed to see a radiance that was not of this earth, and then in the language of the Bible she talked of the glory that awaited her. We could not understand all, for the stroke at the beginning of her illness had paralyzed one side of the face; but when we would quote what we felt she was saying, she would nod brightly that that was what she had said. It was this way for two hours as we watched, and then turning to each of the three children who were with her, she reached for our hands, and as we took hers, she said farewell to each; then with a sigh she said, "I am going home," and the eyes that had always looked love, closed for the long sleep of eternity.

I have not written the above as a chronicle of the going away of one that many of the readers of the paper she so enjoyed could not have known, but rather, as she said of her experience, that some other little one may be reminded of the road of travail and be comforted, for the way of her passing into the better land is like the going of all who live and die in the Lord.

Yours respectfully,

LELLA PARR.

WHEN quite young and while alone, the thought came to me, I will get religion. The next thought was, I will be good and God will save me. I did not believe that I was then ready for salvation, but felt that I must do something

to prepare myself to be saved. I resolved that I would not laugh, nor join in pastimes, nor play with my brothers and sisters, as I had formerly done; that I would be a pattern of goodness in all things. I verily thought that in this way I could get religion, and that by a steady continuance I could keep it. When the time I had set for the beginning of my plan to secure religion came, I went to work in earnest, and if ever a Pharisee got religion, I believe that I did indeed. I was so good that in my own mind I excelled all the family, although five of them were then members of the loved Mt. Carmel Church. For three weeks I continued in that perfect way.

How well I remember the time. It was spring, and our farm was where Fortville now stands, and our house was the first one built in that locality. One day when in the clearing, helping my dear old father prepare a piece of ground for the planting of corn, and as I stooped to pick up a load of brush, a voice whispered to me, You are a great sinner. In an instant my mind, which had been so easy, became filled with sorrow; I paused in my work, and wondered and thought, for I knew not what to do because of this new feeling which had taken possession of me. That night when the family had gathered in the circle around the fire, I felt that I could not be with them. I had thought to be the best of all, had planned to be the bright star, the ornament of the family, and now what a change! I knew myself to be deceitful, and my heart so full of sin that I was ashamed to sit with them. It was just about that time that Elder Wilson Thompson came to see my father, Elder Morgan McQuery, and preached in the woods near our house. There are yet some living who will well remember the

place, as we often went to see the spot where he had stood while he preached. It seemed that I desired nothing so much as to be alone with my miserable thoughts. I wanted to read the Bible, but so that no one would see me. One day, with the Testament hidden under my arm, I started as if going to the place where Elder Thompson had preached, but I passed by and went quite a distance beyond into a thicket, and there read from the Bible, but found nothing to comfort one so wicked as was I. I tried to pray, God, have mercy on me, a poor, lost, helpless sinner, but what I said was lip-service, and my poor, little petition went down instead of up. I became frightened at my own thoughts, and went back ashamed of the darkness within me; I had received no help, but felt worse than before. It was seldom that I had the opportunity of going to meeting, but my father had services that week and I went with him, and at the close of the service a lady joined, the first person I had ever seen go to the church. I cannot account to this day for the tears that came to my eyes, and I hid my face as she went to join the little band. As she talked, I thought, She is so good; and my heart cried out, O if I were only as good as she. Soon after this my father moved to Knightstown, and I thought that the change and new associates would drive away my sadness, and that I would leave my gloomy feelings behind, but not so, for I grew more despondent. Lying awake at night, I would try to ask the Lord to have mercy on me, but my feeble petitions were not answered, so I came to think that I was outside the mercy of Jesus, and that I would never try to pray again. I do not know how long I kept this resolve, for it seemed that I only made it to break it.

There is something in us always that seeks the light even when we are most hopeless. I well remember that one Sunday morning I felt as if I must pray alone once more, so I walked through a cornfield towards an old plum tree that was loaded with the ripened fruit; but I was not wanting its fruit, for I was hungering for that which drops from the Tree of Life, and for a shade which comes from the leaves which are for the "healing of the nations." I walked far on in the field until I felt that I could go no farther; like Christian, my burden was too heavy. In a whisper I again plead, Lord, have mercy on me, a lost sinner; then these words came to me: Jesus, thou art the sinner's friend, as such I look to thee, and with that thought my burden was gone, and the whole world seemed changed. To this day I can see the spot where I stood and the field in the clearing as plain as ever, and it will remain in my memory until I see the green fields of the country of God. I started home, and my heart was so light that it made my feet glad, and I walked free from oppression. I do not remember that I saw the tree as I went by it, I was only conscious of freedom, and, strange to say, I had no thought of religion. Soon I wanted to see Elder Thompson, and wanted to be baptized, but felt then as I do now, not fit to be among those that I think the loveliest little family on God's earth. Whenever I take a seat among them I feel that I have disgraced the Lord's children. I lived away from them, in the lonely woods, for two years. It was Elder Sparks who talked to me and told me to go to the church and perform the duty Jesus had laid upon his children, but I could not; I was too well aware of my unworthiness to aspire to a seat among

those who were God's chosen people, and I determined not to bring shame upon them by seeking admittance to their circle. On Sunday at meeting, as the invitation was given, and the service was drawing to a close, I went ere I was aware. I cannot recall how I went, save that I stepped from behind the stove with which I had screened myself, and then I remember that I was near my dear father. I was so overcome that I could scarcely speak, and I have never been able to think why I was received and baptized in the fellowship of the church, only in one way, I believe they had love and fellowship in their hearts, and especially for my dear parents; maybe I shall know some day when mortality has put on immortality.

I will soon be sixty-six. I feel to-day that surely not one of God's little ones has ever passed through more gloom than have I. When I meet the dear brethren I feel that I sometimes wound their hearts, and humiliation keeps my face in the dust. Mistakes are my constant companions.

"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?"

I wish oftentimes to ask them,

"Are these the trials that you know?
Is this the gloomy way you go?"

JUST here the experience ends, but I seem to have found a continuance in a letter written the year of her death, to her life friend and beloved sister in the church, the wife of Elder Isaac Sawin. She says, I have not been to one of our meetings since July, and I feel at times

that I am starving. Again, I have a feast at home, when I feel that I have the presence of my Lord and Master; I can then rejoice, for "His presence disperses my gloom." Sometimes I fear that I do not have the presence of Jesus, but again he seems so near and dear to me that I have good meetings with no eye to see but Jesus', and I can feel him so near that the tears run down my careworn cheeks for joy at the thought. Pray for me that I may be resigned to all that is my lot to meet while here. At times I feel that I have to drink the bitter cup, yet there are many blessings showered upon me. May the divine One be with you.

[THE dear daughter who prepared the above narrative of the experience and last hours of her mother desires that we should add a few words of explanation, and also by way of adding our testimony to the faith that was in the dear, aged sister, now departed. It was our privilege to once meet in her home the writer of the above. She was the wife of Elder P. K. Parr, of Indiana. We can well recall the pleasant hours spent in conversation, though it was many years ago. From the testimony of others, and from our own brief acquaintance with the dear, aged sister, we feel well assured that she lived a life of faith and fell asleep in Jesus at the last. The memory of such faithful followers of the Lamb is precious to those who have known them. By such memories we are encouraged to believe that the grace of God is sufficient for all our need. Such as these make up the great cloud of witnesses of whom Paul speaks in the twelfth chapter of Hebrews.—C.]

MANORKILL, N. Y., March 24, 1909.

DEAR BRETHREN:—As I am still in the land of the living, and the SIGNS and its editors are trying to comfort their brethren, I wish to speak a word of cheer also to those who are still pursuing, although they may feel weak, like Gideon and his little band. Remember it is recorded, "They that wait upon the Lord shall renew their strength." Gideon was not sufficient of himself, but the Lord was with him as a mighty, terrible One, and fought his battles. He also fights our battles for us, and has not only conquered all our foes, but also has triumphed over death, hell and the grave. He assures us that he is our shield and our exceeding great reward, and our redemption draweth nigh, and is nearer than when we believed; this ought to cheer us as our end draws nigh.

"There we shall see his face,
And never, never sin,
And from the rivers of his grace
Drink endless pleasures in."

I am most of the time resting in his promises, for his love in times past forbids me to think that he will leave me at last in trouble to sink. I am sure that he careth for us, and that he does not leave nor forsake us; he does not leave us comfortless. "He shall drink of the brook in the way: therefore shall he lift up the head." He has assured us that because he lives we shall live also. "There is a river, the streams whereof shall make glad the city of God." The brook that the Savior drank of is but the travail and trial of which he and his children partake while traveling in this time state; they suffer as did Moses, having respect to the recompense of the reward. If it were not by faith and the assurance that we shall see him as he is, I fear that my poor soul would be compelled to cry, "My God, my God, why hast thou forsaken

me?" as did the dear Savior. The Father sent his angel and strengthened him, and he said, "This is my beloved Son, in whom I am well pleased; hear ye him." If we have heard his voice then all is well indeed. Yes, "the saints unto the end shall endure, as sure as the earnest is given." He said, "I love them that love me; and those that seek me early shall find me." May the Lord protect, lead and guide us all in the strait way, and lift up our hearts to him whose holy arm has gotten us the victory through our Lord Jesus Christ.

"May the grace of Christ, our Savior,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above.

Thus may we abide in union
With each other and the Lord,
And possess in sweet communion
Joys that earth cannot afford."

The psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We see that the mind of Christ was as desirous to do the will of God spiritually as the hart desires to drink when thirsty; so David said, "So panteth my soul after thee, O God." "The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." It was said of Christ, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." This is the brook of which he drank. The prophet said, "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." All this seems to me to be drinking of the brook in the way. All that the Father giveth to him shall come to him, and they that come to him shall in no wise be cast out. So we see that he

drank of the cup that the Father gave him, and of him the Father said, "This is my beloved Son, in whom I am well pleased." Now let us rejoice and be exceeding glad, for great is our reward in heaven. He finished all that the Father gave him to do, and after he arose from the dead he said, "All power is given unto me in heaven and in earth." He also said to all his loved ones, "Where I am, there ye may be also." Therefore, dear, doubting, trembling child, lift up your head.

I have written this as a word of good cheer for the weak, and to let you know that I desire the SIGNS continued to me. I am weak, but, as I trust, still pursuing that good old way that leads to God, which saints in every age have trod. I do not write to crowd out others, or to see my name in the SIGNS, but do love the truth. When it is well with you, remember a poor sinner.

D. S. ELLIOTT.

HARBOURTON, N. J., June 13, 1909.

DEAR BROTHER CHICK:—A reconciled feeling has come into my heart, caused, I know, by our all-wise Creator, from the time that I felt obliged to give up going to our association. I trust that you all will forgive my absent body, and think of my present spirit. You know that Paul speaks of being absent in the body, and present in the spirit, in his letter to one of the churches; I felt the meaning of these words during the three days meeting. I have long been settled in my mind that in disappointment it is best to kiss the rod and look to the Savior for comfort, but cannot always do this, although this time I was blessed with his own sweet words. The morning that I had planned to go found me with a very sad heart, hoeing in the potato patch.

While I was thinking about you all, a cheerful song from a little wren arrested my cast down feelings, and I thought, If I could only be as happy as that bird seemed to be I would forget my gloomy thoughts. Before I had gotten half way down my row these words came into my mind and are with me yet: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The tears rolled down my cheeks at the thought of such wonderful words, as they then appeared to me. While they were words I had many times read, yet I had never been given the spiritual understanding that I then saw; the meaning of the words then seemed so plain that I soon was, I thought, as happy as the bird I had envied a little before. The first word, "blessed," took my thoughts to itself, and showed me what a meaning it had as the dear Redeemer spoke it, and it appeared to me to mean very great favor to all to whom it was spoken. It is a wonderful word indeed, and very often used in the Bible. Then the following words, "are they which do hunger and thirst after righteousness." The words "they" and "hunger" seemed to be linked together; they are the elect, and they hunger for what? For the bread of life, which is Jesus our Lord. The feeling of hunger calls for bread. Then came the word "thirst," of which Jesus speaks in this way, saying, "Who-soever drinketh of the water that I shall give him shall never thirst." This means his blood that saves from all sin. "Righteousness" then came into my mind, and what of that? It takes in all the rest, for he arises, the Sun of Righteousness, with healing in his wings, and I felt that my bleeding heart needed healing. Then the words came, "For they shall be filled," and the word "they" takes in

again the elect. There are no ifs and ands in all this sentence; they "shall" be filled. To whom is he speaking? To those only who hunger and thirst after righteousness; to them the promise is sure, "they shall be filled." I like the shalls and wills of the Bible. I like the epistle to the Romans, it contains such solid principles and good foundations. Many things are hard to see through in times of death, troubles and sickness; at such times if we doubt his decree we are not led by the spirit of reconciliation to his will; if we were thus led we could not doubt his decree. To my mind there is no predestination of the good without the evil, for often it is the wrong that brings the good to light; one is of as much importance in the plan as the other. Fixing over the almighty decrees of God will not do to feed his children, and doing so might lead some weak one into the broad path that leads to destruction. This is why the Lord has chosen faithful shepherds to feed his sheep and lambs. It is a wonderful calling to be a sound minister of the gospel, and such an one must have a great deal of care on his mind for the good of the sheep, knowing that they must be fed on good bread in order to grow. I think often of your steadfastness and weighty spiritual words, which so often find a lodging-place in my heart. May our God still give you wisdom to rightly divide the word of truth, that you may still speak comfortably to Jerusalem, that her warfare is accomplished and her iniquity pardoned, for she has received at the Lord's hand double for all her sins.

I felt like writing you this, and hope I have done no wrong in so doing; you know, dear brother, that if the Spirit of God is in one's heart, that far he is right, even if the pen is wrong. In looking

over this I see I have made many blunders while trying to get my thoughts on paper, but know that you will judge it with brotherly love.

I remain your brother,

WM. T. YARD.

SPENCERVILLE, Ohio, July 2, 1909.

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES:—It may seem rash in me to so soon write to you, but I have just arrived home this a. m., about four o'clock, after twelve hours ride and close connections of the trains, and found my families of children, their children and my companion, all well and able to perform the duties of life.

I feel a great pleasure in rehearsing a few of the many enjoyments I had on my long-desired visit to the eastern associations. I was so little worthy, so little qualified, to engage in the sacred service of the gospel of Christ, and so feeble-minded in every way, that I did not dare hope for acceptance among those whom I most earnestly desired to meet once in the flesh and behold the power of that gospel that had so long been spoken of through their writings in the SIGNS. To me it was as the opening up of a new era in my life, as the dawn of a new age, and now I can only wonder at the uniformity of the whole month of joy and glory that has so unexpectedly been mine. I dare not begin a rehearsal of the many kindnesses I received on the whole journey, from the first appointment in Jay County, Ind., to the far reach of my first stop at the Delaware Association, with the various meetings between there and the Delaware River Association, and on to the Warwick Association, thence to Roanoke, Va., brother W. J. May's churches in Kentucky, and brother James McDonald's churches in Tennessee, yet I do feel

to ask especial privilege to mention the joy of my last stages of horseback tours through the rugged mountain roads and creek-bed paths, where the saints of God's especial favor find pleasures in his service not to be surpassed in more highly favored natural surroundings. I enjoyed no better worship of God in any other land of beauty or of wealth in all my life. The unfeigned joy, the humble faithfulness, the quiet zeal and the full and free confession of their trust and confidence in God's grace, were special marks of their true piety. I also had the pleasure of seeing Elder James McDonald in the R. F. D. district of Goin, Tenn., whose pastoral service of about two years in the Fairfield Church, Michigan, was both acceptable and profitable to the church. He was faithful in order, consistent in doctrine and judicious in counsel, and yet I learn he has suffered much for his unwavering belief in God's unlimited predestination. But he is still esteemed by a large circle of unswerving Baptists, who speak in the highest praise that is just for christians to bestow on a servant in the church. I have not consulted with him, but I feel that I owe him a little statement to those brethren who feel able to contribute to his comfort in his old age. He is just about eighty years old, and gave his time to the churches, most of whom are poor, and in a rugged country where all have to economize to meet expenses. I speak, therefore, in his behalf, for those who can do so, to send him at least a little to aid him in paying off the last twenty-five dollars due on his son's little home, so he can the more comfortably provide for his old father and mother, who are with him. Brother McDonald's son tells me that his creditor will not force him to pay the note, although he needs it. Now, if we

can do a little for them, it will secure the home to them and pleasure to us; let us do it now. Those who can, may send to Elder James McDonald, Goin, Tenn., either by check or registered letter. I know that those who can do so will not blame me for suggesting this, and if more than that amount reaches him it will not be amiss.

Finally, brethren, my past journey has greatly comforted me, and, I trust, will be remembered as long as my declining years and their changes may allow me to think of the past. It may not be long, but it will be sweet.

A. B. BREES.

SALEM, Oregon, May 9, 1909.

DEAR EDITORS:—I send inclosed a letter written by Elder V. Turnage. It was a great comfort to us, in our late bereavement. Trusting that it will comfort other sad and lonely hearts, I remain yours,

MARY JENNINGS.

SHERIDAN, Oregon, Feb. 19, 1909.

MRS. MARY JENNINGS:—Your letter was received yesterday, and was read with a mixture of joy and sorrow. There was joy in hearing from you, of how peaceful and well reconciled sister Earnest was in her last sickness, and of the beautiful christian-like expressions of her faith in her Savior, and of her trust and confidence for a future world through the imputed righteousness of the Lord as the only foundation of her hope. On the other hand, the thought went through my mind of the pitiful and afflicted condition in which she had been so long, and of how kindly, patiently and tenderly you and your precious little family circle have ministered to her wants, and how the God of all grace, as it would seem, in return

had answered your prayers in her behalf, as well as in fulfillment of his precious promises. Then I thought how you would miss the christian mother, with whom you had been almost constantly for so many long years. These thoughts brought tears from my eyes, and such sadness to my heart that I could scarcely read aloud to my wife and son. Years ago I had to give up as kind and as tender-hearted a mother as ever lived. She also passed away fully reconciled to the will of God and in the full and proper exercise of her right mind. Now, my dear christian friend, I trust we can say day by day, until our change comes to us, as did David, and through faith in the same unchanging Savior in whom he trusted, It cannot come to me, but I shall go to it. Through abiding faith, hope and trust, the Lord can give reconciliation to his will.

I will say that we are in the enjoyment of fairly good health, and are well pleased with our little home and surroundings. We have good, kind neighbors and friends in Sheridan. They are very kind, and voluntarily told me that I could have the use of the Congregational meetinghouse to hold meetings in; so I have announced that I will hold service there the first Sunday in next month, at 3 p. m.

Mrs. Jennings, I feel that your good, christian letter, together with your statement of the sayings of your mother, ought to have a place in our Old School Baptist papers, as is our custom; it would likely prove encouraging to many others who are nearing the end of their pilgrimage journey. If you do not object to this, please tell me her age and the date of her death, how long she had occupied an invalid chair, and how long since her conversion; if you have not made any

other arrangements about an obituary, please do this. Your letter will, with a little filling out, as I have mentioned, be all right to have published. Let us hear from you again. Accept our love and our tenderest sympathy in your bereavement. I have no doubt that for your mother it means her eternal gain. I hope you and your family can visit us some time.

As ever, yours in the hope of eternal life,
V. J. TURNAGE.

WAVERLY, Pa., March 11, 1909.

DEAR BRETHREN EDITORS:—Inclosed you will find an excellent letter from Elder W. J. May, which you may publish if you desire.

Yours in hope, D. M. VAIL.

PINSONFORK, Ky., March 4, 1909.

ELDER D. M. VAIL—DEAR BROTHER IN CHRIST:—Your short but very interesting letter, bearing date Jan. 7th, 1909, was received several weeks ago. I have read it again and again with comfort and encouragement, and made sure I would have acknowledged the receipt thereof long since, but have not done so, and have concluded to write you this morning, lest you think I have forgotten you. I must confess that it seems strange to me, yea, very strange, how you, or any of the Lord's spiritual children, can get so much as one crumb of spiritual food or comfort out of anything that I write. There is but one way that I can solve the problem, and that is, the Lord alone can and does bless the loaves and fishes, and distributes them to his called servants, and then, and not until then, they communicate these blessed and consoling comforts, the Lord's provisions which he treasured up in Christ Jesus before the world was, but is now making manifest

through preaching, to the comfort, strengthening and upbuilding of his humble poor. Brother Vail, I have believed to these many years that every creature of God was, and is, wrought for the selfsame thing, and to speak with reference to myself can say, To this end was I born, and for this cause came I into the world, and while I am so vile and insignificant in my own sight that I often fear to mention the loving-kindness of the Lord, or to speak or write a word in his name, yet I must believe that the Lord, the Creator of the ends of the earth, has raised me up for the very purpose he has used me, and that I have not done the will of God or carried out his purpose in and of myself, but that the Lord has carried out (and yet will) his design in me, and also with all his creatures; that all things visible and invisible were embraced in the unchangeable purpose of the unchangeable God, and must all redound to the praise of their Creator, the Lord of hosts is his name. "All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Psalms cxlv. 10. It seems from this text, as well as all others, that there is a discrimination in the creatures of God in this particular. While all his works, all his creatures, animate or inanimate, it matters not who nor what, all inevitably praise him, their Creator, yet only his saints bless his holy name. All are his creatures, but all are not his saints; in fact, none are saints but those who were "sanctified by God the Father, and preserved in Jesus Christ, and called."—Jude 1. "Called to be saints." I cannot see how any one can read the one hundred and forty-eighth Psalm and not believe in the decree of God by which he hath from eternity unchangeably appointed or determined whatever comes

to pass; not but what the entire Scriptures harmonize, but I thought to mention this Psalm, as it is so plainly demonstrated that all God's creatures praise him, and that all his saints are a people near unto him; they praise him and bless his holy name forever and forever.

When we speak of the Lord's people being helpless, we mean in and of themselves; of course, in a secondary sense, they act, being acted upon and moved thereby. Matter is the basis and substratum of bodies, but no particle of matter or bodies, beings or things, can move in and of themselves, but are moved perpetually by their Creator, the supreme Being.

Now, brother Vail, I have written so lengthily and said so little that I am both ashamed and afraid to send it to you, lest it prove a burden rather than a comfort to you. I do not wish to burden any one on earth, no, in nowise, but I may have often done so. The line of thought that I try to present, both in preaching and writing, seems to be inevitable; the Lord knows the cause of these things. I would like much to see you, dear brother, but never shall, I imagine.

Remember me, a poor dust worm,

W. J. MAY.

NORTH WHITEFIELD, Maine, June 14, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—I promised to write you when I felt more like it, and at that time I did not think it would be so long a time before I should do so. I have thought of writing many times since, but could not seem to bring myself to it. I have just been reading again your last letter to me, and it seems such a good letter; I have enjoyed it to-day just as much as the day I received it; I think it has done me

more good than if you had been way up on the mount. One expression in it in particular I like to think about: "What could a great sinner do without a great Savior?" Surely I must say, What could I do or expect without such a Savior? I should have no reason to hope, for surely I am a great sinner. My hope is in that great Savior of whom you speak, and, as you say, "He is all the hope that I need, as well as all I wish to have." I am content to leave all in his hand, for I hope I learned a long time ago that in me, that is, in my flesh, dwells no good thing. As plain as it seemed to be to me then, as time goes on I see it still more and more plainly. O what evil dwells in me, and how I hate it; how much I wish that I were better. Surely I am a sinner saved by grace, if saved at all, and am glad to know there is One who saves with an everlasting salvation, and that he works and none can hinder, and his grace is all-sufficient for us. How well do I remember the first time I saw that salvation was by grace, and how the people of God were saved. I felt I had no part in it at that time, yet I did rejoice in that way of salvation for his people, even while I wept that I was not included in it. O what dark days followed; it seemed months, and yet it was but a few days, I do not think even a week, I never could tell just how long, all seemed so dark, and there was such a burden, and I craved mercy from God. One night I was given a hope, and when I awoke my burden was gone and I was happy; then I longed for the burden to return that I might know where and how it went, but it never returned again. Jesus was all the day long my joy and my song. But those days are past, never to return, or at least I never expect to have such a long season of rejoicing as I had then; some of the

time I did not know whether I was in or out of the body. But how many doubts and fears and ups and downs I have passed through since then, yet I do hope my trust is in that same Jesus now as then; in him is everlasting strength. I long for the company of my brethren, my Father's children; but God knows best, he never does anything without a purpose, and I feel safe in his hand.

I will not intrude upon your time any longer, but will add just a little to say that I enjoy the SIGNS very much; every letter is good. It is all the preaching I get, as I have not been able to meet with our brethren since the association. I am now all alone through the weeks. I hope to soon get down to see brother and sister Cunningham just for a day. If I had but one Old School Baptist neighbor I should be happy.

Dear brother, after reading this over I thought not to send it, as it seems so worthless, but the words have come, Fear not, for I am with you always, even unto the end of the world, so I think perhaps it is best to send it to you. I am so ignorant in spiritual things, and there seems to be no growth in grace; I am far behind. Surely if I am a child, I am the hindmost one. Pray for me.

Your sister,

MARTHA E. GLIDDEN.

SHARPSBURG, Ky., June 21, 1909.

DEAR BRETHREN:—The inclosed postal money order, for two dollars, is for one year's subscription to the SIGNS OF THE TIMES, beginning with your issue of July 1st, 1909. It may be interesting to you and others of the true faith to know just why I desire to be enrolled among your list of regular readers; and so, in as brief a space as possible, I will here attempt to give at least a few of the more pertinent

reasons. I recently had the great pleasure of reading a copy of the SIGNS, kindly loaned me by an Old School Baptist lady who was a very dear friend of my mother, that mother on whose grave the grass has now for more than forty years been growing, and who fell asleep in Jesus when I was of such a tender age that I have no remembrance of her. From others who intimately knew her I have often heard of her birth into the household of faith, of her love for the gospel of the grace of the God, and of her triumphant entrance into the blessedness of the dead which die in the Lord.

Reminiscently retracing the years that have flown, I recall the times when, as a child and youth, I attended preaching at Bald Eagle Old School Baptist Church, a few miles from this town, in company with my grandmother (the only mother whose love and care I ever personally experienced). Elder Samuel Jones was then pastor at Bald Eagle, whom I often heard, besides, occasionally, such expounders and defenders of the faith as Elders Thomas P. Dudley, John F. Johnson, Gilbert Beebe, Silas H. Durand, Spencer F. Jones, and others whose names I cannot recall. Their preaching was unto me foolishness, because "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."

I will here but succinctly refer to my hearing of the more popular methods of salvation, of my vain attempts to become a christian through my own works and righteousness, works that were but evil, and a righteousness that was only as filthy rags, of my wanderings in Babylon, of my despair and utter helplessness, with the just sentence, "The soul that sinneth, it shall die," resting upon me. What

could I do? Nothing. Then, when no man could save, came One mighty to save, whose hand is not shortened that it cannot save, whose salvation is by grace through faith, and that not of ourselves, it is the gift of God. So that now, in Christ Jesus, he who was without Christ, being an alien from the commonwealth of Israel and a stranger from the covenants of promise, having no hope, and without God in the world, is made nigh, as he firmly trusts, by the blood of Christ.

It was my privilege, on the 9th inst., to hear Elder P. G. Lester, of Virginia, and as he preached from the text found in Deuteronomy xxxii. 8, 9, the peace that passeth understanding came to my soul, and I could truly say, with one of old, "This is none other but the house of God, and this is the gate of heaven."—Gen. xxviii. 17. I have read the following Old School Baptist literature: both volumes of the "Editorials of the SIGNS OF THE TIMES," "The Writings of J. F. Johnson," Silas H. Durand's "The Trial of Job," "Life, Travels and Labors of Elder Wilson Thompson," "Feast of Fat Things," David Bartley's "Priesthood of the Son of God," and the pamphlet, "Bi-Centennial Celebration of the Welsh Tract Church." If there are other Old School Baptist books besides those here mentioned, now published and for sale, I should be glad to be informed of the fact, so that I may avail myself of the pleasure and profit derived from reading such, for the doctrine and practice set forth in those I have read are strictly according to the Bible, so far as I am able to determine concerning these matters.

By his special request, there was engraved on my maternal grandfather's tombstone, immediately following his name, the words, "An Old School Baptist," which causes me to inquire,

"And should I fear to own His cause,
Or blush to speak His name?"

And so I want the semi-monthly visits of the SIGNS OF THE TIMES, which contends, as I believe, for the faith once delivered unto the saints.

Yours in hope,

J. C. NELSON.

MATTHEW XI. 28-30.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Brother Chick, I am impressed to write you some things that are on my mind concerning the above text, not with the thought to instruct you, but to relieve my mind, and if you think it worth publishing you may do so.

"Come unto me." This is not the language of a tyrant to a slave, neither is it the pleading of one who desires and cannot obtain; it is the voice of One who speaks and it is done, who commands and it stands, yet his words are sweet and tender and enter the heart of the poor and needy as the dew from heaven and as the small rain upon the tender herb. These words never appeal to the self-righteous, for their labor is pleasant and without a burden, but it does appeal to all "that labor and are heavy laden." The word "all" is significant; there are no exceptions in this class. The poor impotent man waiting at the pool, the thief on the cross, the heartbroken woman of Canaan weeping for the afflictions of her daughter, Saul the persecutor, Cornelius the Gentile, and the Ethiopian eunuch felt the sweet influence of his word and obeyed the holy calling. How wonderful is this text when we are enabled by experience and revelation to enter into it. We often find distress and

starvation in the midst of plenty, because those who have plenty do not call to the poor to come to the feast, and eat and drink "without money, and without price," and the poor are ashamed to beg. The welcome to almshouses and asylums is not that of love, but of necessity; those who minister to us in those places do it for hire. In this world it is only those who are able to help themselves that are appreciated; but in the holy, heavenly calling presented in our text, that class is not included. "I came not to call the righteous, but sinners to repentance." It is the heavy laden laborer who is called; yes, called, not discovered by his neighbors and sent away to get rid of him, for his neighbors know nothing of his poverty, nor could they help him, but he is called with a holy calling, a call of love. "He brought me to the banqueting-house, and his banner over me was love." A calling unto righteousness, for he is made unto us righteousness. A call unto glory, for we shall appear with him in glory. It is also a call to suffering and travailing in pain, for we are made partakers of his sufferings. Then what a glorious rest is given us by him who called us because he loved us. We rest in faith and hope, not as paupers, but as children of the household, beloved of the Father, and having right to the tree of life.

"Take my yoke upon you." The yoke is a bond of union, for the purpose of utilizing strength. The yoke of Christ embraces all the ties that bind us together in Christ, and made manifest in church fellowship. In Ephesians iv. 3, this yoke is called "the bond of peace;" in Colossians iii. 14, it is called the "bond of perfectness." In 1 Cor. i. 10, the benefits of the yoke are presented: "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the

same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." In Col. ii. 2, Paul says, "That their hearts might be comforted, being knit together in love."

"And learn of me." In all these things we learn of Jesus. The things we experience in walking with Jesus lead us into knowledge of him. This walking with Jesus under the yoke embraces every phase of the christian life. How else can we know his burden of sorrow and suffering for us but by bearing the cross ourselves? Others cannot, by telling us, lead us into the knowledge of him. We must walk in him, and our souls find sweet rest. When compared with the yokes and burdens of this world, how easy is the yoke, and how light the burden. All other yokes are galling, and other burdens are heavy, and we are anxious to cast them off, but the yoke of Christ is one we cherish, and the burden "worketh for us a far more exceeding and eternal weight of glory."

Your brother in hope of the better life,

W. N. THARP.

LIBERTY, Ind., July 16, 1909.

SHERWOOD, Oregon, July 7, 1909.

DEAR BROTHER CHICK:—I was much pleased with your reply to my request for your views upon the text in the first chapter of Romans, and especially so with your closing words. You say, The same man who fell and was lost, &c., is redeemed and quickened into divine life, is raised up again and is finally glorified in Christ. My brother, that precious doctrine is the very foundation of my hope. Of course you know that it covers all the ground of salvation by grace through the finished

work of our Savior, and I believe that this same man is born again, not of corruptible seed; his first birth was of corruptible seed, but the second birth of the child of God is of incorruptible seed, by the Word of God, that he should be holy. He said, "Be ye holy as I am holy." I think this covers the ground. 1 John iii. 9, says, "Whosoever is born of God doth not commit sin; for his seed [God's seed] remaineth in him." This, it seems to me, is Christ in the man who is a sinner, as the hope of glory, and he, not it, cannot sin, because he, not it, is born of God. In the same book the apostle, speaking of the same character, or the child of God, says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Jesus is not formed in us at all if we can say such an absurd thing as that we have no sin. Now, there must be some qualifying sense in which these two apparently opposite expressions are used. "Whosoever is born of God doth not commit sin," is the language. This is the man who fell, was redeemed and is born again, and this same man must not say that he does not sin, but he can and does sin. Will you write something about this editorially?

In gospel bonds,

J. P. ALLISON.

(See editorial reply on page 502.)

497 ESSEX ST., LAWRENCE, Mass., July 26, 1909.

EDITORS OF THE SIGNS OF THE TIMES

—DEAR BRETHERN:—Please change the address of my SIGNS to 70 Union St., Brunswick, Maine. Also put a notice in the SIGNS of my change of address, so that my many correspondents will know.

Your unworthy sister,

ATTIE A. CURTIS.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1909.

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.

REPLY TO BROTHER ALLISON.

WE feel willing always to present such views as we hold in reply to the request of any of our brethren, but we hope that none of them will for a moment think that it is in our power to understand all mysteries, or that we think we do. We do not know that anything better or more to the point can be said about this Scripture to which our aged brother has called attention than he has himself said in his brief letter on page 501, still we have for years had many thoughts regarding it, and feel willing to present such of them as we can, in response. Many years ago there was much discussion among Old School Baptists regarding this text, many suggestions were made, and some were very positive in presenting their views regarding it; some, just because they could not reconcile this language with the other language of John: "If we say we have no sin, we deceive ourselves," insisted that the two texts related to two men, both included in one body. The one man was of the flesh, born of the flesh, and altogether of the flesh, while the other was an entirely new man from above, coming down, and for a time living in this body, and destined to return

at death to the place from which he came. It was this new man they thought that could not sin, because he was born of God, while, on the other hand, it was the old man, concerning whom John wrote, that sinned. These writers felt that they were shut up to this conclusion by the impossibility, that seemed to them to exist, of saying with truth of the same man, that he could not sin, and that he did sin, both at the same time; they felt themselves driven to do violence to the language of the text itself, substituting "it" for "he" and "whosoever," rather than trying to see if both expressions of the apostle were not reconcilable upon some other ground. As brother Allison has well said, the text does not say "it" cannot sin, but "he" cannot do so. We desire to call attention to the words "it," "he" and "whosoever," for a moment. When we speak of ourselves as men or women we always say "he" or "she," we never speak of ourselves by the pronoun "it;" but if we speak of the body alone we say "it;" if we speak of the mind alone we use the pronoun "it;" if we speak of any part of ourselves we always use the pronoun "it." We never use the pronouns he, she or whosoever, unless we mean the whole person, including body, soul and spirit, as the apostle declares it. In the text, had the inspired apostle intended to say that it was the new man that could not sin, because born of God, he would have naturally used the pronoun "it"; he would have said, if he had intended to say the seed cannot sin because born of God, "it" cannot sin, but instead did say, "he" cannot sin. "Whosoever" is born of God cannot sin, &c. The pronouns whosoever, he and she always mean persons, and not things, or any parts of persons. It is clear then, from the reading of the text, that what-

ever may have been the mind of the apostle with regard to the sense in which it is true that one born of God cannot sin, his simple meaning is the man born of God cannot sin; and, as brother Allison says, it is this man who fell, who has been redeemed from death, who is finally glorified in Christ, who is born again, and who cannot sin. Not only do the simple words of the text show this, but some things which the apostle writes immediately afterward plainly set forth the same thing. Consider verse ten, and in fact several verses following. All through them the same pronouns "we," "he," "his," "us," "whosoever," are in constant use; but especially see verse twelve, where the apostle introduces Cain and Abel as illustrations of the two opposing forces: evil and righteousness. The warfare there is not between two principles in Abel, but between two men. Cain hates his brother, and thus it is clear that he was not born of God, while Abel did righteous works, and thus proved that he, as a man, had been born of God. Had John intended by saying, Whosoever is born of God cannot sin, to say that the new man in him could not sin, the illustration would not have been drawn as between two different men, but he would have set forth the warfare going on in the heart of some one man. Cain as a man was still in his fallen condition, dead to God, while Abel was alive unto God, and born of him. In verse fourteen the same truth is set forth clearly: "We know that we have passed from death unto life, because we love the brethren." "We," not "it," are no longer dead, but living. It is not the new nature that has passed from death unto life, but "we" who were dead; it is not the new nature that loves the brethren, but "we" who have come into the possession of this new nature.

To be born of God, and to pass from death unto life, are different ways of setting forth the same great work of the new birth, and in both cases it is the "we," or "us," or "whosoever," or the "man" himself. All this is in full harmony with the words of the blessed Lord: "Except a man be born again, he cannot see the kingdom of God." Jesus did not say, The new man, the Spirit of God, must be born again, but simply, "a man" must be born again. In no portion of the word of God is it ever said some part of the man must be born again, or something outside of the man, but the man always; and the definition of what the Bible means by "a man" is given us at the very beginning of the Bible: "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Some brethren in Christ have endeavored to prove that it must be something less than the whole man, or something outside of the man altogether, that is born again, but it seems to us that the only safe course is to believe and abide by the words of the blessed Savior and of his inspired apostles. The text, then, does not mean that something else beside man is born again, or born of God; it does not mean, either, that believers do not or cannot err, in some sense of the word; it does not involve the doctrine of modern sanctification; that is, that perfection may be and has been attained to in the flesh while here below. Modern sanctificationists cannot find any comfort in these words, because while they say that some men do not sin, and have not sinned for a greater or less period of time, the text says, "Cannot sin." This would prove too much for modern sanctificationists; and it is a principle in all argument that what proves too much proves nothing.

ing. The text does not mean by the pronouns "he" and "whosoever" anything less than persons. It is not the new nature that is born again, neither is it the spirit. The text plainly says, "whosoever," "his," "he," and, as has been shown, these pronouns never mean any portion of a man, but the man as a whole. But what then does the apostle mean by his language? In what sense is it said, "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"? It has seemed to us that John is presenting, all through his epistle, the contrast between those who love and serve God and those who do not; and love is the one infallible mark of one who believes and is saved. John all through his epistle contrasts love and hate. Hatred is the mark of an enemy of God, of an unredeemed man, while love is certain proof of salvation felt and known in the soul. God's people love, must love, because born of him who is love. "Every one that loveth is born of God, and knoweth God." Love is from henceforth the ruling power in all hearts where it has entered; love is the sum of all true obedience to God. "Love worketh no ill to his neighbor;" by this the children of God and the children of the devil are distinguished. The devil hates righteousness, and has sinned in that way from the beginning. Cain was of that wicked one and slew his brother; his works were evil and his brother's righteous. Now John does not, in saying this of Abel, deny what he has said elsewhere: If any man say he hath no sin, he deceiveth himself, but he means that the ruling power in Abel was righteousness or love, and Abel was righteous through faith in Christ, which faith was in him a living power, working righteous-

ness in his life. Thus in contrast with Cain, Abel's life was a life of freedom from the reign of sin, and under the dominion of righteousness. John uses these two men to illustrate what he is presenting in the text and its connection, and just what was true of Cain and Abel is true of all men; that is, some are as Cain was and some are as Abel was. It was true of Cain, and could be said of him, that he sinned as the ruling principle of his life. This could not be said of Abel; as a man of faith he did not sin, and he could not sin as Cain did, or as he himself did before he was called by divine grace. Sin was with him in the heart, just as it is with all who believe to-day, but he abhorred it, and struggled against it, and cried out to God for victory over it, and brought before God in type the one sacrifice by which he confessed his sin, and also that by one offering only had he hope of coming before God in peace. It is the dominion of faith and love on the one hand, set over against the dominion of sin on the other hand; and this truth is set forth all through this epistle, and, in fact, all through the Scriptures. Does not Paul bear the same testimony in Scriptures like these? "Sin shall not have dominion over you: for ye are not under the law, but under grace." "God forbid. How shall we, that are dead to sin, live any longer therein?" What a difference in Paul's view, between being dead in sin, and dead to sin; and what is the difference between John saying, "He cannot sin," and Paul questioning, "How shall we, that are dead to sin, live any longer therein?" Again, does not Paul say the same thing in his account of the warfare? "Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me." I do not do this thing, but sin within me. (See Rom. vii.

17, 20.) "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." "They that are Christ's have crucified the flesh with the affections and lusts." Is not Paul in these Scriptures saying in substance just what John said in the text under consideration? The whole matter has seemed to us like this: In a certain kingdom there are rebels who have arisen in opposition to the authority of the king, they are in the land, they are totally unreconciled to the reign of the king, they make raids against the good and loyal subjects of his kingdom, they often disturb the quiet of his dominion, they continue to strive against his reign and to disturb his peaceable subjects; it may be that from time to time they work grievous harm upon his subjects, yet they do not reign after all; they are in the land, but they do not have dominion. Our sins are these rebels; they dwell in this land, where Emmanuel has set up his reign, they plague the land, and it often cries out with bitter groaning against the evil that this rebel crowd succeeds in doing. Like Paul, they say, "O wretched man that I am! who shall deliver me from the body of this death?" and, like him, when they are given to remember the King they say, "I thank God, through Jesus Christ our Lord;" but, after all, the King still reigns over us and in us. We are not under the dominion of our sins any longer, since Jesus has set up his throne. "Sin shall not have dominion over you," is the testimony of the same apostle who cried out in the same epistle, "Who shall deliver me from the body of this death?" It is in this sense, as it has appeared for a long time to us, that John declares that he that is born of God cannot sin. It is sin that dwells in him that sins; his one desire is to be freed from its presence.

The strong man is indeed bound, and therefore cannot rule, but he is not yet cast out, and his presence is a plague within, but the whole attitude of the heart and mind is different from what it was before. There is a vast difference between being a sinner running after sin with all our might, and being a sinner running away from sin as hard as we can, and our God sees the heart and knows what desires and pantings there are within toward God and away from sin; and even when our feet stumble and we fall, as did Peter, it is yet true, as it was of him, "Thou knowest all things; thou knowest that I love thee," and here is the victory over unbelief and sin. Love is obedience, and he that is born of God cannot cease to love, and therefore cannot sin in the supreme sense of the word.

These considerations have seemed to us to be in harmony with the word of God, and we trust that they have been made a blessing to ourself experimentally at times. C.

TO OUR SUBSCRIBERS.

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

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

THE RICH MAN AND LAZARUS.

WE have been requested to give our views on the parable of the rich man and Lazarus, recorded in Luke xvi. 19-31, but have delayed our response for several months, partly because we have been absent much of the time, and very closely occupied when at home, but principally because we have no very special light on the parable. Even now we propose only to offer a few general remarks on the subject.

Like most of the parables in the New Testament, we believe this one had a special reference to the covetous Pharisees, who were present when it was spoken. The prophets had foretold of our Redeemer that he would open his mouth in parables, and utter dark sayings, and the evangelist informs us that, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."—Matt. xiii. 34. And when the disciples asked him concerning the application of the parables, he told them, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."—Luke viii. 10. This parable of the rich man and Lazarus was addressed to the Pharisees, and was doubtless intended to apply to them. Jesus had been speaking a parable to his disciples of the unjust steward, in the presence and hearing of the Pharisees. And it is said, verse 14, "And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for

that which is highly esteemed among men, is abomination in the sight of God." He then told them that the law and the prophets were until John, but now the kingdom of God is preached, and all men (Gentiles) press into it, and the impossibility of justification on an imperfect obedience to the law, and illustrated by the law of marriage, and then added the parable under consideration, all of which was addressed immediately to the Pharisees. We therefore understand that the Pharisees were the certain rich man of the parable. They were clothed in purple and fine linen, and fared sumptuously every day. They claimed to be exceeding rich in the works of the law, in self-righteousness, in ability to secure the favor of God. They prided themselves greatly in being the children of Abraham, never in bondage to any man; disdaining the idea of being saved by the imputed righteousness of Christ, as they had so much of their own. They claimed to have the covenants; to them had been given the law, and they lived as sumptuously on their own righteousness as their descendants, the Arminians of our day, do at the present time. Like the rich man in the parable, they were covetous, unwilling that publicans, sinners or Gentiles should feast with them. Although possessing so much, not even the crumbs wasted at their banquet would they allow to be given to publicans and sinners at their gate. Circumcision and the law with its ceremonies, carnal ordinances and divers washings, were the wall of partition between them and sinners, who could not be admitted through their gates. The pitiful condition of Lazarus, hungry and sore, wretched and perishing, excited no compassion, he was left to the brutal kindness of the dogs.

Lazarus, in the parable, must represent

those poor, perishing Gentiles and Samaritans, publicans and harlots which were shut out from the privileges of Judaism, who could not be justified by the law of Moses, and who were treated with contempt by the Jews.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments," &c. The time of these deaths seems to have been indicated in the context, when the kingdom of God began to be preached by John, and all men pressed into it. The term of Lazarus' existence in degradation expired at the opening up of the gospel dispensation, in which lost, helpless, sick and sore, wretched, hopeless and dying sinners were to come from the east, west, north and south, and with publicans and harlots sit down in the kingdom of God with Abraham, Isaac and Jacob, and the children of the kingdom, the carnal seed of Abraham be cast out.

When the middle wall of partition was abolished, and when the hour arrived in which the true worshipers of God should no more worship at Jerusalem, nor at the mountain of Samaria, but in spirit and in truth; when he should no longer be a Jew who was one outwardly, nor that circumcision which was outward in the flesh, then died the rich man, and he was buried. But Lazarus, or those who are ready to perish from the land of Assyria, and the outcasts from Egypt, came to worship the Lord in his holy mount at Jerusalem; not the old Jerusalem which was in bondage with her children, but the Jerusalem which is above and free, which is the mother of all those who are of the faith of Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Now their conditions are changed. The rich man's house is demolished, his sumptuous fare is discontinued, his days of luxury are numbered, he dies with the expiration of the ceremonial dispensation, is soon buried in pagan idolatry and engulfed in Gentile nations. In hell he is lifted up his eyes. Hell sometimes means the grave, or repository of the dead; it also means darkness and torments, &c. It is here used figuratively as a part of the parable, and signifies the rejected state of the carnal Jews, who, like their cities which had been exalted to heaven, were cast down to hell. The Pharisees are thus tormented, and having been only Abraham's children after the flesh, are now cast forth from his embrace, while those who are born of God are by angels (messengers) carried to Abraham's bosom, and are blessed with faithful Abraham.

The carnal Jews are now nationally dead, scattered and buried among the Gentiles, but from their place of torment they see the Gentile church, borne by the apostles, in the doctrine of the gospel, to the bosom of Abraham, and comforted, while they are destitute of even a drop of consolation from the Lord by prophets or apostles to cool their parching tongues. Vainly now they cry unto Abraham to relieve them, by an acknowledgment of their fleshly descent from his loins. This he acknowledges by recognizing this rich man as his son, but says he can do nothing for them, as their day of exultation has expired by the abrogation of the covenant of works, and, like John the Baptist, he tells them to "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." The plea of the rich man for a missionary arrange-

ment cannot be entertained by Abraham, as the faith of Abraham cannot admit that missionaries sent from the dead will be more efficient than was Moses and the prophets whom the carnal Jews had been amply supplied with, and which the five brethren (who probably may represent all the Pharisees or legalists of subsequent ages, including the present time,) still profess to adhere to. None but those who are born of God can have the faith of Abraham, and without that faith they cannot understand the spirituality of the law or the prophets; and should one arise from the dead, he could not make them wise unto salvation. In confirmation of the testimony of Abraham in the parable, the history of all the missionaries sent from the dead, or of dead missionaries from the apostolic age, has utterly failed to convince Arminian legalists of the fatal delusion they are under, as there is a great and impassable gulf fixed between those who are born of the flesh and those who are born of the Spirit, which effectually and forever cuts off all communication between the parties.

MIDDLETOWN, N. Y., November 15, 1863.

BOOK NOTICE.

I HAVE, ready for mailing, a little work on Christian Science; the price is twenty cents, but to introduce it quickly will at present fill orders at half price, or ten cents per copy, postpaid. I have written it as a faithful warning against this strange wind of doctrine that seems to be spreading everywhere. I will appreciate any orders and fill them promptly as received. S. B. LUCKETT.

CRAWFORDSVILLE, Indiana.

[WE can conscientiously recommend the above pamphlet, as we have read it with great interest. There is no more

entirely "unchristian science" than the mass of sophistries falsely called "Christian Science." All who love the dear Redeemer's name and believe that which is declared in the Scriptures regarding sin and redemption, will look with abhorrence upon this false science, for in every way it contradicts what the Scriptures say regarding these great themes. This is enough to condemn its teaching with all who love God and his revealed word.—C.]

NOTICE.

SOUTHAMPTON, Pa., July 23, 1909.

DEAR BRETHREN:—In the SIGNS of July 15th I published a list of appointments in Canada and Detroit. I left home Monday night, July 19th, to attend these appointments. I reached Buffalo Tuesday morning, feeling well rested. About twenty minutes before leaving the train a heavy door closed upon the thumb of my right hand, crushing it and inflicting a wound that disabled my hand. At first I thought I must go forward, but several gentlemen who were present insisted that it would be an imprudent thing to undertake, to go from place to place for ten days without being able to use my right hand. I saw how impossible this would be, so I took the returning train for Philadelphia, where Dr. Coulter kindly met me and dressed the wound, and I reached home at 10 o'clock, having traveled eight hundred and fifty miles in about twenty-four hours, the return journey being in considerable pain. At Buffalo I was within one hundred and fifty-eight miles of my first appointment, Tuesday night. I had notice given as soon as possible of my inability to attend my appointments, and hope most of the friends learned of it in time to keep them from going out. Truly, "The way of

man is not in himself: it is not in man that walketh to direct his steps." It is very seldom that I have had to fail to keep appointments in the forty-five years I have been trying to preach, for which I desire to be thankful to the Lord. When unable to keep them I desire to be submissive to the Lord's will. The wound is painful, and will probably be some time in healing, as the thumb nail is torn loose. Through the SIGNS I here express my regrets to all who are disappointed. I regret the more on account of those who were to have been baptized at Ekfrid.

Your brother in hope,
 SILAS H. DURAND.

P O E T R Y .

IT IS I.

(Psalms xviii. 11; John vi. 20.)

DARK waters of affliction
 My soul is passing through;
 They swell and surge around me,
 And I know not what to do.

In hope some helpful light may fall,
 To heaven I lift my eyes,
 But all heaven's light is shut away
 By thick clouds of the skies.

Then hopeless, helpless, sinking down,
 My soul cries out in fear;
 The Lord has turned against me,
 My prayer he will not hear.

He is just and true and holy,
 And I am full of sin;
 If he withhold his help from me,
 My soul cannot complain.

The midnight sky is fearful
 Above my trembling bark,
 With the crashing of the storm
 On the waters deep and dark.

And around me and upon me
 The angry billows leap,
 Roaring out their fearful threats
 To overthrow me in the deep.

As I struggle, still expecting
 To be overwhelmed in death,
 Yonder on a rolling billow,
 As a messenger of wrath,

Comes what seems to be a spirit
 From a justly angry God,
 To remove me from his sight,
 And cast me in the raging flood.

While I wait the coming terror,
 All my trembling soul dismayed,
 Comes a sweet voice o'er the waters,
 "It is I; be not afraid."

Instantly the winds are hushed,
 And the angry waves are still,
 And I, in the wished for haven,
 Sing, "He doeth all things well."

SILAS H. DURAND.

SOUTHAMPTON, Pa.

O B I T U A R Y N O T I C E S .

Mrs. Margaret Miles Lefferts, my grandmother and sister in Christ, died Sunday morning, July 18th, 1909, at the home of her son-in-law, brother Jacob S. Leedom, near Southampton, Bucks Co., Pa. She lived to within two months of her 97th birthday, having been born Sept 22nd, 1812, the daughter of Christopher and Ann Miles Search. In 1832 she married Elias D. Lefferts, whom she outlived nearly thirty years. To them were born eleven children. Our grandmother is survived by six of her children, four daughters and two sons, besides many grandchildren and great-grandchildren, numbering in all one hundred and twenty-one descendants, ninety-three of which are still living. She received a hope in the mercy of God through our Lord Jesus Christ when seventeen years of age, and was baptized by Elder James Bowen in the fellowship of the Southampton Old School Baptist Church the second Sunday in June, 1842. It can be truly said of her that she held fast the profession of her faith without wavering. The quiet, patient spirit of peaceful resignation which characterized her last years upon earth made these last days of hers seem a holy benediction to crown an humble but well-spent life. The doctrine of the absolute sovereignty of Almighty God, salvation through the blood of Christ alone, and the efficiency of his grace without the interposing of human means, were her spiritual meat and drink. During the last years of her life, when memory of earthly things was somewhat impaired, her recollection of experimental things connected with her God and Savior was as clear as when she was in her youth. She waited long and patiently for the coming of the Savior to take her unto himself, and we can but be thankful he has done so, though we shall sadly miss the precious communion which has been our privilege to have with her. Thankful, too, are we that she suffered very little physical agony, excepting the last ten days of her life.

The funeral was held from the Southampton Old

School Baptist meetinghouse; interment in the burying-ground adjacent, by the side of her husband. Elders S. H. Durand, (her pastor for twenty-five years) F. A. Chick and B. F. Coulter, took part in the services with the writer. Psalms exxi. was used as a text.

May we ever cherish the memory of this spirit-filled life.
HORACE H. LEFFERTS.

MEETINGS.

THE Lord willing, the seventieth annual session of the Des Moines River Association of Regular Predestinarian Baptists will convene with Des Moines River Church, near Eldon, Iowa, August 14th, 15th and 16th, 1909. A cordial invitation is extended to all, and especially the ministering brethren of our faith and order. Eldon is on the Kansas City line of Rock Island system, also C., M. & St. P. R. R. Trains will be met Friday and Saturday mornings.

I. J. YOHE, Moderator.

J. L. THURSTON, Clerk.

THE Old School Baptist Church at Cammal, Pa., has appointed a two days meeting for August 21st and 22nd, 1909. Cammal is a station on line of New York Central R. R., seventy-five miles from Corning, N. Y., and forty miles from Williamsport, Pa. Place of meeting is five minutes walk from station. Brother Samuel Moffat lives three rods from station. All who love the truth are invited to be with us.

D. M. VAIL.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting for August 28th and 29th, 1909. All who love the doctrine of grace are cordially invited. Ingleside is five miles from Atlanta, N. Y., station on the D., L. & W. and Erie railroads. Trains will be met on both roads Friday, 27th. Write to George Weld, Prattsburg, N. Y., R. F. D., or Harvey Graves, same place.

D. M. VAIL.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to be held, the Lord willing, on Saturday and Sunday, August 28th and 29th, 1909. Trains will be met at Roxbury on Friday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Mt. Pleasant Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Cane Run Church, at Turners Station, Henry Co., Ky., beginning on Friday before the first Sunday in September, 1909, and continuing three days (Sept. 3rd, 4th and 5th). Those coming from the

north and east will leave Cincinnati, Ohio, about 2:30 p. m. on Thursday, and 7:30 a. m. on Friday, over the L. & N. Railroad for Turners Station. Those coming from the south and west will leave Louisville about 5 p. m. on Thursday and 7:30 a. m. on Friday, over the L. & N. Railroad for Turners Station, where all will be met and cared for. A cordial invitation is extended to all lovers of the truth, and especially to ministering brethren of our faith and order, in good standing, to meet with us.

G. R. TURNER, Church Clerk.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, on Friday before the first Sunday in September, 1909, at 10 o'clock a. m., at the residence of brother John McFadden, six miles west of Table Grove, Fulton Co., Ill. Those coming by rail will be met at Table Grove on Thursday before and early Friday morning. All lovers of the truth are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Abbington Old School Baptist Church has appointed a two days meeting for Wednesday and Thursday, September 8th and 9th, 1909. The place of meeting is three miles from Olyphant, on the D. & H. or O. & W. R. R., and four miles from Clarks Summit, on D., L. & W. R. R. Those expecting to attend the meeting are requested to write to G. W. Goodrich, Olyphant, Pa., R. F. D., and arrangements will be made to meet them on Tuesday.

G. W. GOODRICH, Clerk.

THE Pocatalico Primitive Baptist Association is appointed to be held with the Good Hope Church, in Kanawha County, W. Va., commencing on Friday before the third Sunday in September, 1909, and continuing three days. Those coming from the west, over the K. & M. R. R., will be met at Raymond City, W. Va., Thursday evening. Those from the east, over the C. & O. and C., C. & S., will be met at Charleston, W. Va., Thursday until 3 o'clock in the evening. Those coming from the southwest, over the C. & O., should come to St. Albans, cross the river to Sattes depot and there take the west bound train on K. & M. for Raymond City, to meet conveyance Thursday evening. A cordial invitation is extended to all of like precious faith to meet with us.

This done by order of the Good Hope Church, at her May meeting.

J. W. McCLANAHAN, Moderator.

G. P. HIGGINBOTHAM, Clerk.

THE Licking Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Salt River Church, Anderson County, Ky., commencing on Friday before the second Saturday in Septem-

ber, 1909, and continuing three days (10th, 11th and 12th). Those coming from the east will come by Lexington, those from the west by Louisville, Ky., and come to Lawrenceburg, Ky., where they will be met and taken care of. All lovers of the truth are cordially invited to attend.

J. J. WATERFILL, Church Clerk.

The Shohola Creek Old School Baptist Church has appointed a meeting for Monday evening, Sept. 13th, 7:30 o'clock, and Tuesday, 14th, 10:30 a. m. and 2:30 p. m. Friends will come to Shohola, Pa., on Erie R. R., where they will be met Monday afternoon. It would be well for those going to drop a card to Nicholas Hess, Hugh McKean, Warner McKean or Gipson McKean, Shohola, Pike Co., Pa. Hope to see all that can come. Place of meeting is four or five miles from station.

D. M. VAIL.

The Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

There are a few Old School Baptists in Riverside, Cal., and they have meeting the first and third Sundays in each month, at the corner of Park Ave. and Fifth St. All lovers of the truth are welcome.

W. D. BALL.

E B E N E Z E R

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., SEPTEMBER 1, 1909. NO. 17.

CORRESPONDENCE.

PSALMS XXXVI. 8.

“THEY shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures.”

Sometimes I think I know something of what the psalmist meant by the above language, and there are times I do not seem to know what he did mean. The Lord's house here spoken of does not seem to me to be that home the saints of God hope to enjoy after death, but is a spiritual house, built up of lively stones, of which Christ is made the head of the corner. Moses was called a faithful servant in all his house, but Christ as a Son over his own house, whose house are we, “if we hold the beginning of our confidence stedfast unto the end.” This we understand to be none other than the house of God, which the apostle Paul wrote about to Timothy, that he might know how he ought to behave himself in the house of God, a house builded together for an habitation of God through the Spirit. I understand in the application of the words, the house of God, or God's house, is meant the church of the living God, the bride, the Lamb's wife, also in Paul's admonition to the brethren

to love their wives as their own bodies. This he says he spoke concerning Christ and the church, that no man ever yet hated his own flesh, which seems to agree with the words, “whose house are we.” The psalmist and the apostle Paul have used these expressions to set forth first the Builder, and then those that are built. It was said by the apostle Paul of the brethren at Ephesus that they were “no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets;” hence the application given to the terms, house of God, God's house and household of God, seems to agree that it is none other than the church of Jesus Christ. Those brethren at Ephesus were Gentiles, and Paul said they had been aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world, but had now been made nigh by the blood of Christ and were fellow-citizens with the saints and of the household of God; hence we are made aware that the house of God and the church of God are one and the same. Therefore we would consider some things that belong to the

house of God, his church. The psalmist says in the text, Those who put their trust under the shadow of thy wing "shall be abundantly satisfied with the fatness of thy house." I certainly do know how a few times in my life I have felt abundantly satisfied with the fatness of God's house; I have been made to say, Lord, it is enough, I am full. The psalmist says in the text that God shall make them drink of the rivers of his pleasures. Truly this has for a few short seasons been my portion, but O how short. The flesh with all its corrupt desires and its deceitfulness has often taken all else from me, but the little tastes of the fatness of the Lord's house and the little draughts from the rivers of his pleasures have so satisfied my hope and love that I am made to hope on and long for more of the fatness of his house, and to drink more of the rivers of his pleasures. One may have an orchard of ungrafted fruit which has continually borne unprofitable fruit year after year, but in one corner of that orchard is one grafted tree of delicious fruit, but it rarely bears, yet what few seasons it has borne the fruit has so perfectly satisfied our taste that we still hope on and long for the fruit of the grafted tree, though most of the orchard bears unprofitable fruit. Just so with the children of God's house; what few seasons of joy and peace they have found in the fatness of the Lord's house and in drinking from the rivers of his spiritual pleasures so fascinate them that they ever hunger and thirst for a feast of fat things from God's house, hence they would not be unclothed, but clothed upon with their house from heaven. We are apt to conclude when reading of the kingdom of heaven, or the bride, the Lamb's wife, or the house of God and the throne of God, that they are as far from us

as though they were not in this world; but the apostle said to his brethren, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices," hence it is plain that every one of God's children is some part of the house of God, and when brethren are united they are called the house of God, and they are builded together for a habitation of God through the Spirit. A habitation is a place inhabited. Christ has said by the apostle John, He that loveth me and keepeth my commandments, I and my Father will come and make our abode with him; hence it is in my mind to consider that the kingdom of heaven so often spoken of in the Scriptures is not off in the eternal heavens, for Christ told his disciples, "The kingdom of God is within you," meaning that God sets up his kingdom in the hearts of his children, he writes his laws there, and God as King dwells in his kingdom, hence all the court trials and judgments against his children are held in this spiritual house, the church of the living God. National Israel had a house built at Jerusalem by Solomon, where all the Jewish sacrifices were made. All this was figurative of the spiritual house that the apostle speaks of: "Ye also, as lively stones, are built up a spiritual house." The stones in Solomon's house were only figures of the lively stones of God's spiritual house, and the priesthood of Levi was only typical or figurative of those lively stones, a holy priesthood. The priesthood of the typical house offered burnt sacrifices of slain beasts, but the holy priesthood of this spiritual house offers up spiritual sacrifices, the fruit of their lips, and as the typical sacrifices were burnt offerings, even so the spiritual offerings, the offerings of praise, are made when our faith

has been tried, as it were, by fire. In the typical house were kings and priests, and in the spiritual house we hear it said, By thy blood thou hast redeemed us unto God out of every nation, kindred, tongue and people, and hath made us unto our God both kings and priests. The typical house had a high priest that went once a year into the second tabernacle to intercede for those of whom he was high priest, and now this spiritual house has a High Priest who has gone into the second tabernacle (heaven), there to make intercession for all of his spiritual house.

But to return to the fatness of this house. First, the typical house was built by Solomon; no part of the house built itself, and even so with the house of God, it is built by God; he hath set every member in the body as it pleased him, and he that hath builded the house hath more honor than the house. How good it is when we are down in the valley of despondency over our unprofitableness and our sinfulness, and cannot see what use we are in the building, when we can reflect that God hath set every member in the body as it pleased him, and somehow this makes us willing at times to say, Lord, unprofitable as I am thou knowest my place. I have heard brethren who were generally silent in the church say they do not see that they are any profit to the church, and feel the church would be better off without them, and yet when I go to the church and miss these little ones, as they feel to be, it is quite a disappointment to me, for somehow I have learned these brethren are often the real safe brethren in the church. I mean by this that while feeling so little, they are nearest the feet of Christ, and the least liable to fall and the least liable

to err; they trust more in God and less in self, and when it comes to a matter of business in the church such brethren prove often to be the safest counsel, and if all church business were left to such brethren, and ministers left out of the business, I think often many errors would be avoided. The fatness of the house is enjoyed only when brotherly love continues in the household. We have felt to grieve sometimes when a brother through some mistake had incurred the enmity of the brethren, and he was excluded, and the sweet hand of fellowship withheld, and the fatness of the house of the Lord kept from him, and to see that one standing out in the cold, still trusting in God for all his salvation, full of love and fellowship for the brethren, but none in return to him. To me such is painful, and makes me wonder about the fatness of the house of God and the rivers of pleasures from which his children are made to drink. Will brethren try to keep one from quenching his thirst? I trust not to any great degree. May God remember such an one, and may God fill us all with meekness, that each may be at the feet of the other, and they shall be abundantly satisfied with the fatness of his house. God's children will not need any of the society of the world to satisfy them, for there is a great abundance in God's house to satisfy them, hence they are crucified unto the world and the world is crucified unto them, for they are abundantly satisfied with the fatness of God's house. God shall make them drink of the rivers of his pleasures; they will need no other.

NEWTON PETERS.

PORTLAND, Indiana.

DRAIN, Oregon.

DEAR BRETHREN EDITORS:—I have been many times requested to write my experience for publication in the SIGNS, but feared to do so, lest I should crowd out better material, and again,

“When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me fear that I am wrong.”

I was born in the State of Illinois in the year 1870, and in the year 1877 came with my parents to Oregon, locating on a farm near the little town of Drain, which is still my old parental home, while myself and family are but a few miles distant. My early life was spent with my parents on the farm, while all my spare time was taken up with a fishing tackle and gun, including Sundays. My parents were of the old sort of Baptists. There was not another Old School Baptist here at that time, so the Arminians tried hard to get my parents to unite with them. One Campbellite deacon told my father that he had come over to break the “hardshell” on his back, but my father told him to be careful, that a camel had a hump, and he might get his hump broken. My boyhood days soon glided by, and as I grew to manhood I became infatuated with the ballroom and all kinds of vain amusements, giving my parents much trouble, as I was out much nights in bad society, while they at home were saying, “I wonder where Charley is to-night,” and as I pen these lines O how my heart aches for those dear, old parents, but “God moves in a mysterious way,” for while thus enjoying life I believe that it pleased my heavenly Father to show me that I was a vile and wretched sinner, an alien to God and a stranger to grace. A dark cloud came over me, and I began to try to free myself from it, but could not. I would go back to the

ballroom, but I had no pleasure there; the things I had so much loved had lost all charms for me. I had not a ray of hope, for I did not believe God could forgive such a sinner as I; all was dark without, and ten thousand times worse within. For about five years I continued in that awful state of mind, and finally on the first day of May, 1898, I attended a large ball in one of the neighboring towns, and while there it seemed to me that it was the longest night I had ever spent; O how I wished for the dawn of day so I could go home, and when the dance broke up I told my companions I would never attend another ball, and on being asked why, I told them it would never lead to anything higher. The same day I went with my father to hear Elder N. B. Walker preach at Walker Station, in Lane Co., and wished myself out of the sound of his voice, for everything he said condemned me, and only through respect did I retain my seat. The following Monday I separated from my father, and journeyed onward about fifty miles to visit the one who is now my wife, for as vile as I was, I was yet seeking the heart of one of God’s precious saints. On returning the following Saturday, I hope that it pleased my heavenly Father to reveal himself to me as the One altogether lovely, the chiefest of ten thousand. While riding alone over a forest road my burden of sin seemed to depart from me, and I, a poor worm of the dust, began praising God, and began at once singing that dear, old hymn, “I’m not ashamed to own my Lord.” I wanted to tell every one of this blessed Savior. O how my father rejoiced when I told him I believed that God had forgiven my sins, but my mother doubted me, just as Ananias did Saul of Tarsus, insomuch that I vowed not to offer myself to the

Old School Baptist Church, which was my choice, as long as mother doubted my hope in Christ, but told mother if she would go I would take her to hear Elder Walden preach. She consented, and when the opportunity was given for the reception of members I forgot my vow and offered myself to the church, and mother was one of the first to motion to receive me. Jennie Davis (now my wife) also was received, and we were baptized the third Sunday in June, at the Siloam Association, then held at Walker Station with the Coast Fork Church, and we were married the second day of October the same year.

I then felt at peace with God, and with my young wife started out in life anew. I wanted to go to church often and be with the brethren, and for some time was at rest; I felt that nothing would disturb my peace, and begun working to gain a portion of this world's goods, but one night these words came to me with great force, You must preach the gospel, or you shall never prosper. I thought perhaps it was only a delusion, and I would cast it aside and endeavor to forget it, but the same words rang in my ears, You must preach the gospel, each time with renewed force. I then began to argue with God in the words of Moses, that I was not eloquent, and was of slow speech, and had a slow tongue; I daily found excuses. I never told any one of my exercise of mind except my oldest sister, Mrs. Olive Powrie, but told her I was going to fight it down if possible; her answer was, "Quench not the Spirit." I struggled on for several years in this manner, fighting every inch of my way, until at last death with its cold sceptre laid its hand upon our little babe. From the depths of my heart I was made to cry out with Paul, "O wretched man that I am! who shall

deliver me from the body of this death?" and made a vow that if God would be merciful to me I would declare his name the rest of my days, but was soon finding excuses again. I thought the brethren would not be willing, and my last excuse was that my wife would be ashamed of me, but when I asked her about the matter she asked me why I wanted to preach, and if I could not keep from it. I asked her if Jonah or Saul of Tarsus could keep from doing the will of God. She said, "No, and neither can you, and, Charley, this is no surprise to me, for I have constantly seen you in my dreams preaching, and I am not ashamed of you, I want you to preach, go on and declare the whole counsel of God, contend earnestly for the faith that was once delivered unto the saints," so my last excuse was blighted, and at one of our meetings, when our pastor was absent, I tried to say a few words of comfort to the church, and was surprised at our next meeting to find that the brethren had decided to liberate me to speak, and about one year later I was ordained to the full work of the ministry, which I struggled hard to resist, but I felt I must be submissive to the will of the church.

I feel this is very poorly written, and not worthy of a place in the SIGNS, but will leave it to your better judgment.

Asking an interest in your prayers, I beg to remain your little brother,

C. F. MORNINGSTAR.

NACOGDOCHES, Texas, March 19, 1909.

DEAR BROTHER CHICK:—Our God is a wonderful God, and he does wonderful things. O what am I that I should be dealt with in such a wonderful way? Pray for me, that I may not become exalted, on the one hand, nor utterly fall, on the other.

I am sending you a letter without consulting the writer, and my reply to the same. I do not know whether I am doing right or not. I submit to your judgment, whether they will be profitable for the SIGNS.

ROBERT S. PACE.

QUITMAN, Texas, March 7, 1909.

ROBERT S. PACE—DEAR BROTHER IN THE LORD:—I will again attempt to answer your good letter, which came to me some time ago. My heart goes out in love to you; though we are strangers in the flesh, I hope we have been led and taught by the same Spirit. Your letter gave me great comfort, and I read it over and over. I feel to be ignorant in spiritual things, but it is plain to me that you have written the experience of one who is taught of the Lord. Our Lord reveals himself and all these precious things to his children, and he does so in his own time and way. He alone, as I hope, gave me a heart to love and rejoice in the doctrine I once hated, and he, as I trust, caused me to mourn on account of my sins, yet I long for a brighter hope. How often does my carnal mind deceive me and lead me to believe that I can do something that will be good and pleasing to the Lord, and yet I know in me, that is, in my flesh, dwells no good thing, and that without him I can do nothing. I do long to be made willing to trust in him always. How grand and glorious is the covenant of grace! How glorious is Jesus Christ, the author and finisher of our faith, by whom salvation comes by grace through faith. But at times I feel to be low down and weak; my way is often dark, and I long to see the marks of grace. O, I think if I could praise him as others do, that my burden would not be so heavy. If I could have light, and

could manifest that light to others as they do to me, my life would not be such a mystery to me; but I am so often filled with doubts and fears, and so prone to wander that I think if others could see me as I see myself I would not wonder should they cast me off from among them. But, dear brother, it is one sweet hope I have that I do love God's dear people. I love the doctrine of salvation by grace, and I hope to be kept by his power and to endure to the end. Often when we are cast down, and feel that he has hidden his face from us, and we pass through sore trials, it is then that we seek and knock, and then when the Lord raises us up and gives us a reconciled mind, so that we can be still and know that he is God, we can praise him the more. He has promised never to leave nor forsake them that are his, whom he calls according to his purpose. He leads them in his own way. When we are low down in the valley then we cry unto the Lord and beg for his sovereign mercy; we then see how weak and vain all our help is; we realize our weakness and nothingness, and then look to God as our hope, our strength and our refuge; then we cry unto him to remember no more our sins and former iniquities, and to let his tender mercies speedily preserve us, for we have been brought very low, and when He comes to our rescue and raises us up we rest on him as our strength; then we can look back and say, as did David of old, "It is good for me that I have been afflicted; that I might learn thy statutes."

Now, dear brother, you speak of my experience being of so much comfort to you. O how often do I feel that I have not the true marks of a believer, and feel that I am not worthy to be numbered among them, yet I have no longer any

interest in this world; it seems cold to me, and grows more and more so every day of my life. How glorious it is to have a hope in Jesus, and to be brought by his power to know and love the truth. After reading your letter I was made to say, "How sweet to my soul is the communion of saints." I felt that it must arise from that love that binds all of God's children together.

But you must be wearied with reading this poorly written letter. If I could write as comfortingly as others do, it would not be such a task. May the Lord bless you, dear brother, according to his own good pleasure, is my prayer, and may he bless all of us, that we may live closer to him.

With love to you and yours, I am your sister in hope,

LENA DAVENPORT.

NACOGDOCHES, TEXAS, March 10, 1909.

MRS. LENA DAVENPORT—DEAR SISTER:—Your soul-cheering letter has just been received, and I never can praise God enough for his wonderful providence and mercy in bringing this message to me just at this time. You have saved me, dear sister, from death, and from that awful error: conditionalism. In fleeing from one error, I plunged headlong into the pit of creature merit and ability. O how low down I was brought, though in my mind I felt exalted. A few days ago I received a book called "Everlasting task for the Absoluters." O how wonderful are God's ways! The book is intended to teach the doctrine of conditionalism, but God used it to disgust me with its own folly; it does not give God all the praise. I attended a Methodist meeting before I received this book. It was in the providence of God that I did so, that I might be able to compare their

doctrine, and to see that the conditional theory is even worse than the Arminian theory, and so I became all tangled up in my mind, and was in much misery; I realized how helpless I was to deliver myself from my sad condition. Then the Lord in mercy enabled you to comfort me, and to save me from another death. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" It is the Lord's work that should be praised, and not the works of man. All our good works, if indeed we should dare claim anything good, are wrought in us by the Spirit, and are brought about by the promptings of the same Spirit, and by circumstances which he has prepared, and over which we have no control. "By the grace of God I am what I am," and if anything good is ever done by me I wish not the praise, for it is not I, but the grace of God that is with me. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Pray for me, for I feel to be an exile from God and a wanderer from his grace. I know that I am utterly dependent upon him for everything in time and eternity.

Humbly yours, in much weakness,
ROBERT S. PACE.

[WE suppose that brother Pace in saying that conditionalism is worse than Arminianism, means that while Arminianism openly claims that all our salvation, both here and hereafter, depends at the last upon creature will, purpose, choice, work and power, and so is consistent with itself all through, conditionalism, on the other hand, in the form in which it has appeared among some of our people, is inconsistent with itself, in that while it claims that our final salvation is all of grace, it contends that our salva-

tion here below depends upon, not grace, but our choice, or our obedience. Conditionalism declares that grace begins the work, but afterwards its fruit depends upon our will or choice. We think this is the meaning of brother Pace, and if so, we do not feel at all disposed to differ with him. Arminianism declares one thing from beginning to end, while conditionalism, in its modern form, puts grace in some places, and our work, or will, or choice, in other places. This does seem worse than Arminianism.—C.]

GREENBLIER, Ark., July 18, 1909.

DEAR BRETHREN:—I send you a copy of a letter from a very dear brother in Christ, a meek, lowly servant of God. By request he has handed it to me, so I send it to you to do with as you think best. It gives an account of his christian travels. I would like to see it in the SIGNS; it may be a comfort to some of the weak and lowly ones. Sometimes I get very low in spirit. I often long for the company of God's humble poor. I am a poor, old sinner, saved by grace if saved at all. I am a widow seventy years old, and have had a name among the Baptists fifty-five years. I am weak and wounded and lame naturally on one foot, and spiritually lame on both feet. Love to all the household of faith.

As ever, a poor wanderer,

E. J. HURST.

REPUBLICAN, Ark., April 13, 1909.

DEAR BRETHREN:—I will make this, the second attempt, to pen a few lines for you to look over, and if in your judgment you think it fit for the children of God, you can do with it as you like. I have had a name among the Primitive Baptists for twenty years, yet do not know just what I am. I would like to

cast in my little mite and let you all judge. I want to write as my mind is led, and this appears to be a task indeed, for it has been on my mind for more than five years, and fearing it was a whim I put it off from time to time, and even yet I am not sure as to its real source.

If indeed I have ever been favored with grace, it was at a time very unexpected to me, for I was in the woods alone making rails, with not a soul near me. A feeling took hold of me that I could not describe then, and I cannot now. Whatever it was, it overpowered me both in body and mind. I did not want to say anything, as I did not know what was the matter. I was a stranger to grace; all my pride and interests were in the world; but at that point when that unseen power held me fast, and I knew not what it was, in spite of myself I was made to cry, Lord, what is the matter? and worked on as best I could until night. I thought I would tell my wife about it, but when I got in from work I was not so willing to tell her, and I did not. I went for a few days with a heavy load on my heart, but tried to hold my head up as best I could. There was a train of thought running through my mind that I had never known before. I had no Bible in my house, so I got on my horse and went to see my dear old mother, who has since gone to the better world. I borrowed her Bible to read awhile, but did not tell her why I wanted it. When I got home I began with Genesis and read very carefully, and I began to build a house, but sad to say it was found to have no foundation, hence could not stand. The reader will understand that I verily thought I could do something that would cause the Lord to reserve in his kingdom a place for me, so at it I went. I had not yet said anything to

my wife about what took place with me in the woods while making rails, and did not intend to; she was a member of the Old School Baptist Church, and quick to speak her sentiments, so I meant to keep things close. One night after reading late we had gone to bed, and I had fallen asleep; how long I slept I do not know, but I awoke praying and praising the blessed Lord for his goodness to me, a vile sinner. My wife was sitting by me on the bed and began talking to me, but wonder of wonders to me, I did not want to talk to her, and went out of the house, but could not stay, so I came in and we then talked a long while. Dear reader, you may judge the whole matter when I finish. I went on with my reading, and sad to say, again with my building, and got along fairly well until I read through the Old Testament, then when I came to the New Testament it did indeed seem that every word cut my poor heart in pieces, but I pressed on, and the more I read the plainer it set my case before me, for while reading the Old Testament I saw the law of works and the blessings thereof. I read on, as hard as it was for me, and I do feel a desire in my heart to say that I humbly trust through grace it was given me to at last see the light of the secret of salvation for poor, vile sinners, such as I saw myself to be. I then began to gather, as it were, a better light of what an alien from the commonwealth of Israel and a stranger from the covenants of promise I was, without hope and without God in the world. Such I verily felt myself to be. Whether I am a subject of grace I dare not say, but as I read on through the blessed Testament, life or hope began to spring up, for through the pages of the New Testament we are reminded of the prophets who foretold of Jesus and his ad-

vent into the world. Isaiah said, He trod the wine-press alone, and of the people there was none to help or uphold, and that he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. I began to see this in the New Testament as I read. In trying to follow my mind as best I can, will say, I did undertake to write this matter once before, and it was so lengthy and so much like me I thought to let no one see it. I do not mean to say that this is any better, for it is as near like me as it can be, let that be what it may. The Lord knows, not I. The very thought of the poor publican's prayer makes me know that Jesus was his friend; if he is not the sinner's friend, then I have nothing to hope for beyond this world. Now, when I went to the church, I did not intend to, but when they were singing I stood with the congregation while they sang, until the hymn was about half finished, when my poor heart broke and I could stand on my feet no longer. I took my seat and thought I would remain there, but before they were through singing I found myself standing before brother Westall, holding him by the hand. I was so overcome that I could not tell much, but I told as best I could a short sketch of what I have here written. They received me, and I was baptized on Sunday, the next day, by Elder D. Westall, of Pine Bluff, Ark. I cannot give the exact year, I wish I could; it was something like twenty-three years ago. This part I never regretted, as I have felt a good conscience, rest and peace of mind from that day. The brethren have been disposed to bear with me for some reason, I know not what.

I find this is growing too lengthy, I had better close, yet there are many things I

would like to speak of. Suffer me to say that I hope I love Jesus, the Savior of sinners, and I hope also that I love my brethren and sisters most dearly, and desire above all things to be at their feet.

Farewell.

J. A. REYNOLDS.

WARWICK, N. Y., July 30, 1909.

DEAR BRETHREN EDITORS:—By request, I inclose you the experience of my grandmother, Margaret M. Lefferts, written in a letter to one of her children about thirty-eight years ago. I sent you her obituary a few days ago.

Yours in gospel fellowship,

HORACE H. LEFFERTS.

SOUTHAMPTON, Pa., May 16, 1871.

DEAR CHILD:—I will now try to comply with your request. When I was about fifteen years old, I was at a cousin's funeral, and the preacher took for his text: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I wept much, but knew not why, for the deceased was an infant and I had not known much of it. Time passed on, and I found that I was not talking so much foolishness as formerly, but did not realize myself to be such a great sinner until I was in my nineteenth year. At that time it pleased the Lord to lay me on a bed of sickness, then I felt myself to be a great sinner. I thought by day and by night, What would become of me if I were to die? I kept my Testament under my pillow, and when alone would try to read. I did not want any one to see me reading the Testament, but my mother found it there when she made my bed and asked me if I liked to read that book. I told her I did sometimes. My mother was an Old School Baptist, and O how I miss her

counsel now that she is gone. I was lying awake one night and thinking a great deal, for I could not sleep, when these words came to me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28–30. I wondered where they were; I knew I had heard them before, but did not know where to find them. The next morning I got my Testament and thought I would hunt for them, but I opened the book right at those words. The Lord showed me where they were, and I never saw such beauty in that blessed book as I did that day. This state of mind did not last long, and soon I began to wonder why these words had been applied to me, for I would try to pray, yet could not say anything but "God be merciful to me a sinner." My father was a Presbyterian, but I mostly went to meeting with my mother, for that was more convenient, being only one mile, while my father's meeting was seven miles from home. The Lord raised me to health again, and when I was twenty years old I was married. My husband's family were Presbyterians, and I thought I would go to meeting with him. We lived in a Presbyterian neighborhood, and one afternoon I was in company with several of the neighbors and they were talking about "going to church," as they called it. They said the woman ought to go along with the man. I thought: That is right, and I will do it, so I did for about seven years, but could not find the food my soul needed. There was an Old School Baptist three days meeting at Southampton; it was on Friday, Saturday and Sunday, so I asked my husband

to go with me. He went the two first days, but on Sunday morning he stopped at his own meeting on the way, and I went on alone to Southampton. It was then that I saw a difference in the preaching; I saw I could never go again with my husband to his meeting, so the next Sunday when he began to talk about going I told him that I could not go with him any more, and if he could not go with me we must go each to our own place. He said nothing, but got ready and went afoot alone, and, as I could not walk, I remained at home. When he returned home he asked me what was the matter with the meeting. I told him I could no longer listen to such preaching. The next Sunday he took me to an Old School Baptist meeting, and has gone there with me ever since, and I believe he is as strong an Old School Baptist (in sentiment) as I am, but the Lord's time has not come for him to be brought out. I attended these meetings, often wishing that I was one with the people of God, but realized my unworthiness. Thus I wandered along about four years longer, when I began to be exercised about baptism. One day while going about my work, the words came to me:

"Do we not know that solemn word,
That we are buried with the Lord;
Baptized into his death, and then,
Put off the body of our sin?"

(Hymn 1112, Beebe's collection.) I felt constrained to go before the church at Southampton and tell them of my little hope and what I thought the Lord had done for me. That was Saturday before the second Sunday in June, 1841; Elder Bowen was then their pastor. I was received, and the next day baptized. I have been led along, sometimes in the darkness, sometimes in the light. I often feel that my conviction of sin was not strong enough. Elder Purington says

some persons' burdens are like bars of iron which, when they fall off, give a sudden relief always afterward remembered; others' burdens are as bags of feathers which, disappearing gradually, leave no suddenness of deliverance to be remembered. I think my case was as the feathers, for I never could tell the time when my burden of sin left me.

MARGARET M. LEFFERTS.

ST. ALBANS, W. Va., March 30, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed you will find a letter from brother Hickerson, which, if you think proper, you may publish in the SIGNS.

Your brother in hope,

G. B. BIRD.

NASHVILLE, Tenn., March 25, 1909.

ELDER G. B. BIRD—DEAR BROTHER IN THE LORD:—Your good letter in the SIGNS of March 15th was a refreshing messenger to one who loves to read of the dealings of the Lord with poor worms of earth. I have read it over and over again. I felt that I wanted to see you, and hear you preach about the glorious plan of salvation, revealed by our great Benefactor, the Preserver of our unprofitable lives, and about the purposes and decrees and predestination of God, all of which are taught in the volume of inspiration. There are none who can rightly understand these things, save through the revelation of the Holy Spirit, which is shed abroad in our hearts, and by which we are made to cry, Abba, Father. Our Lord foretold the destruction of the temple, saying that of this great building there should not be left one stone upon another that should not be thrown down. Four of his disciples asked privately to know the sign when these things should be. Jesus answering

them said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." The disciples were commanded to take heed, for they should be delivered to be beaten for the sake of the blessed Lord for a testimony against them, and this they should suffer for preaching the true gospel among all nations. Thank God, the poor little ones who stand firm and faithful, contending for God's purposes and absolute decrees, are not to take thought beforehand what they shall speak, but it shall be given them in that hour to know what they shall speak. "It is not ye [said the Savior] that speak, but the Holy Ghost." The redeemed of the Lord, Jesus said, shall be hated of all men for his name's sake, but he that endureth unto the end shall be saved. Our Lord will confirm the covenant with many. This is the covenant of grace, and not of the law of works. The blessed Redeemer said those days should be shortened for the elect's sake. Were they not shortened no flesh could be saved. We are warned if any man shall say, Lo here or lo there is Christ, to believe him not, for false christs and false prophets should arise, and if it were possible would deceive the very elect. We are warned by the blessed Savior to take heed; we are living in perilous times. I feel that this is not my home; I am only a sojourner in this body of clay, trusting in the strength of Israel's God to direct my steps. I feel that he is my bright and morning Star. There is nothing that can separate us from the love of God. This hope we have as an anchor of the soul, both sure and steadfast; it enters within the veil. The Lord hath declared that he hath made all things for himself, yea, even the wicked for the day of evil. He hath also created them

that are called by his name for his glory; he has formed them and made them, even the deaf that have ears, and the blind that have eyes. If all the nations were gathered together, who among them could declare this? None but the witnesses and true servants whom he hath chosen, that they may know and believe. These have believing faith, and say it is true, and these understand that there is no God formed after him, and that he, even he, is the Lord, and beside him there is no Savior. He said that none can deliver out of his hand. I will work and none can hinder. The wicked he hath reserved unto the day of wrath and destruction. He hath also 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."

My beloved brother, you seem strong in the doctrine of God's elect, including the absolute decrees and predestination of God in all things, which doctrine I also believe. I trust and hope that the Lord has given me some right conception of his revealed will, and an understanding of his spiritual revelation. I hope that it has been his good pleasure to give me the kingdom, and to meet the Bridegroom at his coming. Paul well said, "How unsearchable are his judgments, and his ways past finding out!" This also is my experience. I am often down in the valley of dry bones. My hope is in the loving Arm, which is able to bear me up. He is able to bear me up on the wings of everlasting peace, with praise to his redeeming love. It is his precious promise that because he lives I shall live also. That blessed hope no mortal can give, but grace has given the hope that after days and years are past we shall be blessed with a home in heaven, which God hath

wrought; and the gates of hell shall not prevail against his beloved bride. We all shall fully know everlasting love beyond the grave. We shall dwell with Him who knows no change. He is God, and changeth not, therefore the sons of Jacob are not consumed.

My brother, we are strangers in the flesh, but your good letter in the SIGNS has drawn me near to you in those ties which bind us to our spiritual Head. This is far beyond all that binds us to our natural head. Our spiritual love is infinitely stronger than all that is natural. We trust that we are sealed by his blood, which is precious, and which made manifest his love to us, which love, as we hope, has been shed abroad in our hearts. We are commanded to love one another for the truth's sake; this is why I have written you so lengthily; I trust that as you read it you will be charitable toward me. I am desirous to know the truth as it is in Jesus. May God bless you, dear brother, in your labors. I trust the Lord has called you to stand upon the walls of Zion, the city of God, to cry aloud and spare not, to proclaim that salvation is of the Lord. My prayer is for you that you may be faithful in this ministry.

Your brother in hope,

O. B. HICKERSON.

WILMINGTON, Delaware.

DEAR BROTHER SELBY:—As I was sitting reading the SIGNS just now, a desire to write you took possession of me, and I am going to attempt it. After the talk last Sunday on "It is finished," a thought came into mind, and it is of that I wish to write. I am not going to criticize one word or expression that was used, for to my mind every word was true; my only objection was to what was not said. That the work was finished in the sense in-

tended by the Savior and by the Scriptures, there is no possible room to doubt. The work of the man Jesus, born of the flesh to live among men and set forth by his acts and teaching the gospel of the grace of God, the work of preparation for the setting up of the gospel kingdom, the work of seeking out those who were his followers and who were to act as leaders and supporters in the visible church, the work of witnessing before men the divine character of his mission, the work of salvation by his death on the cross and of his victory over death by bursting the bands thereof and coming forth, thus redeeming his people from death, and the work of justification, in that he being perfect, not only sinless, but as the body of Adam was perfect in that all the human family was created in him, so was all the spiritual family created in Christ, and when he arose from the dead, having paid all the law could demand, so also were they raised and justified before God, because the head had paid the debt the body owed.

Now comes the thought that set me writing: "Why seek ye the living among the dead? He is not here, but is risen." There yet remains a work to be done, without which you and I have no hope of a part in that finished work already set forth, and it is the bringing home of a knowledge of the truth of salvation by grace alone to the heart of the sinner. Of what use would it be for you or me to search for Christ in Bethlehem? Yet we do; he is not there. Or in Galilee? He is not there. In Judea, is he there? In Samaria? he went there; can we find him? In the garden of Gethsemane? Do we not go there to weep and pray? Do we find him? He is not there. Before Pilate in the judgment hall? Not there. But surely we must find him on

Calvary, hanging on the cross; we hear so much about the cross. But why seek ye the living in such places, they are dead? In the tomb, then, if he died to save some one? No, not even there; no hope even in that, and we see that it was he who had come to redeem Israel. But let us look among the living. The body having risen from the grave, though still a body is now a spiritual character, and cannot be found in its old places, and it is not visible to mortal eyes, nor can the new life be seen or comprehended by the natural mind. My mind was blank for two days right here, and I had to stop, but as I seem to have caught the thread of it again I will try to continue. The natural eye never saw Christ, but only Jesus the son of the carpenter, so now with the natural understanding we can only see Jesus the teacher of morality, and therefore look for the living among the dead. We, who hope we are living men, continually search for a risen Savior among the dead (the flesh), so when we try to set forth the truth let us have no confidence in the flesh, but deal alone with the Spirit, which only hath life. No man hath seen God at any time; that is, no man of flesh, but all men who are born of the Spirit have, for the Spirit taketh of the things of Jesus, of God and of life, and showeth them unto us. Thus do we see him; not as we hope to hereafter when the veil of flesh is rent in twain, but in such manner as it pleases him to reveal himself to us. We cannot stand and look up at the sky and see him there, but except for a miraculous view such as has been granted to some of us when we hardly knew whether we were asleep or awake, in the body or out of the body. We only see him by the manifestation of the Spirit in ourselves or in our brethren, and when we so see him we are purged

from dead works, and do verily believe that it is he who came to redeem Israel. Let us draw the line distinctly between the flesh and the Spirit. If, therefore, we declare that "it is finished," and let it stand at that, we have told the truth, but we have told it in a way that is calculated to mislead and send doubtful and fearful ones searching for the living among the dead, finding no hope or comfort because of the overwhelming fear that the work was finished and they left out. To them let us say that a mighty work of grace is still going on, the work of the Spirit in the hearts of the sons and daughters of men, calling them to a knowledge of the truth that they are the children of God and heirs of eternal life, and opening up their understanding so that they may see the church and recognize their right to a place there, that they will be fed and nourished and instructed, led in the right way, that the everlasting arms are always underneath, and though they may seem to be always stumbling and falling, the lower they get the nearer the arms of love and mercy they are. My father once said of such things as these, "Why could not some one have told me?" It ought to be told, and all told, then they who are struggling along in the dark may see at least a little on which to rest their hope or banish their fear. Do not let us preach a Christ who finished a work and died, and leave it so, but rather one who triumphed gloriously over the powers of death and hell, and who lives in the hearts of his people, working mightily through the Spirit, that they should receive all that the love of God ordained for them here in time as a foretaste of the blessed eternity.

I have wasted much paper and time, yet I do not seem to have made out anything. I do not suppose you will even

know what I am trying to say, but to such as it is you are welcome.

With love,

J. R. RITTENHOUSE.

LOVELAND, Colo.

DEAR BRETHREN EDITORS:—The subject of prayer comes to my mind this morning with greater force than it has for a long time, so much so that I feel like writing a few thoughts as they come to me.

What is prayer? It is the sincere desire of the heart. The wicked then can pray as well as the saint, but the prayer of the wicked is an abomination in the sight of the Lord. David said, "If I regard iniquity in my heart, the Lord will not hear me." It is the thoughts and intents of a pure heart that the Lord gives heed to, or hears. Jesus was praying in a certain place; when he had ceased one of his disciples said unto him, "Lord, teach us to pray. * * * And he said unto them, 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," &c.—Luke xi. 2. Most all professed religious orders of the present day have the form of what is called the "Lord's prayer" committed to memory, and repeat it over in their services, and call it prayer. If you will notice they invariably omit one word, and add one that does not belong there. Jesus said, "Thy will be done in earth," not on earth. Well, says one, does that change the meaning? I think it does materially. I believe the christian's heart's desire is, "Thy will be done in earth;" that is, in us, as in heaven. We may, as many do, repeat any form of words called prayer, and if our heart is not in it, it is not right before God, is not prayer, and is not acceptable. Make

the tree good and the fruit will be good also; men do not gather grapes of thistles nor figs of thorns. "By their fruits ye shall know them," saith the Master. I know of no better way to judge the little ones of the Master's kingdom than by their daily walk and conversation, their fruits. My dear brethren, when I apply this rule to myself, I greatly fear and tremble, for I seem to bear so little fruit which even resembles that of the good tree that I abhor myself in dust and ashes, yet I continue to beg the Lord that he will give me a heart of understanding, that I may pray with the spirit and understanding also. I often receive letters, messages of love, from my brethren, many of whom are strangers to me in the flesh, who almost invariably ask me to pray for them. While I do try to remember all of God's dear children in my petitions, I feel I have greater need of their prayers in my own behalf. I hear many telling of their good works, in doing good and getting good, while the best I can do has sin mixed with it. I never saw the time but I needed to pray for mercy; yea, beg for mercy, pray the Lord to forgive my trespasses, and keep me from sinning against him. I think I fully realize that I am poor and needy and dependent upon God for even the air I breathe. Is it any wonder then, that I have been a poor beggar all my life?

Dear editors, I have not written as I thought to when I took up my pen; having been disturbed in my writings, the chain of thought was broken, so I will stop, and leave what I have written to you to publish or not, as you think best. May the Lord enable us, his children, to walk in obedience to his commands to the honor and glory of his holy name, is my prayer.

J. H. YEOMAN.

TOONE, Tenn., August 16, 1908.

DEAR EDITORS:—I shall now, if the good Lord will, write something about the strong belief that has been put in my heart by an unseen power, which is ever present, with much fear and trembling. I often think of David when he said, "What time I am afraid, I will trust in thee. In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me."—Psalms lvi. 3, 4. Again, David said, "My flesh trembleth for fear of thee; and I am afraid of thy judgments."—Psalms cxix. 120. Paul said, "For our God is a consuming fire."—Heb. xii. 29. We know that fire is an element that will consume or burn up the world and everything that is in it, so I am afraid of God. I have often thought if I had never been born it would have been much better for me, and I often think of the small insects that crawl at my feet, and the fowls of the air, how happy they are, but I feel like a bruised reed and smoking flax. (Matt. xii. 20.) The prophet said, "But the fitches are beaten out with a staff, and the cummin with a rod."—Isaiah xxviii. 27. Again, Solomon said, "For thou, even thou only, knowest the hearts of all the children of men."—1 Kings viii. 39. I believe that therefore I fear God, for I see, know and feel that I am a sinner before him, and my life and all my welfare in time and eternity depend on him alone. I know he is able to save me if he is willing, but I do not know the mind of the Lord, therefore I fear and tremble at his word, or seeing a display of his power. I always have been an early riser mornings; I get up before day, and look up at the beautiful heavens, at the bright stars and moon, and the burning meteors as they shoot across the starry heavens, and O how it makes the tears trickle down my

cheeks, knowing that these things are the handywork of God, and show forth his glory. I fear and tremble and rejoice at the same time, but O, I do feel so unworthy and sinful. In seeing and hearing the wonderful works of God I often think of Peter when he saw the power of God in the draught of the fishes, how "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." I know that I am a sinner, and imperfect, and I think of Peter again; when he heard it was the Lord he girded on his fisher's coat and cast himself into the sea, for he was naked. O, I so often feel naked before the Lord in good works, and feel so condemned on account of sin, I want to hide like Adam did in Eden in the garden. Brethren and sisters, do you ever have such feelings, or am I alone in these things? I cannot ever hear the true gospel of the Son of God, for there are none of that kind of preachers who come through this part of the country that I know of. There are two or three conditional Baptist preachers in this country once in awhile. Arminians are thick, but the Lord of heaven and earth has taught me to believe and love with all my heart unconditional salvation, for time and eternity, and to have no confidence in the flesh. I have fully experienced this, and I feel sure it is the truth.

Brethren editors, I ask you to excuse my statements, or the way I state them. I want to correspond with the Old School Baptists, for the doctrine they advocate I feel sure is the truth. I see the world is getting together now very fast in organizations and institutions of the beast.

A poor, unworthy sinner, trusting in the Lord,

S. M. BUTLER.

CHURCH.

It is very common among the most enlightened of this world to hear men and women speak of a certain fashionable building constructed of wood, brick or stone as the church. With all their worldly wisdom, how little they know of the true meaning of the word "church;" indeed, they know nothing of the church of God in her "perfection of beauty." How sacred and full of meaning is the word "church" to the children of God; to them it means "a garden inclosed," "the planting of the Lord," "a place of broad rivers," a "banqueting-house," where God's children feast on the heavenly manna, and are made to sit together (God-given fellowship) in heavenly places in Christ Jesus, the branches of the one vine, Jesus, members of the body of Christ, "a chosen generation, a royal priesthood, an holy nation, a peculiar people," "an habitation of God through the Spirit," the new Jerusalem, which is above, "the kingdom of heaven," the tabernacle of God with men, Zion, city of our God, "the bride, the Lamb's wife," "the house of the Lord," the lilies of the valley, the valley of dry bones, &c., and while all these applications apply to the same people, they describe their condition under every dispensation and under all circumstances. The valley of dry bones represents the church under the law in their helpless condition and utter inability to free themselves from its just penalties, being by nature (the first man Adam) the children of wrath, even as others; that is, the entire human family have sinned and come short of the glory of God, but there is at this present time a remnant according to the election of grace, the sect everywhere spoken against, to whom all the above applications apply, who have been called out of nature's

darkness into His marvelous light, the light that shineth in darkness, and the darkness comprehendeth it not. David was enabled to view her in her justified and purified state, and seeing so much beauty in her exclaimed, "Out of Zion, the perfection of beauty, God hath shined." Moses saw this beauty, and, being led by the Spirit, his choice was to suffer affliction with God's chosen rather than to enjoy the pleasures of sin for a season, and thus are all God's people made to see her beauty and to choose to cast their lot among that people counted the offscouring of all things, though it may mean a sacrifice equal to that of Moses: of all the honors and wealth of this world, of the enjoyments that belong to the flesh in this life; and I have thought, yes, I have experienced, that the more natural prosperity we have, as a rule the less spiritual prosperity we enjoy. I verily believe that God's people to-day learn obedience by the things they suffer; that each pain, hardship, loss and cross is for their good; yea, all things work together for good to them that love God, and just as sure as God's people love God, just that sure they will love his people, because the love of God is shed abroad in their hearts. Watts saw her beauty and loved her, and spoke of her as follows:

"How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day.

I love her gates, I love the road;
The church, adorned with grace,
Stands like a palace built for God,
To show his milder face.

My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

Yours in hope of eternal life,

G. B. BIRD.

St. ALBANS, W. Va., July 24, 1909.

PATCHOGUE, N. Y., June 13, 1909.

DEAR EDITORS AND READERS OF THE SIGNS:—I see the renewal for the SIGNS is due, so I will inclose two dollars. I receive it regularly, and feel it a duty to keep paid up. I enjoy reading the paper, and find many articles instructive and profitable.

I was reading Psalms xviii. 2: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." It is over forty years since I heard Elder Goble take that for a text. I think it was to my mind one of the clearest sermons I ever heard, and it settled my mind that the Old School Baptist doctrine is the truth. How much meaning is contained in that verse: "My God, my strength." I realize that no human strength can rest on the rock, Christ Jesus, the horn of my salvation. I truly believe there is a chosen people, a peculiar people; we read, chosen before the foundation of the world. It is a hard saying for some to believe, but if we doubt, it is denying the Bible. I feel I am one of the least, and can see no good in myself; I am slow to understand, still I would not if I could change my belief in regard to absolute predestination. 'Out of the depths have I cried to know, "Am I his, or am I not?"' then hope will arise. In my mind not one of the Lord's chosen people will be lost. Even the very hairs of our head are numbered; not a sparrow falleth to the ground without Him. O the depths of his mercy.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." I understand we are to be weary before we ask the Lord for rest, tired of this world's vain allurements, then out of the depths we cry unto him who has

promised rest to the weary soul and mind. Excuse these wandering thoughts.

JANE E. SMITH.

HERNDON, Va., July 15, 1909.

DEAR EDITORS:—Inclosed find money order for two dollars, to be placed to the credit of Mrs. Charles H. Glascock, of Vienna, Va., subscription price for the SIGNS one year. I inclose her letter to me, which will explain to you all about how she wants it sent; you will also see where she wants to hold me to a promise she says I made her some time ago. This seems to be one of my greatest weaknesses in life: making promises and hardly ever able to fulfill them; I make them daily; I get up in the morning promising to live out the day as a follower of Jesus, but I fail in that, "For the good that I would, I do not." I am daily made to cry out, "O wretched man that I am!" Sister Glascock is too much lifted up now in her first love to read with comfort a letter written by one so low in the valley as I feel myself to be; I do not want to cast a shadow of gloom over her bright pathway by writing a letter telling her of the "old man," for she says in her letter, "Jesus all the day long was my joy and my song," while I have to bow my head and say with one of old, "O that I were as in months past." I do believe our sister in her tender frame of mind will gladly relieve me of the promise I made her in regard to writing the letter. I may in the near future try and comply with her request, should the good Lord give me some light and liberty to do so. I sometimes receive a little comfort in the thought of the words, "a sinner saved by grace," and I know if I am saved at all it will be "a sinner saved by grace."

Sister Glascock was baptized by Elder Horace H. Lefferts at the time and place mentioned in her letter. I do hope she is now resting in green pastures, and feels that she is at home with the little flock and resting with them beside the Shepherd's tent.

Your brother, I hope,

J. F. OLIVER.

VIENNA, Va., July 9, 1909.

JOHN F. OLIVER—DEAR FRIEND:—Or may I say dear brother? Perhaps you may remember that at the New Valley Association, in October, 1907, you promised me when I gave you my subscription for the SIGNS that you would write a letter to be published at the time you sent in my subscription. I shall now hold you to your promise, as I am sending you in this a money order for the same. I suppose you have heard that I was baptized at New Valley on the third Sunday in June, and I hope you may all be willing to welcome me as a sister, though such an unworthy one. I always thought if I ever united with the church it would be at Frying Pan, but not being able to get there, and having an opportunity to go to Leesburg, I could wait no longer. You doubtless know something of my comfort in being able to rejoice in the Savior's love, after being burdened so long. As sister White wrote to me soon after Elder White left us, "There is a joy in obedience that those in disobedience never know." I have found it true.

"Jesus, all the day long,
Was my joy and my song,
O that more his salvation might see;
He hath loved me, I cried,
He hath suffered and died,
To redeem such a rebel as me."

Your sister, I hope,

FANNIE A. GLASCOCK.

GROVER, Pa., July 28, 1909.

DEAR EDITORS:—I send you an account of the death of sister Jane Bellows, one of the members of the Canton and Columbia Old School Baptist Church, who died at her home in Leroy, in the eighty-second year of her age. Brother Bellows preceded her some years. They were members by letter in the organization of the Canton and Columbia Church, having been baptized by Elder Isaac Hewit, at Batavia Kill, Delaware Co., N. Y. They both attended our meetings as long as health permitted. I will send what one of her daughters has written, also the last letter sister Bellows wrote to Sister Augusta Vermilya, which we would like published, if you think best.

NANCY M. OWEN.

OCTOBER 23, 1907.

DEAR SISTER VERMILYA:—If you will allow me to thus address you, unworthy as I am. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." I am often in the dark. Once I thought my mountain strong and firmly fixed, no more to move, then my Savior was my song, then my soul was filled with love. I am now past eighty years old, and shall not be here much longer, but I feel ready and willing to go whenever the summons comes. I feel that I shall go to the just and holy God, who is too wise to err and too good to be unkind; he will do me no injustice, but if my soul is sent to hell, his righteous law approves it well. I would like very much to go to the meeting and hear the Elder preach and see you all once more, but think it is impossible at this time.

JANE BELLOW S.

(See obituary on page 540.)

BUFORD, Ga., July 9, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—Inclosed you will find a money order for two dollars, for which continue the SIGNS another year to me. It seems that I could not well do without it. I read letters from different States, and from them the writers seem to have all been taught by the same great Teacher; they all spell alike; it is all testimony to free and unmerited salvation, and if there is anything that I do believe in, it is free and unmerited salvation. There is some Scripture in Genesis xxxvii. which, according to my view, sets forth this free and unmerited salvation by grace. We find Joseph down in Egypt preparing corn, for which at that time there seemed to be no need, but we find later that there was need for it, for his brethren went after that corn, but they never went to Egypt after corn until they had consumed all they had. Then, when they went and carried their money for the corn it was returned to them in the mouth of their sacks. I understand that in this Joseph was a figure of Christ and the corn a figure of free grace. Like the corn, grace was prepared beforehand, before there was any demand for it. Joseph's brethren never went after the corn as long as they had any of their own, and in our experience we find that as long as we have any righteousness of our own to offer we are not in need of anything else; but when all our righteousness is consumed we are ready to go down to Joseph after free corn.

Your brother in Christ,

R. F. HARRIS.

LA GRANGE, Ill., Feb. 26, 1909.

DEAR ELDER KER:—It is time to renew my subscription to the SIGNS, and I inclose the price with this letter. The result of the last letter I wrote you was

good; I did not think of its being published in the SIGNS when I wrote it, but through it sister Macfarlane, of Chicago, wrote me, and we have exchanged letters since. She has been to La Grange to see me twice, and I met her on State Street by chance the other day. It also brought me a letter from Sarah Runkle, and a sister Andrus, of Binghamton, N. Y., who is spending the winter at Austin, Ill., a suburb, nearer Chicago than La Grange. She has Elder Vail for her pastor, and belongs to the Otego Church, I think she told me. About three weeks ago both she and sister Macfarlane met here with me for a day's visit. We found plenty to talk about, and it seemed good and profitable to us all. I have not answered sister Runkle's letter; I feel so lean that it seems hopeless to try to write. We both enjoyed the Spoon River Association, and if I could talk or express myself in even a small degree, compared with those I listened to there, it might edify my kindred in Christ, but I have some of the strength and essence of it locked away for myself only; I recall some of the beautiful truths at intervals, and it is meat and drink. How wonderful is God's power! How simple the way when he leads; how dark and dreary when he withholds his presence; I think it is worse than death not to have a feeling sense of the everlasting arms holding us from falling. We are well.

With kindest regards and love, I am your unworthy sister,

LUCY BROME.

INFORMATION WANTED.

If any of our readers know of any Old School Baptists in El Paso, Texas, they will confer a favor by dropping us a card with names and street addresses.

H. C. KER.

MIDDLETOWN, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1909.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
Middletown, Orange Co., N. Y.

I CORINTHIANS X. 12, 13.

"WHEREFORE let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

In the above quoted words of the apostle we have both warning and encouragement. The warning embraces the twelfth verse, and the encouragement is found in the thirteenth verse. The warning is against self-confidence; the encouragement is against despair. In the close of the preceding chapter Paul presents the life of the believer as a race to be run which requires that he who participates in it must be temperate and self-denying. One cannot successfully run a race without enduring training, which means deprivation of much pleasure and the endurance of much hardship, and in preparing for such a race some will falter, and so will not be prepared to successfully run. Now in this christian race Paul declares that he runs not uncertainly, but as one who has the goal full in view, and who does not swerve from the straightest line to it. He also speaks of it as a fight, not against trifles, but against the

flesh, against his body, keeping it under, or, as the words literally mean, beating it down, as one would beat down and overcome an enemy. Having reminded his brethren that their life as followers of the Lord was not to be one of ease, but of warfare, he still further enforces upon them this truth in the opening portion of the tenth chapter, by calling attention to their fathers while in the wilderness. He reminds them that their fathers, all of them, were under the cloud, and all passed through the sea, and were in this manner baptized unto Moses; that is, by passing through the sea they were forever separated from the former bondage in Egypt, and were now become followers of Moses, whom God had appointed to be their leader. Under this new leadership they were given wonderful spiritual privileges through the miraculous working of their God and Savior. Manna was given them daily; this was a miracle renewed every morning except the Sabbath mornings. They also were given streams of water from the one rock which God had commanded to follow them, and this was a miracle which was before their eyes every moment of all the forty years journeying. These favors were afforded them in such a way as clearly testified to the presence and power of God, yet, notwithstanding all these evidences of the favor of God to them, they were, some of them at least, unmindful of the God who had saved them, of the Rock who was their strength daily. The apostle reminds his brethren then of the grievous falls of that people. The apostle does not say, With all of them was not God well pleased, but "with many of them," and many were overthrown in the wilderness. He has named five special blessings which were afforded them; now he names five special sins of

which they were afterwards guilty: they lusted after evil things, they were idolaters, they committed fornication, they tempted God and they murmured. Remember the apostle does not say that they all did these things, but some of them, and these things they did, notwithstanding the evident tokens of the love and favor of God. How true it is that the gifts of God cannot change the heart. How true it is that miracles cannot cause that any one shall love righteousness and flee from evil in heart and spirit. All the kindly providences, all the wonderful works of God, cannot change the heart or renew the will; only one thing can do this, viz., the direct working of the Holy Spirit in the heart, giving life from the dead (and renewing afterward daily the life that has been given, by stirring the affections) can keep any one of us in the way of the Lord. Miracles did not keep the feet of Israel in that olden time, and in the days of the flesh of the Savior his mighty works did not turn men's hearts toward God in the least. The benefit of these miracles was mainly to confirm the faith of those who already loved and served him. Paul says that these things happened unto them for ensamples; they were for the admonition of those who belong to the gospel day. Paul means, among other things, to remind his brethren that their great privileges as believers, and as those who had become members of the church of Christ, was no reason why they should be high-minded, but rather they were reasons for fear, and for self-examination, and for prayer that they might not fall under the stress of temptation. It was good to remind them of their fathers, and of how it had been with them, notwithstanding their great privileges. These, many of them, fell, notwithstanding all that the Lord

had done for them, and all that he still continued to do for them, and to his brethren Paul says, Remember these things, and do not think that your blessed privileges give you room for self-confidence, any more than they in the olden time had a right to be self-confident; they fell again and again, and so may you. He would say to them, True, you have been called by grace; your election of God has been made manifest to you in that calling, you have been blessed to come out from the world and to stand before God as monuments of his sovereign mercy, you have come to know what natural men do not know, and have the sure promise of eternal life beyond the grave, but it is not your privilege to be puffed up by these things, or to think that your standing is secure, so that there will never be need of watching unto prayer. Remember your fathers, and ye are not stronger than they. "Be not highminded, but fear." All this leads up to the words of the twelfth verse: "Wherefore let him that thinketh he standeth take heed lest he fall." The force of the expression in full is this, Let him that standeth and thinketh that he standeth, take heed. The people of God led by his Spirit do indeed stand; they are bidden to stand fast; they are bidden to stand, and having done all, to stand. But those who standing become boastful, as did Peter before he denied his Master, or in other words, come to think that they stand and that they are in no danger of falling as others have done, let such self-confident ones take heed; they are in danger indeed. Our fathers fell in the wilderness, though they were so greatly blessed, so also we may fall. How important is this admonition to us all. Not all of the Israelites were charged with all five of the forms of evil named

in the verses preceding the text, but some were guilty in one way and some in another; but the one had no room to boast over another. If one had not been guilty of the sin of his brother, neither had his brother been guilty of his sin, but all of them, if left to themselves, would be guilty of all. If we have not committed fornication, have we not been guilty of lusting after evil things? If we have not committed idolatry, have we not murmured? And have we not tempted God as did Israel when they murmured that God had brought them out into the wilderness to die? In all these recorded instances punishment followed, and many fell in death. Thus the apostle warned his brethren against the sin of self-confidence: You may fall as did your fathers; you are no stronger to resist temptation than were they.

But now is this all? May not the children of God be confident at all? Is there no security that they shall not all perish through sin? There is no thought of eternal death here, but of falling from their steadfastness, and losing their portion in the inheritance provided for the faithful followers of Christ below. In ancient Israel not all who were not destroyed in judgment by the serpents, or by fire or sword, were saved eternally; their salvation was temporal, and pertained to this life. The Lord's people spiritually may live or die in the sense of which we are speaking without affecting their eternal inheritance beyond the grave. There is no thought here in the mind of the apostle of leaving the impression upon the minds of his brethren that their redemption in Christ is not certain and secure, and the church at Corinth, at least that portion of them that were spiritual, knew this great truth. But still it would be a most solemn ques-

tion in their minds, as it is in the minds of all who love God, How can I be saved from falling here and now? How can I be kept from yielding to the temptations of the way? If our fathers did wrong, and if some of them fell into grievous sin, what security have any of us that we shall not also go into equally grievous sins? What security have we that we shall not deny the doctrine, or deny the walk that is according to godliness? Remembering what Paul had just been saying to them, they might very readily fall back into despair. Our fathers, they might say, were weak, we are no stronger than they, of what use is it to continue the struggle? We may, after all, fall one day by the hands of our multiplied enemies. To meet this, and to encourage his brethren that they should not despair, Paul declares that no temptation hath taken them but such as is common to man. Your trials, he says, are not greater than those of others. Those who fell under temptation in the wilderness were not tempted beyond the temptations of others who did not fall. Your brethren by your side are tempted as greatly as you are. Multitudes of them have not fallen under the temptation. Remember the victories of faith afforded Abraham, Isaac and Jacob, and the multitude of witnesses beside them, to the power of this faith, and in all this be encouraged. These did not fall under the stress of trial; these did not murmur against God; these did not worship idols; these did not lust after evil things, nor repine under distress. Some indeed did do all these things and were destroyed at the command of God. These instances should forbid indeed that you become self-confident, but they are not intended to bring you to discouragement and despair. Remember the multitudes who have stood

fast, and be encouraged by this remembrance. But how did they stand, and how shall you stand fast? It is not, Paul would say, by your superior faithfulness or goodness. In the olden time your fathers did not stand by the strength of nature, but by faith. This faith was in God; it was God-given, and it rested upon him who gave it. It is so now, you shall stand because God is faithful. There is no room at all to hope to stand if depending upon self; there is no help in man, and cursed indeed is he who trusteth in man, or maketh flesh his arm, but there is no room for fear when we remember God is faithful. Blessed indeed is the man who trusteth in God, and whose hope the Lord is. The boy on board the ship that seemed ready to perish, and who himself could not have averted the dreadful end one moment, yet was confident, and could laugh and play amid the storm, because his father was at the helm. One can say, I know that I am weak and cannot defend myself against the three-fold host that comes against me, but I do not need to fight in this battle, God will fight for me, and that is my safety and my victory. God is faithful is all that the wearied and tempted soul has need to know. O for more faith in this one truth. But what is the manner of the working of this God who is faithful? How shall he save us? First, he will not suffer us to be tempted above what we are able. The least temptation is above all our natural ability, the least sin is stronger than we; indeed, if we flee from one form of evil we straightway plunge into the opposite evil. But the apostle means that our God will supply all the strength that we need. It is the strength of God taking hold upon us, and not we taking hold upon our strength,

that constitutes our ability. Thus the apostle speaks to the encouragement of the church at Corinth. Many evils were among them indeed, and spiritual men were distressed with regard to these things. It must always be so with the true followers of the Lord. If any who have run well have departed, it must cause grief and fear in the hearts of the humble and faithful, but let them remember in their fear and sorrow that God is their hope, and that he is faithful. Then, in the second place, he will make a way to escape, that we may be able to bear it. This is all personal dealing with the souls of his people, and we ought to note this, that the apostle does not say, He will make a way of escape, that ye may escape from it, or that ye may be able to lay it off, but, "that ye may be able to bear it." But how is this? Can we escape a thing by being able to bear it? Which is best, to escape a burden by getting away from it, or that by reason of the giving of increased strength it shall cease to be felt as a burden? "As thy days, so shall thy strength be," was spoken to Israel in the former days, and "As thy days, so shall thy strength be," sums up the life and testimony of millions of saints in every age. Is it not better to be made strong, to go on bearing the burden steadfastly, than to have the burden removed and continue weak? It is with the temptation that the way of escape is given. Not after it, but with it, and with the thousands of trials of their lives how many of the Lord's people can testify that it has been the case with them all the way along, that they have felt more sensibly than ever before the power and presence of God, and the comfort of the Holy Ghost; this is the way to escape. C.

EPHESIANS IV. 26.

DEAR ELDER KER:—What is meant by the language, “Be ye angry, and sin not”?

A SISTER.

Certainly it can mean in no sense an exhortation or command to be angry, because we are told by Solomon that anger resteth in the bosom of fools. Everywhere in the Scriptures is this principle or fruit of the flesh spoken against. But the apostle, knowing the weakness of man in this special direction, exhorted his brethren not to give vent to their feelings when angry. Jesus said, “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man;” and, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Anything one might say produced by anger would be entirely of the flesh, hence contrary to godliness, and a denial of the righteousness of Jesus. It is true that God knows the heart and all therein, and deals with us according to our works, and with him there is no respect of persons in this direction, but our inward feelings of anger are made known to men by our words. All men are at times angry, but it is not known of some of them, because of their power and wisdom to “bridle the tongue.” By following this course no offence can be given or sin committed. If no words proceed out of our mouth, we cannot be defiled by them; if no words of anger are uttered, we cannot be condemned by them. What a mercy when one is given power over self, but how unfortunate when we are impulsive, and before taking a moment’s thought have given vent to our angry passion, and by our own words condemned ourselves and sinned, in that we denied the grace of God and the blood of Christ which bought us. There is a great deal in being still.

K.

INSURANCE.

ELDER H. C. KER—DEAR BROTHER:—I would be glad to have your views through the SIGNS OF THE TIMES in regard to an Old School Baptist carrying a policy in an old line company, if you think it unscriptural or not, and if it is a custom among Old Baptists.

Your brother,
SILO, Oklahoma.

J. R. HEATH.

With regard to insurance, both fire and life, there is a decided difference of opinion, and we do not propose to enter into the controversy, but to simply make a few statements in answer to our brother’s questions. First, fire insurance does not protect one against fire, but from loss by fire. Life insurance does not protect one from death, but it does protect the family of a poor man from suffering after the death of him who provides by his daily labor. There seems to be a little inconsistency among some with regard to insurance. For instance, one objects decidedly to life insurance, and will condemn his brother for carrying a policy on his life, while at the same time he keeps his property insured. If we consider the providence of God, his goodness, faithfulness and power, is it not as reasonable to suppose that in case of fire he will provide, as it is to suppose that he will take care of the widow and the fatherless?

With regard to insurance being scriptural, we can only say, “If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel.” The extent of the provision all must judge for themselves and act according to their own conscience; no one can judge for another, nor should one condemn another in the matter.

So far as insurance, whether life or fire, being “a custom among Old School Baptists” is concerned, will say, many seek such protection as it affords, and in this

part of the country we have heard no criticism. Of one thing we feel sure: it nor any other legitimate business or political question should ever be introduced in the church of God as a test of fellowship.

K.

HOW SHALL WE KEEP OURSELVES UNSPOTTED FROM THE WORLD?

THE word "world" is sometimes used in the broad sense of the term; sometimes it is used in a more limited way, and often it is used with no reference whatever to the globe upon which we live. For instance, when we say, This is a beautiful world, we mean the heavens and the earth and all things therein. When Peter spoke of the destruction of "the old world," he simply meant all things pertaining to the animal and vegetable kingdoms, because the heavens and the earth were not destroyed by the flood. And when the apostle said that the followers of Christ should keep themselves unspotted from the world, he had no reference to the globe, but to things in the world. Paul in few words explains the matter and answers the above question when he asked the brethren, "If ye be dead with Christ from the rudiments of the world, [law] why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all perish with the using.)" It is therefore in a religious sense that we are to keep ourselves unspotted from the world. The religious world clings to the old covenant of works, hoping to be saved thereby. The world in this sense teaches every man, saying, "Know the Lord." It is subject to ordinances, rudiments and commandments of men, but the church of God is freed from all bondage through Christ, and commanded to "stand fast therefore in the liberty wherewith Christ hath made us free." If any

of the redeemed family of God mingle with, sanction or indorse those who have a form of godliness, but deny the power thereof, they become spotted or contaminated, hence are not fit for the kingdom of God, having become entangled again with the yoke of bondage. If we be dead to the law by the body of Christ, and alive unto God by his Spirit, we should live unto him, denying every other god and form of worship. In this we keep ourselves unspotted from the world.

K.

REPLY TO SISTER HUTCHENS.

WHAT kind of a wilderness was it into which the Savior was led?

It could not have been what is termed a literal wilderness, inasmuch as Jesus, a few days after his baptism, attended the marriage in Galilee, where he wrought his first miracle, that of turning water to wine. It must therefore have been that place with which all the children of God are acquainted, where the darkness of night steals in upon them, and where the assaults of the devil are known and felt. We have no reason to believe that Jesus was separated in body from those with whom he kept company at that time, but he was given to feel the weight of sin, being pressed down like a cart under many sheaves. It was at that time and in that place or condition he was tempted, as his followers are, as to his sonship. Not one temptation to which his children are subjected was omitted in his temptations; in every point tempted like unto us, yet without sin. The wilderness is that place where no bread is, nor can water be found there, neither can we apply one promise to ourselves, nor find the slightest evidence within that we are born of God. It is a wilderness indeed.

K.

MARRIAGES.

By Elder H. C. Ker, at his home in Middletown, N. Y., July 31st, 1909, his daughter, Louisa Davis, to Ernest Remley, of Belleville, N. J.

OBITUARY NOTICES.

B. F. Sawin, our dear brother, died April 19th, 1909, in the 75th year of his age. He was never stroug and never married. He was brought to see himself a poor, helpless sinner, and to look to Christ for deliverance, and to experience that blessed deliverance in a good hope through grace, early in the sixties, and was received in the fellowship of the Cons Creek Church, Shelby County, Ind., in August, 1866, where his membership remained until 1896, when the church was dissolved, he with others taking letters and placing them in Bethel Church, Johnson County, Ind. He loved the church, and by his works (labor of love) manifested it. He and my then aged mother kept house for several years twelve miles from the church, yet he seldom missed a meeting, winter or summer, going and coming Saturday and Sunday, as he could not leave mother at night. When mother became too feeble to keep house he came to our place, in December, 1902, on a visit, and remained until his death. For four years or more he was a constant attendant at all our meetings here, and often spoke of the sweet privilege and enjoyment as the best part of his life, as he had not a single care and could go to meeting every Saturday and Sunday. After becoming settled here he obtained a letter and placed it in old Bethel Church, near this place. He had been gradually failing for the past three years, and early in last December was taken seriously ill with nerve trouble, so that he could lie in bed but a short time night or day; much of the time he walked the floor. About March 1st his physical powers gave way, and he was confined to his bed. For seven long weeks he lay in that helpless, nervous state, suffering beyond description. He desired and prayed to bear it all with patience, yet longed to be released from this body of suffering. When his mind was clear he would talk of the happy change, and that blessed home beyond, and often was heard to repeat, "Come, Lord Jesus, come quickly." Often he would say, "How bright and cheerful everything appears." Just one month before his death a telegram came announcing the sudden death of our brother, Elder Isaac Sawin, of Cedar Falls, Iowa. He received it with composure, and said, "It is the oldest now, and will be the oldest next." The end came peaceful, just like a candle going out. Thus did his life end in nature, but he lives, he lives in the presence of God.

Elder R. W. Thompson, of Indiana, was present, and spoke words of comfort to us all of the way of

life and salvation, after which the remains were laid to rest in Grove Hill Cemetery, at this place, by his request. How much we have missed him in his companionship, but he is asleep in Jesus. Three brothers remain of the family of ten children grown.

May the Lord remember us in mercy and guide us in all the way.

ALSO,

Mrs. Olivia Vannatta died April 26th, 1909, in the 85th year of her age. Sister Vannatta was brought into an experience of grace and the forgiveness of her sins in her youthful days, and united with the old Bethel Church in 1840, in her sixteenth year. How wonderful are the works of God, what a display of divine grace and faith. For nearly seventy years she continued a faithful, devoted member, treading the pathway of an humble follower of the meek and lowly Jesus. She was not only steadfast in the faith, but in her solemn pledge to her blessed Lord and to the church; seldom was her seat vacant. Many times when she seemed so frail that it was hardly prudent to be out, she was there to fill her place, an example to us all. How encouraging to a poor pastor to see each one filling his or her place. How much we shall and do miss these dear old mothers in Israel, as one by one they are passing away. We mourn that we shall see their faces no more, yet know our loss is their gain. Sister Duvall was married to the late brother William Vanuatta in March, 1843. To them were born three sons and four daughters. One son and four daughters survive her, who, together with the church and many friends and relatives, mourn their loss. She was a quiet woman, but ever gave evidence of a good hope through grace, and has assuredly entered into rest.

Her funeral was largely attended at Grove Hill Cemetery chapel on the 27th, when the writer tried to present the consolations of the gospel of Christ, after which the body was laid to rest in the family plot in Grove Hill.

May the dear Lord in his tender mercy remember each bereaved one in the family and church. The God of peace be with you all.

P. W. SAWIN.

SHELBYVILLE, Ky.

Mrs. Jane Kirby Price, wife of James M. Price, passed into everlasting rest Thursday morning, Jan. 21st, 1909, at her home, 62 East Ave., this city, aged 72 years and 7 days. Mrs. Price had been in poor health for several months, suffering with stomach trouble, but during the last few weeks rheumatism developed, which suddenly attacked her heart, causing her death, which was quite unexpected by her family. Mrs. Price came from good old Revolutionary stock, her great-grandfather, William Kirby, having been one of the pioneers of this section, settling on the hills about three miles southwest of this

city, and known locally as Kirbytown. The deceased was the daughter of Noah and Catherine Van Ness Kirby. Besides her husband she is survived by one sister, Mrs. Catherine E. Doane, and two half-brothers, Gilbert N. and Charles H. Kirby, the latter a well known farmer residing near Slate Hill, N. Y. There were also two sisters and three brothers, now deceased: Mrs. Mary Carey and Mrs. Susan Morse, William, Garret Van Ness and Jacob Mead Kirby. The deceased was the third wife of James M. Price, to whom she was married April 16th 1873. Mrs. Price was a regular attendant and a very devoted member of the Old School Baptist Church. She was of a very cheerful and sunny disposition, a most devoted wife, a very kind and loving stepmother, and will be greatly missed by her family, by her church and by a host of sincere friends.

The funeral services were held in the Old School Baptist meetinghouse, this city, at 2:30 p. m. Saturday, her beloved pastor, Elder H. C. Ker, officiating. The interment was in the family plot in Hillside Cemetery.

[THE above obituary of our dear sister appeared in the *Middletown Times-Press* at the time of her death. It speaks none too highly of her worth and womanly characteristics. She was indeed one of the noblest and most faithful women we ever knew. Her devotion to the church of God was demonstrated by her faithfulness in every sense of the word. If not sick, the weather, whether heat, cold, rain or snow, never prevented her from filling her place. Her discernment of things pertaining to the kingdom of God was wonderful, and her gift of expression clear and decided. In disposition she was one of "the meek" of the earth, quiet and gentle in her every word and movement. She was highly esteemed by the church, and is much missed by us all. The faithful and kind companion is lonely and desolate, being now in his eighty-first year. He has the kindest sympathy of all who know him.

May the Lord bless Zion in her affliction.—K.]

Deacon Benjamin F. Tucker was born in Page County, Va., July 21st, 1826, and came to this country when a boy, where he grew to manhood in the pioneer days of Illinois. He was united in marriage to Eva Martha Preston, Feb. 13th, 1851. To this union were born twelve children, five boys and seven girls, of whom eleven, with their mother, survive him, one daughter preceding him to the other world. After five years of their married life they moved to the farm where they afterward lived a happy and contented life and raised their children to manhood and womanhood. Brother Tucker united with the Primitive Baptist Church at Providence, Hancock Co., Ill., nearly sixty years ago, and afterwards moved his membership to Middle Creek Church, where he gave a life of usefulness to the cause of his

Master. He served the church as clerk for many years, and in June, 1878, was ordained deacon, which office he filled with credit until death. He was a reader of the SIGNS OF THE TIMES for over fifty years, and had missed but one number in all that time. He was ever true to his convictions, with a loving and forgiving spirit, and was ever ready to forgive a wrong, but was uncompromising in faith and practice. Brother Tucker's home was always open to his friends, and he was never happier than when his brethren and friends were around him. He, with his dear wife and children, never tired in caring for the association, and many times he fed from fifty to one hundred people at his home for three days at a time. But he served his appointed time and filled up his cup of suffering, his last illness being of extreme suffering, but he patiently waited until the change came, Friday morning, July 9th, 1909, when he entered into that rest which remains to the people of God, aged 82 years, 11 months and 12 days. He leaves to mourn, a devoted wife, eleven children, twenty-seven grandchildren, fifteen great-grandchildren and a host of friends, who will greatly miss him, but may we say, The Lord's will be done.

We tenderly conveyed him to the old church where he always loved to worship, and the writer tried to speak comforting words to a large concourse of people from these words: "I am now ready to be offered," after which we laid him to rest in Harmony Cemetery.

L. E. FRAZEE.

BENTLEY, Ill., July 28, 1909.

THURSDAY afternoon, July 1st, 1909, the earthly career of **Mrs. Jane Bellows** was finished and her soul passed into the great beyond. She was a faithful and constant attendant at the Old School Baptist Church during her life while her health permitted, a devoted mother and loving wife, and one whose greatest object was to make home happy and attractive to her family; she aspired to nothing greater than this crowning duty of a woman's life. Her many friends gathered at her home in Leroy, on Saturday, to attend the obsequies and hear the kind words spoken by Mr. Gustin, of East Canton, from the words chosen by her: Psalms xxiii. 6, and her chosen hymn was sung: 881 (Beebe's collection), while the audience of former neighbors and associates recalled the once active form and pleasant face that had been the joy of their neighborhood. Tenderly her six grandsons, followed by her five daughters, four sons and other grandchildren, bore her remains to their last resting-place, near her home at Beech Flats, beside those of her husband, Luther Bellows, who passed away May 5th, 1901, there to await the resurrection.

Her daughter,

(MRS.) HETTIE VAN FLEET.

ELMIRA, N. Y.

Mrs. Lucy A. Plott, daughter of Willis S. and Sarah E. Gott, was born Sept. 29th, 1872, died July 6th, 1909, aged 36 years, 10 months and 23 days. She was born near Toddville, Lynn Co., Iowa, and was united in marriage to John N. Plott, of Nebraska, Feb. 17th, 1897. They moved to Kansas over a year ago; their home was near Herington. The deceased leaves to mourn, a loving, heartbroken husband, four children: Clarence, Bryon, Mary and Jessie, the oldest twelve years, the youngest six years. She was sick but a short time, her death coming suddenly. Her husband tried to talk to her, but she could not talk; her work was done. We will have to think of her as sweetly resting, free from trouble and sorrow. Lucy was a kind and affectionate wife, a loving mother and a good neighbor. She joined the Old School or Primitive Baptist Church of Greens Grove in 1907, and with another sister, Mrs. Remington, was baptized by Elder Nay, of Cedar Falls. She leaves father, mother, four sisters, two brothers, one half-sister, one half-brother, besides a host of friends. One sister and three half-sisters preceded her to the better world.

HER MOTHER.

Elonzo Hard was born near Plain City, Ohio, Aug. 25th, 1826, died at the home of his son, Stephen, July 18th, 1909, aged 82 years, 10 months and 23 days. He was married to Ann Rebekah Rannebarger, Nov. 9th, 1848. To that union were born three sons and two daughters, all of whom survive him. Mrs. Hard died April 29th, 1907. Mr. Hard was the last surviving child of his father, Elisha Hard, therefore the last of his generation. Although Mr. Hard never identified himself with the church, he was born, reared and died in the Baptist faith.

After a discourse preached by the writer, the remains were laid in the grave.

L. B. HANOVER.

Alanson Hull, of Thomasville, Mo., died July 10th, 1909. He was a strong believer in election, foreordination and predestination. He loved to read the SIGNS, and so do I, it is all the preaching I get. I am left alone, but my loss is his gain. I am going to my children, in Dunklin County, Mo.

(MRS.) H. H. HULL.

NOTICE.

SERVICES are expected to be held in the Old School Baptist meetinghouse in Woburn, Mass., by the pastor, Elder H. C. Ker, at the usual hours, the fourth Sunday in August. Any of our friends will be gladly welcomed.

L. B. FORD.

[The above notice should have appeared in the August 15th number of the SIGNS, but as the September 1st number will be issued in time to give notice of the appointment we insert it.—K.]

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

W. D. Ball, Cal., \$1.00.

MEETINGS.

THE Lord willing, the seventieth annual session of the Des Moines River Association of Regular Predestinarian Baptists will convene with Des Moines River Church, near Eldon, Iowa, August 14th, 15th and 16th, 1909. A cordial invitation is extended to all, and especially the ministering brethren of our faith and order. Eldon is on the Kansas City line of Rock Island system, also C., M. & St. P. R. R. Trains will be met Friday and Saturday mornings.

I. J. YOHE, Moderator.

J. L. THURSTON, Clerk.

THE Old School Baptist Church at Cammal, Pa., has appointed a two days meeting for August 21st and 22nd, 1909. Cammal is a station on line of New York Central R. R., seventy-five miles from Corning, N. Y., and forty miles from Williamsport, Pa. Place of meeting is five minutes walk from station. Brother Samuel Moffat lives three rods from station. All who love the truth are invited to be with us.

D. M. VAIL.

THE Old School Baptist Church at Ingleside, N. Y., has appointed a two days meeting for August 28th and 29th, 1909. All who love the doctrine of grace are cordially invited. Ingleside is five miles from Atlanta, N. Y., station on the D., L. & W. and Erie railroads. Trains will be met on both roads Friday, 27th. Write to George Weld, Prattsburg, N. Y., R. F. D., or Harvey Graves, same place.

D. M. VAIL.

THE First Old School Baptist Church of Roxbury, at Vega, N. Y., has appointed a two days meeting to be held, the Lord willing, on Saturday and Sunday, August 28th and 29th, 1909. Trains will be met at Roxbury on Friday before the meeting. A cordial invitation is extended to all lovers of the truth.

V. BALLARD, Church Clerk.

THE Mt. Pleasant Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Cane Run Church, at Turners Station, Henry Co., Ky., beginning on Friday before the first Sunday in September, 1909, and continuing three days (Sept. 3rd, 4th and 5th). Those coming from the north and east will leave Cincinnati, Ohio, about 2:30 p. m. on Thursday, and 7:30 a. m. on Friday,

over the L. & N. Railroad for Turners Station. Those coming from the south and west will leave Louisville about 5 p. m. on Thursday and 7:30 a. m. on Friday, over the L. & N. Railroad for Turners Station, where all will be met and cared for. A cordial invitation is extended to all lovers of the truth, and especially to ministering brethren of our faith and order, in good standing, to meet with us.

G. R. TURNER, Church Clerk.

THE Old School Baptist Conference of Maine will be held the Lord willing, with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on Friday, Sept. 3rd, 1909, and continuing three days. We shall gladly welcome all who feel it in their hearts to visit us.

FREDERICK W. KEENE.

THE Spoon River Association of Regular Predestinarian Baptists will convene, the Lord willing, on Friday before the first Sunday in September, 1909, at 10 o'clock a. m., at the residence of brother John McFadden, six miles west of Table Grove, Fulton Co., Ill. Those coming by rail will be met at Table Grove on Thursday before and early Friday morning. All lovers of the truth are cordially invited, especially ministering brethren.

S. H. HUMPHREY, Clerk.

THE Abbingdon Old School Baptist Church has appointed a two days meeting for Wednesday and Thursday, September 8th and 9th, 1909. The place of meeting is three miles from Olyphant, on the D. & H. or O. & W. R. R., and four miles from Clarks Summit, on D. L. & W. R. R. Those expecting to attend the meeting are requested to write to G. W. Goodrich, Olyphant, Pa., R. F. D., and arrangements will be made to meet them on Tuesday.

G. W. GOODRICH, Clerk.

THE Lord willing, the Maine Old School Baptist Association will convene with the South Gardiner Church, South Gardiner, Maine, Friday, Saturday and Sunday, Sept. 10th, 11th and 12th, 1909. All lovers of the truth are cordially invited, especially ministering brethren.

GEORGE R. TEDFORD, Clerk.

THE Licking Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Salt River Church, Anderson County, Ky., commencing on Friday before the second Saturday in September, 1909, and continuing three days (10th, 11th and 12th). Those coming from the east will come by Lexington, those from the west by Louisville, Ky., and come to Lawrenceburg, Ky., where they will be

met and taken care of. All lovers of the truth are cordially invited to attend.

J. J. WATERFILL, Church Clerk.

THE Clovesville Old School Baptist Church will hold a two days meeting, the Lord willing, Sept. 11th and 12th, 1909. A cordial invitation is extended to all lovers of the truth to meet with us, especially ministering brethren of our faith and order. Trains will be met at Fleischmanns station on the first day of the meeting.

O. F. BALLARD, Church Clerk.

THE Shohola Creek Old School Baptist Church has appointed a meeting for Monday evening, Sept. 13th, 7:30 o'clock, and Tuesday, 14th, 10:30 a. m. and 2:30 p. m. Friends will come to Shohola, Pa., on Erie R. R., where they will be met Monday afternoon. It would be well for those going to drop a card to Nicholas Hess, Hugh McKean, Warner McKean or Gipson McKean, Shohola, Pike Co., Pa. Hope to see all that can come. Place of meeting is four or five miles from station.

D. M. VAIL.

THE Pocatalico Primitive Baptist Association is appointed to be held with the Good Hope Church, in Kanawha County, W. Va., commencing on Friday before the third Sunday in September, 1909, and continuing three days. Those coming from the west, over the K. & M. R. R., will be met at Raymond City, W. Va., Thursday evening. Those from the east, over the C. & O. and C. C. & S., will be met at Charleston, W. Va., Thursday until 3 o'clock in the evening. Those coming from the southwest, over the C. & O., should come to St. Albans, cross the river to Sattes depot and there take the west bound train on K. & M. for Raymond City, to meet conveyance Thursday evening. A cordial invitation is extended to all of like precious faith to meet with us.

This done by order of the Good Hope Church, at her May meeting.

J. W. McCLANAHAN, Moderator.

G. P. HIGGINBOTHAM, Clerk.

THE Roxbury Old School Baptist Association will convene, the Lord willing, on Wednesday and Thursday after the third Sunday in September, (22nd and 23rd) 1909, at 10:30 a. m., with the Second Church of Roxbury, Roxbury, N. Y. Those from the west, via Oneonta, will be met at Roxbury Tuesday p. m. Those from the east, via Kingston, will be met at Halcottsville Tuesday p. m. Train arriving at Roxbury 9:30 a. m. will be met Wednesday a. m. A cordial invitation is extended to all who desire to hear the truth to meet with us.

J. B. SLAUSON.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third

Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

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

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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 ex-
pressions I have already received assure me that it is
so. Elder P. D. Gold writes: “I have read the
poems and experience of your brother with much
pleasure. How wonderful was the view of divine
things given to him. Surely to be absent from the
body and present with the Lord is far better.” Elder
S. Hassell says: “I shall have a commendatory edi-
torial notice in April. I hope you may dispose of
several thousands for the comfort of the Lord’s scat-
tered 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
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., SEPTEMBER 15, 1909. NO. 18.

CORRESPONDENCE.

THE MYSTERY OF PARABLES.

“He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.”—Luke xix. 12, 13.

I have not felt to be wise enough to call myself skilled in the mysteries of God, but this subject is on my mind, and I shall only aim to try in my weakness to give a train of thought in my mind that seems to see some harmony in these parables. First, in order to come at once to the point, I will say, if I have any understanding about this parable and its meaning, it is that this nobleman was God, and the ten servants were the Jews when he had got them settled in Canaan. And now for the proof. The fourteenth verse reads: “But his citizens hated him, and sent a message after him, saying, We will not have this man to rule over us.” But this nobleman had said to those he had given the ten pounds, “Occupy till I come.” They were to occupy Jerusalem and keep the ordinances until he came, and when he returned, having received the kingdom, then he commanded these servants to be called. The first

came and said, “Lord, thy pound hath gained ten pounds;” the second had gained five pounds, the third had gained nothing, and felt that the lord was an austere man, taking up that which he had not strewed. The result was they took from him what he had and gave it to him that had. This last clause agrees with what Christ said to the Jews: “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,” and also it agrees with that Scripture which saith, “He taketh away the first, that he may establish the second.” This also agrees with Christ’s interpretation of the parable in the next chapter (Luke xx.) where he said, “A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. [This long time is from Moses until Christ.] And at the season, he sent a servant to the husbandmen [the servant was a prophet, such as Samuel, Elijah, Elisha, Isaiah, Jeremiah and Ezekiel] that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant [prophet]: and they beat him also, and entreated him shamefully,

and sent him away empty." And again he sent the third servant, or prophet, and he fared as the others. Last of all he said, "What shall I do? I will send my beloved son: it may be they will reverence him, when they see him." The son was Christ, and they killed him. Christ himself in this parable, or figure, says, "And what shall the lord of the vineyard do unto them? He answers it by saying, "He shall come and destroy these husbandmen, and shall give the vineyard to others." The vineyard was the first covenant, or the church under the first covenant; the kingdom the nobleman went to receive seems to be the kingdom of Jesus Christ, or the new covenant. As I said before, the pounds the nobleman left with his ten servants were the first covenant; the servants, the Jews (the citizens) hated him. These were the Jews, and the nobleman said of them, "Bring hither those enemies and slay them before me. This was done by the Roman army, for in this nineteenth chapter of Luke, as Jesus came riding into Jerusalem, when he beheld the city he "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. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." It has seemed plain to me in reading these parables that most of them were spoken of and against the Jews. The trusting them with God's goods, the pounds, the talents, the vineyard, I have felt for a long time had reference to put-

ting the first covenant and its ordinances in their hands to use, or occupy, until he should come, and the time for him to come and reckon with all these servants was when he came in the flesh. I would understand that he spoke these parables because they were nigh unto Jerusalem, and because they thought the kingdom of heaven should immediately appear. I am aware that I am treading upon controverted ground in handling these parables, but I feel inclined to not contend against any one who may see them differently, for what have we that we have not received? and if we have received it why should we act as though we had not? I feel certain that the wisdom of this world is foolishness with God. These parables have long been a stumbling-block to me, but they are figures, and we should always while meditating upon them keep before us what Jesus was teaching and whom he was speaking those parables against. The Jews would become angry at them, because they perceived he had spoken them against the Jews. Many have lost the figure Christ was showing, by running after what the ten pounds meant, and the five pounds, and the one who had gained nothing. First, whenever anything is taken from one and given to another in these parables, it has seemed plain to me to mean taken from the people of the first covenant and given to the people of the second covenant. This I feel is a safe basis to start from, and when we keep the figure right before us we need not run off to know what the different pounds mean, or what the different talents mean, or what the vineyard means, or the husbandmen, or the servants. We know that the Lord made a covenant with the Jews, and that he took it away from them and gave it to others, and, as Christ

said, he will miserably destroy these wicked husbandmen and burn up their city. The Jews themselves understood these parables were spoken against them, and owned it, and why not we own the same in Matthew xxiv., where Christ is so clearly making known the destruction of Jerusalem with its awful consequences, and warning his disciples to flee to the mountains and escape the wrath of God upon the Jews? He starts out in the next chapter in continuance of the same subject, and says, "Then shall the kingdom of heaven be likened unto ten virgins." I have understood the ten virgins to mean no more and no less than the ten servants he gave his ten pounds unto, also I understand it to mean the same as the parable of the talents, also in this twenty-fifth chapter of Matthew. The foolish virgins are no more than the slothful servant who had laid his master's pound up in a napkin, or the unprofitable servant who had hid his talent; the five foolish virgins, the slothful servant, the unprofitable servant, all mean one and the same thing, I think. The foolish virgins had only the lamp of Moses, and it went out when the true Light came. I think if we would always keep the figures or parables before us, and not run off after what some word in the parables means, we would get better understanding of these things. All these things spoken of in these figures were given to the Jews, and they made a complete failure in keeping them. They had two thousand years trial, and always failed, so these things were taken from them and given unto another people bringing forth the fruits thereof; it was impossible to get grapes from thorns or figs from thistles, for the Father seeketh such to worship him as worship him in spirit and in truth, for God is a Spirit. It has ever been

true that the natural man receiveth not the things of the Spirit, neither can he know them. The parable of the wedding supper has seemed to me to fit along with the other parables. The one who had not the wedding garment on was cast into outer darkness, where the unprofitable servant was who had only one talent, and so were the foolish virgins. I have felt the one without the wedding garment, the slothful servant, the unprofitable servant and the five foolish virgins all have reference to the unbelieving Jews; the servant who had gained the ten pounds, or the five talents, and the five wise virgins and those who had the wedding garment on I feel all mean one and the selfsame thing; but spoken in the different figures they refer to the people of God, the believers in Jesus Christ, as all these parables were spoken when Christ was here, and spoken against his enemies and in behalf of his believers. Some have thought these parables set forth different things; that the parable of the vineyard in Luke xx. was of different meaning than the one in Luke xix., of which our text speaks, but a close observation I believe will show they are only different figures, alluding to one and the same thing in the main. It is true we get some lessons out of one that do not appear so plain in another, but to me, in the main, I see the same thing. One brother sees it best through the parable of our text, another sees it best through the parable of the vineyard, another sees it best through the parable of the talents, and so on. There seems to be something in one parable that is plainer to one brother than another, so I would not wish to force my views upon any one who differs with me, neither would I contend with any brother as to the true meaning of any of these parables.

NEWTON PETERS.

LAMAR, Colo., May 18, 1909.

ELDER F. A. CHICK—DEAR BROTHER IN CHRIST:—I inclose a good letter from Elder L. H. Hardy, which has been of great comfort and encouragement to me, and I should like to see it in the SIGNS if you think it suitable. These experiences of God's people along life's journey are, in my humble judgment, of great value by way of encouragement, making us know that others of our brethren are called to walk the dark and thorny ways as well as ourselves; that ours is not an outside case. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

Yours in hope,

D. B. NOWELS.

REIDSVILLE, N. C., April 13, 1909.

ELDER D. B. NOWELS—DEAR BROTHER:—No doubt you will be surprised to get a letter from one so far away, and one who is so small and unworthy of a name among the children of God, but I have just read in the SIGNS a statement of your experience for a few months, and having had a similar experience some years ago, I feel that I want to write you about it. Such things are good to fully establish the bond of union and fellowship of love that is so sweet and soul-binding to God's children. It is here that we find much use for the SIGNS. The Bible cannot be laid aside for anything, but it does not furnish us the privilege of correspondence that we have through the SIGNS.

In my early ministry the doctrine of the Bible had not opened up to me, and I was not established at all in those things which now I see as the foundation

of our salvation. In those days I was almost constantly in the ministry, serving churches and filling appointments both by day and by night in sections where our people were known only in derision. I have done as much of that kind of preaching as I could possibly find time to do. In those days I had many friends, or those who spoke in commendation of what I had to say, and I do not remember one adverse criticism from any source. In 1882 I was elected from my county to a seat in our State Legislature, which position I filled to the perfect satisfaction of my constituents in the early part of 1883. When I got home the first thing I heard was the determination of the people to have me fill the same place again, and several of the leaders of the opposite party told me that if I would continue to run they would not put any one out against me, and that it would not be necessary for me to make any political speeches, because in my official work I had known no party, but had given them the best representation they had had since the Civil war. All these things were very flattering to one so young and so needy in a financial way; however, I had concluded that I would not accept of any more political honors, and had written articles for our county paper to that effect. In the month of March, 1883, I read these words: "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."—Luke vi. 26. These words were like a dagger in my heart, I had never been hurt so badly before. I knew that I was the man who was condemned by this text, and the woe was on me with all its force. It appeared that every evidence of conviction and forgiveness of sins, and of any call to the ministry, had gone as a bird flying before the

wind. My lips were sealed to prayer, but there was the most unutterable groaning in my heart that I had ever felt. My heart was so hard that my eyes were sealed from tears. I felt that I was completely driven out from the presence of the Lord. This lasted for five months, during which time I could not slack my running in the ministry, and it appeared that I had more calls than usual for appointments in destitute sections, in school-houses, Arminian houses, &c., and my field appeared to widen. Those who had before spoken words of praise to me appeared to multiply their eulogies, and others would join them in words of praise. All these things were like daggers to me, because of the woe that was upon me. I think that during those five months the churches under my care were more prosperous than at any other time in my ministry, but none of those things were of any comfort to me, but very often were a burden and added to the terrible woe that was already in my heart. At one time I was in so much distress that I fully determined to ask that my name be erased from the church-book, and I continued in this mind for more than two weeks. When the day came that I must go to the church of my membership my heart was so terribly burdened and I was in such a strait that I knew not what to do. To stay with the church in that unworthy condition was not honest and faithful to them, and if I should ask them to take my name off, where should I go? This kept me from using that awful sentence, "Take my name off of your book."

In the month of June, 1883, a brother who lived in a neighborhood of strict Methodists said to me: "You must make an appointment in my neighborhood at our schoolhouse. You preach better than

usual, and I want my neighbors to hear you." After some deliberation I agreed to go on a certain Wednesday night in August. On Monday morning before I was to go I awoke with this text: "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. I had no light, no opening up of this text, but just the bare word, and that in such a way that my mind would not travel in it nor away from it. Hence it got to be a great burden on my mind, and I wanted to shake it off, but it clung to me as the burden of darkness had for the past five months. Here, my brother, and in similar experiences since that time, I have been taught to know positively that our salvation for time and our joys in the church, in the walks of a christian life, are not conditional. That passage of Scripture continued with me all that day, and on Tuesday and again on Wednesday. That day the brother sent for me and I went, and when I got there he told me that my appointment was in the new Methodist meetinghouse. I felt badly, because my mind was now dormant and fully blockaded by that one text, with not a ray of light upon it. The hour came and we met with a large congregation. I got up to try to preach with just that passage of Scripture. When I read it the workings of a natural will opened up some, and I began to use that as an illustration. Then the divine will, registered in the high court of heaven, beyond the reach of men and devils, and so sacred that not even the archangel nor any but the Lion of the tribe of Judah dare touch it, containing the glorious doctrine of sovereign, eternal election, the wonderful power of God to keep his saints that they should surely be pre-

served in him and unto him in glory, opened up so beautifully to me that I stood there and talked to that congregation just as if they fully believed every word I was saying. One thing I had never experienced before, nor do I believe I have so fully felt since: with every point of sweet spiritual truth there was an illustration of something in nature that came so plainly and so beautifully connected with the point under consideration that it really had to be plain even to the natural mind. While I was thus speaking I fully lost sight of the woe which had so distressed me for five months, and I have never seen nor felt it since. As our brother and I were going back to his house he told me how the appointment came to be made in the Methodist meetinghouse. He went out on the Sunday before and told the people that I would be down the next Wednesday to preach in the schoolhouse at night, and he wanted all of them to come out and hear something good. The oldest, and the leader of the Methodists, said, "Why do you want to put brother Hardy off in a schoolhouse? He is a good man and a good preacher, and we want to hear him. Now make his appointment here in our new house." The brother consented, and the old gentleman went in and spoke to their minister, and he announced the appointment as follows: "The Reverend L. H. Hardy will preach in this house on next Wednesday night. I want you all to come out to hear brother Hardy; he is a good man, and no doubt he will tell us something that will be of benefit to us in our protracted meeting, which will begin at our next regular appointment." I feel to know, dear brother, that prior to the falling of this woe on me I was preaching what I yet believe to be the truth of God, but only

in a practical way. I believe that any congregation of saints would live as weaklings or starve to death on that kind of preaching all the time. I knew nothing of the sincere milk of the word as it comes out of the rock, nor of the fountains springing up in the desert. To feed the children of God with substantial food one must go down into the belly of hell and be raised up to God's sacred word. A dear sister once said to me, "I have heard exhortation and exhortation, admonition and admonition, until I have almost starved to death. I heard you on the two covenants last fifth Sunday night, and then I heard you again today, and I have feasted until I hardly know how to contain myself." Another sister, just after hearing a most excellent practical discourse, said to the pastor of the church, "That was good, as good as I ever heard in that line, but I am glad that he is not my pastor. Why, I would starve to death on that kind of food." Peter was commanded to feed the lambs and sheep, and he gives us a full sample of the food that he had received for them and that he gave to them. After telling them of the sincere milk of the word he begins with the "living stone, disallowed indeed of men, but chosen of God, and precious." Then he brings those who had been made partakers of that sincere milk of the word and shows how they have been joined to that living stone and calls them "lively stones," and tells them that they are built up a spiritual house. This it is, life in Christ from eternity in all time and all eternity.

I did not think to say so much, but it is now written, and I hope you may get a little word of comfort from it.

Your brother in hope,

L. H. HARDY.

PIEDMONT, Ala., Aug. 22, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—It has been in my mind for some time to write you, and I do not know why it is that I have this impression. It is not that I feel capable of instructing you or any of the dear children of God, for I feel to be one of the poorest and weakest, and the most doubting in the whole flock, if indeed I belong in that flock at all. I feel the need of being taught myself. Do not think that I mean to instruct you; I just want to tell you, if I can, some things that have been on my mind for the last few months, but unless the Lord enables me, and guides my mind, I know the attempt will be vain. I desire to write a little about God's plan in saving sinners, and to notice also a little of the world's plan. The Lord's plan is the safe way, the sure way, and the only way by which sinners must be saved. But let us try the world's plan for a little time and see how it works out. They say that Christ came into the world to make a way possible and passable whereby all men may be saved. They claim that all men can be saved if they will. But now to the truth: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it," but "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." All religious orders that I know of, except one, the Primitive Baptists, have great revival meetings in order to save sinners, and they preach to men an offered salvation, a conditional salvation, an uncertain salvation, a proposed salvation. Now while meditating upon these things the thought has occurred to my mind to take these conditional doctrines down into Egypt and try them and see what effect, if any, begging and per-

suading had in delivering the children of Israel out of their bondage there. The children of Israel were down in Egypt in servitude, and in hard bondage; when the time appointed of the God of heaven came that he should deliver them he appeared unto Moses in the burning bush, and made known unto him what he would do. Moses began to complain and to make excuses, saying that he was not ready of speech nor eloquent, and that he was of a stammering tongue. I doubt not that Moses was like all the servants of God: all of them have plenty of excuses, but their excuses have not been at any time accepted. Moses was made willing to go and to do what he was commanded of God. This is what all the servants of God do when they are called of him to a special work.

Let us now try this offered salvation doctrine for a little while. It is said that men can reject the Spirit of God, and that the Lord strives with men, and woos and beseeches them to be saved, but that man is so hard-hearted and stubborn that the Holy Spirit finally takes its flight, never to return. Now suppose that Moses had been one of those who rejected the word of the Lord, and would not hearken unto his word, saying, No, I am not going down into Egypt, I have something else to do, I can make money at something else, O what disappointment would have resulted, for we read that God said he would bring the Hebrews out of their bondage, but if he had not been able to accomplish all his works there must have been a disappointment. But, dear brother, I have never found anywhere in the Bible where God ever tried to do anything. "He spake, and it was done; he commanded, and it stood fast." He said, "As I have thought, so shall it come to pass." From all this

I can never believe such doctrine as the world teaches, until they can prove from the Bible that our God has undertaken to do something and failed; but this no one can do. The world of mankind, the unregenerate portion of men I mean, nearly all believe this doctrine of conditional salvation. This is of itself one thing that causes me to believe that this is not the doctrine of God nor the gospel of the Son of God. I do not believe that the unregenerate man has ever really believed the gospel of the Son of God. It seems to me if seeing with the natural eye and hearing with the natural ear would bring men to saving faith in Christ, that every person living on earth at the time when the Savior was here; every one, I say, that saw his miracles and heard his preaching of his own everlasting gospel, would have become christians. We know that this was not the case. But how about those who do believe the gospel of the Son of God? They have been born again, born of the Spirit of God, not of the will of the flesh, nor of the will of man, but of God. After this they have eyes to see, ears to hear and hearts to understand. When a child is born of natural parents he soon becomes hungry, and must have nourishment or die. So also is it with a heaven-born soul, such an one desires the sincere milk of the word, and this milk, I doubt not, is the gospel of the Son of God. These are the sheep of which the dear Savior said to Peter, Feed them. The Savior knew that they would become hungry, and so bade Peter feed them; he also prepared the food, and he still prepares it, and will continue to prepare it as long as there is one on earth to be fed. My dear brother, this new birth is the most wonderful and the most glorious thing we can think of for poor,

lost and ruined sinners; it begets love within us that we never knew before: love to God and to his people. This is the best evidence we can have that we are born again, for God is love, and whosoever loveth is born of God.

But I will now try to return to the subject upon which I began writing. The Lord sent Moses down into Egypt to bring out the children of Israel from their bondage; he told Moses what to do, and what to say to Pharaoh, and we read that he did as the Lord told him. But what effect did all his words have upon Pharaoh in letting the children of Israel go? Instead of letting them go, it appears that when Moses made his business known to Pharaoh it only made matters worse for Moses. The burdens upon the children of Israel were also increased. This was so, notwithstanding all his words and all the signs and wonders which he performed before the king; all this never brought out one of the children of Israel. Now does not Pharaoh represent the power of sin, the power that holds men in bondage even to this day, and that will forever hold them, until they are brought out by the power of Almighty God, just as he brought out the Hebrew children? If beseeching and urging men could not then bring out the people of God, I do not believe the effect of such things can be any greater to-day. It must require the same power to bring a sinner out of the bondage of sin that was required to deliver Israel from bondage. The blessed Lord said, When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come, he first binds the strong man, and then he will spoil his goods. This strong man I believe is the power of sin, and the stronger I believe is the power of the Son of God;

and when this strong man is bound and the stronger takes up his abode in our hearts, right then trouble begins, and we feel as we never felt before and see as we never saw before. Perhaps before that we thought we were getting along all right, but when the strong man is bound we think that our burden is increased, just as was the case with the Hebrews in Egypt when the Lord came down to deliver them.

I have tried in my poor way to write a little of what I believe is God's plan of saving sinners, and a little concerning the unavailing way of the world, and will now close. If I have said anything amiss, and not according to the truth, you will, I hope, forgive and correct me. If you can glean any comfort or consolation from this poor writing you are at liberty to publish it, that is, if it will not disgrace your valuable paper.

Hoping that you may be blessed in the future as in the past, I remain as ever,
your brother,
A. P. HICKS.

KELLER, TEXAS, Jan. 20, 1909.

DEAR BRETHREN EDITORS:—The inclosed is a copy of a letter written to me by sister Willburn some four years ago; since then the dear sainted woman has been called away to her eternal home, where the wicked cease to trouble and where the weary are at rest, in perfect love, and peace with her Savior to all eternity. In reviewing the solemn words of her last letter to me, and having been personally acquainted with her and her sterling worth as an exemplary member of the Old School Baptist Church in New Mexico, I felt it would not be out of place to copy her last testimony of faith in the crucified and risen Redeemer, and send it to you for publication in the dear old SIGNS, which she loved so well for

the truth's sake during all the years of her pilgrim life. She was verily a Baptist in deed and in truth, and rejoiced in Bible doctrine advocated faithfully in the columns of the SIGNS. Her sister, who resides in Cimarron, New Mexico, writes me the following: "My dear sister passed away Sept. 24th, 1907, and while I feel a loneliness without her, there is a silent joy to feel she is forever at home in the bosom of the Father, where the inhabitants never say, I am sick. God has wiped all tears from her eyes, and she is forever free from sin, which she so much loathed." Her delight was to meet any of the Old Baptists and join them in conversation on some portion of the inspired word of truth, for the christian religion was her meat and drink. Her orderly walk and faithfulness in the house of God, and her devotion to the cause of her heavenly Father, commended her to all the brotherhood that knew her. She was of a lively disposition, industrious, and nothing gave her greater pleasure than to entertain the Old School Predestinarian Baptists. Although her voice is stilled in death, she yet speaketh. The Lord help us to be still and know he is God.

Yours to serve in the gospel of Christ,
ASA HOWARD.

RATON, N. M., Jan. 16, 1904.

ELDER ASA HOWARD—DEAR BROTHER IN CHRIST:—Your letter received and enjoyed very much. I found it very good indeed, but it made me want to see you and continue the subject, for, as you know, that is a fault of mine, talking too much, or I fear it is, in giving my opinion about things, for though so old a subject it is ever new, and yet always something else we wish to speak about. But I often find when I have a chance to

talk on this most glorious subject I have nothing to say, I feel shut up and cannot come forth, and at such times I am made to wonder if I ever did really know anything about it; then I conclude that there is a plague of leprosy in the flesh, and with me it does seem to be a fretting leprosy, and let me do all I can it still spreads the more. In thinking on this subject not long since, I hope it was shown to me very plainly that the house, or this old body of sin and death that I am encumbered with here, will have to be torn down before the strife will end, for to do good I cannot, but the very things that I hate I find myself doing; I fear that too often it is wilfully done. But, dear brother, do we not find that we have a great merciful High Priest, who knows all about us, and was tempted in all points as his brethren are, yet without sin, to whom poor sinners can flee for refuge, and in whom alone the Father views each member of his body fair and spotless in his Son, else what should we do when the Lord comes to make up his jewels? He has said he will come again without sin unto salvation, and with all my sin and uncleanness I at times long for his appearing. It was said to his disciples as they gazed up into heaven, that the same Jesus they had seen go up into heaven would come again, but not to atone for sin, but he is to come the all-victorious Lamb of God, the Wonderful, Counsellor, the everlasting Father, the Prince of Peace. O the wonderful mystery of God in Christ, and Christ in each member of his body, with the church and the fullness of him that filleth all in all, for he is the beginning and the end, the all in all to his chosen people, and in the day of his power they are willing to owe all praise to his gracious name and to crown him Lord of all, and when we have

a glimpse of his beauty, glory and superior excellency how small poor fallen man looks in all his seeming greatness—a mere grasshopper in the sight of his Creator without that righteousness which Christ alone can clothe him with. O to be clothed with that fine linen, clean and white, which is the righteousness of saints.

I did not think to write what I have, but got started and maybe have said more than I should, as you know all this better than I can tell it.

We had preaching at Elder Fetter's last first Sunday, and had a good sermon; I wish you could have been with us.

Do you ever hear from our dear brother Elder A. D. Bourland? I have heard nothing from him for a long while, and thinking of you and him it always seems that you both in some way belong to us poor of the flock, for we can claim poverty, if nothing else. I hope that the Lord, who can do all things, will send you both to visit us next summer, and that he will add every needful blessing.

C. F. WILLBURN.

PINSONFORK, Ky., March 30, 1909.

DEAR BRETHREN EDITORS:—I have received and read the inclosed letter, written by Elder J. E. Thornbury, and it is of such comfort and encouragement to me, a poor, helpless creature, that I have concluded to send it to you for your disposal. I have been favored to meet Elder Thornbury twice, and to hear him preach so wonderfully the gospel of the grace of God, that I felt in my heart the Lord was there and his ways past finding out. I deem Elder Thornbury an able, sound and consistent gospel preacher, one whom the Lord counted faithful, putting him into the ministry, and does

enable him to ascribe greatness to the name of the Lord our God.

W. J. MAY.

RATCLIFF, Ky., March 14, 1909.

ELDER W. J. MAY—ESTEEMED BROTHER:—Your very instructive and comforting letter received, read and reread. Your thoughts, or views, as given on the mysterious subject recorded in Zechariah xi. were very comforting to me, a poor, short-sighted creature, who feels his need of being instructed by one who is spiritually-minded, as I consider you to be. I had had a faint view, or knowledge, of these wonderfully glorious things of the Spirit, but was afraid I might be wrong, but after reading the narrative over several times and comparing with other portions of the word of testimony, I will say, if you are not right in your views I must confess I know nothing at all of what is foreshadowed or set forth in the narrative.

Dear brother May, my thoughts are mainly resting to-day on the sovereignty of the thrice holy and eternal Deity, Sovereign of the universe. I hope you will bear with me while I attempt in my weak and feeble way to present some of my thoughts along this line. I believe with all my heart that God is sovereign over all worlds, beings, things and events, and there never has been, nor ever shall be, so much as one moment of time since the world began until time shall be no more but that God has, is and will continue to carry out his own holy purposes and designs in all his creation, both animate and inanimate, the salvation, repentance and obedience of his people included. As for predestination, it enters into every rational act of man and of every intelligent creature, and puts them to work to carry out their predestinated

plans; it enters into every act of God, the great Fountain of intelligence; his work in nature, providence and grace is but the development and manifestation of his unchangeable predestination. This is no new doctrine among Old Baptists, and this is why I claim to be an Old School Baptist; and I have no compromise to offer to any who oppose this glorious doctrine of God our Savior. My brother, there are but two systems of religion and doctrine; one is a system of works and creature merit, the other a system of grace; one the doctrine of do and live, the other is, it is done. Now shall the ministers of God, with the knowledge and understanding which God has given, hold out compromising propositions and adulterate the truth with falsehood, or shall they try, with all that in them is, to discriminate between them and keep them apart? I contend there is no middle ground to be occupied, for there is no dividing space or line between light and darkness, life and death; light and darkness were never known to dwell together. A dying man is not dead, nor is a dead man dying; it is either light or darkness, life or death. God forms the light, he creates darkness, he kills and makes alive, and these things are brought to pass as God sees fit to momentarily execute his holy will in his own time and way. Who can make darkness that which God has made light, or who can make light that which God has made darkness, or crooked what God has made straight, or straight what God has made crooked? Who can separate what God has made one, or bring together what God has separated? Our blessed God says, "I will bring the blind by a way [Christ] that they knew not; I will lead them in paths [of peace] that they have not known: I will make darkness light

before them, and crooked things straight. These things will I do unto them, and not forsake them." This wonderful work is above and beyond any and all natural wisdom and power; no man can do this, either for himself or another; no, none but God alone can do this for the blind, who are the Lord's servants, born so, not because either they or their parents had sinned, but that the works of God might be made manifest in them as set forth in John ix. 3. O wonderful mystery, glorious truth, all this is God-glorifying.

The above is submitted to you for your consideration and disposal. I trust I have written in the fear of God, with nothing in view but his honor and glory. Write to me when you can, for I am always glad to hear from you. We are all well but my wife, who has been sick for three weeks. I hope you and yours are all well. Remember me to all the dear brethren, and throw the mantle of charity around your unworthy brother in hope,
J. E. THORNBURY.

OAK LANE, PHILADELPHIA, Pa., July 23, 1909.

TO THE FIRST HOPEWELL CHURCH—
DEAR ONES ALL:—Again I make the attempt to address you. My desire in greeting you is to say nothing to you except in the one language taught by Christ, and by him alone; that language is: Salvation is of the Lord, and to him alone belong all the praise, honor and glory. When it is his will to supply us with these great blessings, and to give us knowledge of them, then indeed do we return to him all the praise, love and song. How finite we are of ourselves; we can know of all these great blessings only as our eyes are opened to behold them. But how often after such a view do we forget them, and often murmur,

even while our hands are full of them. O that we might be content and know that the Lord doeth what seemeth to him best, and that we are as the small dust of the balance before him, so ignorant are we of what is best for us. I am made to think of that time of old when Israel fought against their enemies. When Moses held up his hands Israel prevailed, and it is so yet. But Moses' hands grew heavy, and they placed a stone and he sat upon it, and his hands were stayed up by Aaron and Hur, one upon either side of him. Is it not so now with us day by day? When the Spirit of Christ rests with us the church prevails as did Israel, but when we strive to lift up our hands in our own strength then with you and with me our hands go down, and in some deed or act we learn our helplessness once more; then we must beg for strength to keep us all our journey. Even in our failure is a blessing, as I can see, for if our hands were strengthened at all times how could we know the weakness of our brethren, and how could we go to them in love and in knowledge of their grief? How careful and thoughtful we ought to be not to judge another beyond what we ourselves would want to be judged. How much we need charity at these times, and that a word should be spoken in season to the weary and wayfaring ones. Now, dear ones, how has the past year been spent by you? Have you grown better, and are you further away from following the desires of the flesh? Are you more able to point out the way to the inquiring by your own walk and conversation? If so, then I am behind you, for every day shows me my failures in these great matters. It seems to me that my path grows more and more crooked. Ofttimes I fear judgment from

those who are without, that they must doubt my sincere desire, because of my walk before them. There is with me so much of weak and frivolous conversation, I fear that I may cause some one to enter into judgment as to my being with so highly favored a people, but from my heart I would say to all such, "The spirit indeed is willing, but the flesh is weak," and, "With the mind I myself serve the law of God; but with the flesh the law of sin." I do grow discouraged with myself, and know of a truth that in my flesh dwells no good thing, and that I am corrupt from head to foot. In me dwells only the sowing to the flesh, of which the word says, we reap corruption. There is nothing in the flesh to the praise and glory of God, therefore all the praise and glory of God that you ever see or hear to be in me comes from another, whose shoes I am not worthy to unloose, and before whose word I would bow. O how much I do desire to serve him better, and to live ready to do his will at all times. O that I might always be ready to speak a word to the troubled, because of their weakness and sin, and to the grieving and the sorrowing, and to have charity always for all, and not be ready to pass judgment for an act or a word, and not be a respecter of persons. In this last is a great sin; we know this from the divine word. What are we that we can look upon another, and say or feel, I am better or above such an one? God forbid, for by the grace of God we are what we are. Do any of us know where we would have been had we not been kept by the Lord's hand? So let us not be puffed up, but know our own weakness, and so trust in him for all things, and believe that he doeth all things well, even if our desires and projects are crossed and laid low. He gives

strength as he knows that we have need. So glory be to God in the highest, holy and reverend be his name. Let us never take the name of the Lord in vain.

I send you love and good wishes, and would love to have been with you at this season. I think it is twenty-eight years now since my name was recorded upon your church-book. But remember the church-book is not the book of life. O is my name written there? I see the mark in your foreheads, and often wonder if it be written in mine. God bless you all, and unto him be all the glory.

Your sister,

MARY HILL TERRY.

"SIGNS OF THE TIMES."

(Matthew xvi. 3.)

IN renewing my subscription to the dear old SIGNS, the question comes to my mind, What are the signs of the times with us now? Surely in this section the outward appearance of Zion is very discouraging, but this is the most favorable "signs of the times" with the chosen people of God.

I heard two farmers upon one occasion discussing the prospects of their crop, the weather, &c.; the younger said his corn was very small and the cold nights had almost ruined it. The older replied, "It is not hurt. Its outward growth may be checked and its appearance may be discouraging, but while it is not growing upward its roots are growing downward into the rich soil, and when the warm days come it will be better prepared to receive the sunshine, and its growth will then be stronger." It seems that it has been winter a long time; springtime is slow to open up. It looks like everything is checked in outward growth, and many are discouraged by the outward appearance of our churches, and especial-

ly is the world rejoicing over the sad state of affairs which exists among the sheep of God's pasture.

We have those who hold to absolute predestination of all things, and we have those who hold to conditional time salvation. They are seemingly divided, and each side is searching the Scriptures from Genesis to Revelation to establish their views, and they are carefully considering the Scriptures used by the opposite side to support their doctrine also. I have a clipping before me in which is found these words: "It seems foreordained from before the foundation of the world that 'Hardshells' should be divided. * * * Their number is growing beautifully less each year." But we are not discouraged, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves." The Lord knows what is needful for his people, and he says, "It must needs be that offences come," and during these cold nights of strife and contention the tender plant has been sending roots downward into the rich soil. The Scriptures have been searched more than they would have been otherwise, and thus God's dear children are better prepared to rejoice in the fulfillment of his promises to them, and they will be stronger and more established in the faith when the warm days come and the Sun of Righteousness sends his beams of love through every heart.

The Lord had given Jacob for a spoil, and Israel to the robbers; "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 passeth 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."—Isaiah xliii. 1-3. The warm sunshine drives away the cold, and the fog is vanished by its melting rays; so it is with Zion, the chosen people of God, as it is written, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."—Isaiah xlv. 22. Yes, the Lord's people shall be united, and when they come together, confessing their sins, their latter end shall be more blessed than the first. It was so with Job, and it shall be so with God's children in every trial. There must be winter, there must be cold nights even in early springtime, and did you ever think about it, that there were more thunderings and lightnings just before the warm days set in, than any other time during the year? Can ye observe the signs of the times? I will add that when we have winter it is summer at some other place, and when we have storms and thunder and lightning the sun is shining elsewhere, and the same God who made a covenant with the day and night, so they come regularly in their season, (Jer. xxxiii. 20,) also made a decree for the rain, and a way for the lightning of the thunder. (Job xxviii. 26.) All these things are decreed, and all are needful in their place and in their season, and their bounds are set, and thus far they shall go and no further. Therefore we are not discouraged when coldness, and even strife and contention are among us, for nothing shall hurt the little ones of the flock. They may take deadly poison, or serpents may bite them, yet they shall not be hurt. No weapon that is formed against them shall prosper; but, while it is needful for all these offences to come, woe unto him by whom they come. When winter has served its

purpose, then it is driven away. The wicked are a sword in the hand of the Lord, and they fill the place they were raised up for, (Rom. ix. 17,) and of his beloved people it is also written, "This people have I formed for myself; they shall shew forth my praise."—Isaiah xliii. 21.

These ungodly men are ordained to their condemnation (Jude 4), yet God is just in using them for a purpose in the church.

Now, to sum it all up, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Many of God's dear children may not see this glorious truth, but the Lord will open the eyes of the blind in due time, and light will be given to them that sit in darkness. So we will come together singing a new song, even praise unto the Lord, saying, "By the grace of God I am what I am," and, "Not unto us, O Lord, not unto us, but unto thy name give glory."

ROBERT S. PACE.

NACOGDOCHES, Texas.

LONDON, Ontario, August 8, 1909.

ELDER H. C. KER—DEAR BROTHER IN HOPE:—With a feeling within me that you are possessed of that grace which comes from Him of whom it is said, "He knoweth our frame; he remembereth that we are dust," I will ask you to cover with the mantle of charity my many defects.

In looking through some old numbers of the SIGNS to-day I came to No. 18, Vol. 73, (1905) and on the first page I see the words of holy writ: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you," and to my mind your comments

and conclusions on the above Scripture are so complete, so needful and true, that lest I should mar one word of what you have said in that letter I refrain from any further comments, only to express my heart's desire that the dear brethren and readers of the SIGNS will turn to the SIGNS for Sept. 15th, 1905, and reread it for themselves, and may the God of all grace bring it home to us all, and in mercy give us to take heed. I also wish to mention the present number of the SIGNS, (August 15th, 1909,) first page correspondence, by Elder J. F. Beeman. I feel that every word he has said is timely and needful. To me it is indeed sad to see or know of a dear child of God, who in life cannot endure to hear the name of their dear Savior belied, that when they come to death those men who know not the truth, and therefore love it not, are often brought in to proclaim their falsehood, or else act the hypocrite's part by praising the dead. There are two notable burials in my mind at this moment; the first is that one of whom it is said, This is Jesus, the King of the Jews. I ask you, dear brethren, to think for yourselves, how many of the rich, wise and noble of the earth were there on that solemn occasion, and what were they there for? Was it not "for to do whatsoever thy hand and thy counsel determined before to be done"? But at that burial there was one Joseph, a disciple, and many women. Then the burial of Stephen; it is said devout men carried him to his burial and made great lamentation over him. I am not aware that there was a word of religious service or preaching. I am not averse to preaching being done at such times, but whether it be preaching, prayer, reading the word of God or singing his praise, I would like to have it done by an humble, broken-

hearted child of God, who loves and walks in the truth.

In August 15th number, 1909, I would like to note "Fragments," by Elder S. H. Durand. In the first he makes two solemn and important statements; he says, "It requires a great deal of daily dying to make a vital preacher, and fully as much of daily death struggles to make a good hearer." Allow me (the least of all) to say, Let us one and all, preachers and hearers, examine ourselves, Is it thus with us?

In this same SIGNS there is an editorial by Elder Chick which is good and well worth deep thought and consideration by every child of God; also Elder Allison's letter to Elder Chick, expressing his pleasure in Elder Chick's reply to his request, and Elder Chick's statement that the same man who fell and was lost is redeemed and quickened into divine life, is raised up again and finally glorified in Christ. I say with brethren Chick and Allison, This is all my hope.

In conclusion, may I not in humility, feeling my unworthiness, exclaim with one of old, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? A hope so great, so divine, may trials well endure.

Love and fellowship to all the household of God.

R. CASE.

ST. ALBANS, W. Va.

DEAR ELDER H. C. KER AND BRETHREN:—"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto

salvation." All of God's dear people agree that Christ will come again, without sin, unto salvation, but they do not seem to be agreed as to when he will come. The apostle Paul by inspiration said, "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." God's people are said to be waiting for something; this all takes place here in time. They groan within themselves, (for what?) waiting for the adoption, to wit, the redemption of our body. This body is sown a vile body, a natural body, but is not raised a natural body, it is raised a spiritual body. I sometimes feel to hope He will appear the second time without sin unto salvation, if it be his will, when we have lived out the number of days allotted us here; then we shall be like him; with us it will be experimentally the last time. We shall not then need the exercise of faith; faith will be swallowed up in victory, through our Lord Jesus Christ. God's people here in this time state bear the image of the earthly, but when these vile bodies are changed from natural to spiritual they will then bear the image of Christ, the second Adam. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" So when we lay the dear forms of our loved ones in their graves, who have had a good hope in Christ Jesus that he had

pardoned their sins, we are reminded of the language of Paul by inspiration: "It is sown a natural body; it is raised a spiritual body." We must also remember that one has said, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. * * * For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even also as I am known." I believe the resurrection to be altogether spiritual, not natural, and beyond the comprehension of the natural mind or sight. The testimony of Christ is, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." How did Moses shew that the dead are raised, if Abraham, Isaac and Jacob were dead at that time, and at the same time also lived unto God?

I submit the above to you and Elder Chick, the writing of which has been some relief to my mind.

Yours in hope, C. M. BIRD.

LAUREL, Del., July 29, 1909.

DEAR BROTHER CHICK:—I have just read sister J. L. Wright's letter to you in the SIGNS. She expresses my feelings toward you and all the brethren and sisters, and yet when I am among them I feel that I am not worthy to grasp the hand of fellowship. Sometimes when Elder Francis preaches I feel, If he could but know how much comfort it is to me, and yet it seems my mouth is shut, I cannot speak to any one about such things. Sometimes I feel that I have deceived the brethren and sisters by coming in the church as a sister, when I am

so unworthy of that privilege; then I think if I should be turned out by the dear brethren and sisters I would have no place to go. I often look back and recall, time after time, incidents where the Lord in his tender mercy has spared me. I was about ten or eleven years of age when one Sunday the preacher in a Methodist meeting compared the christian to a bright, clear stream, and the sinner to a black, muddy stream. I felt that day that I was the black and filthy stream, and for ten years I tried to be good, to get like the clear, clean stream. When Charlie and I were married I soon learned that it was not required of me by the church to feel so good, and yet I could not say one word to any one. I felt too sinful to ask a place among so good a people as I believed the Old School Baptists to be. Sometimes when I would hear some of the brethren tell of how they were led all along the way, I would feel that there might be a little hope for me. I do thank the Lord for the words he gave you and brother Francis, his servants in the work of grace, two years ago, which helped me to take His yoke upon me and go down into the watery grave. May the good Lord sometimes put it in your mind to pray that I may be more worthy of the privileges I enjoy.

I will send two dollars for the SIGNS another year; we enjoy it so much that we do not feel we can do without it. Should this letter prove to you that I am not worthy to be among so good a people, it would be hard for me; I felt I must write it.

We are all enjoying good health at present, and join in love to you and family.

Your sister in hope, if one at all,

(MRS.) C. E. LYNCH.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1909.

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.***BRIEF REPLIES TO QUESTIONS.**

"Is it right to exhort believers to be baptized?"

This question has been asked of us several times of late, and we feel like responding in this way through the SIGNS, because it may be that very many others have the same question in their minds. First, it seems to us right and scriptural to exhort all the children of God to obedience to every command of the Father. The Lord commands his children, and makes known his will concerning their manner of life in his word. He does not exhort, but he commands, but it is not ours to command another; we can only have right to exhort our brethren to walk in the commandments of the Lord. Timothy was instructed by the apostle Paul to reprove, rebuke, exhort with all long-suffering and doctrine, or teaching, as the word doctrine here means. Timothy was not an apostle, and it was not given him to speak by inspiration, any more than it is given to any minister now, but the inspired Paul bade him exhort among other things in his ministry. Exhortation then does not belong alone to the inspired apostles, but to ministers like those of to-day. Paul uses this word

several times in his epistles to Timothy, and to Titus, who also was not an apostle. It is then in full harmony with the word of God that ministers should exhort their brethren to all good words and works. But not only do the apostles use the word "exhort" in their epistles to the churches, they also again and again exhort, though not using the word, in all that the Lord has required of them. Fully one-third of all the epistles are taken up with direct exhortation; in fact, the general course pursued by the apostles is this: first, to lay down the strong doctrine of sin and redemption, then to speak of trials and inward experiences of the living child of God, and then close the epistle with manifold exhortations to the living to walk worthy of the vocation with which they were called. We have never been able to see any better rule to follow than that followed by the apostles themselves under divine inspiration. According to Paul, to preach the word includes reproof, rebuke and exhortation. It surely then is right to exhort, nay, more, it is wrong not to exhort; it is refusing to do what servants of God are required as his servants to do. So also it is right to exhort believers to the one act of obedience in baptism, as well as to all other steps in obedience. It is in this also the Lord's work to command, but it is the duty of all his servants to exhort their brethren to walk in his commandments. We are not left to our reasoning however regarding this matter. Examples are given us in the word of God regarding this one thing, as well as regarding other things. Thus Peter exhorted the multitude of believers on the day of Pentecost to be baptized, and they that gladly received the word were baptized. So likewise Ananias exhorted Paul, saying, "Arise, and be baptized."

(See Acts xxii.) These instances show the manner of teaching followed by the apostles in the beginning. We recall as well as though it were but yesterday the solemn words of Elder Gilbert Beebe to ourself, more than forty-five years ago, when we were filled with hesitancy regarding this privilege of baptism which we so much desired; we were drawn out to express our feelings by questions from him, and spoke of the great desire we felt to thus follow the Lord, but that we feared greatly to take this step, lest afterward we might not live as we ought, and so bring reproach upon the cause. We shall never forget his gentle, solemn reply: "If the Lord shall strengthen you to take this step in obedience, can you not trust him for the future? Do what you may you are not obeying him until you obey in his appointed way. The first step in the obedience which he requires is to follow the example of the Savior in baptism; until you do this you cannot obey him in anything." There was encouragement in this to us, and we recall that for the time our doubts and questionings were stilled. All our life since we have believed that the things then said to us were right things. His exhortation given us for encouragement was effectual, and we were enabled to take the yoke upon us at that meeting at North Berwick, Maine. Why should the command to be baptized be considered as standing out separately from all other commandments given in the gospel to believers? Why should it be thought to be outside of the word of exhortation, any more than any other commandment of the Lord? If it is right to exhort to obedience in other things, why not in this also? Is not exhortation needed to encourage believers to walk in this ordinance as

much, and even more, than in the obedience which follows after baptism? We say, even more, because there is no time in the believer's whole walk when he more needs encouragement, and the one blessed thing about all exhortation is that there is encouragement in it. Exhortation does not present a burden heavy to be borne, but does stir up the troubled, fainting mind to remember God's goodness in providing such a way for believers to walk in, and in giving to their own hearts such fervent desires to thus walk in that way. Exhortation is to loving hearts a delight and joy; it brings before them just what they most desire, and as the exhortation is blessed of God, by it they sometimes come to read their title clear to these gospel privileges and blessings. Exhortation to them at such times means, Enter thou into the joy of thy Lord. It means, Drink of this fountain of dear delights, of which you have felt altogether unworthy, and concerning which you have felt to say, I have no right to them. So Elder Beebe's kind words of exhortation that night gave to us assurance, first, that he had fellowship for us, else he would not have so spoken; and, more than this, they opened to our mind how dear and sweet that fellowship was, as our own heart went out in response to him. Exhortation to believers to arise and be baptized contains in it the assurance of fellowship in the gospel, and so comes not as a yoke laid upon the shoulder, but as a comfort felt in the heart. This is true not only of exhortation to walk in the ordinance of baptism, but exhortation to all other ordinances of the Lord's house. Surely then, it is comforting and consoling, and must be right to exhort believers to be baptized after the commandment of the Lord.

“It is the exhortation of Paul to Timothy to preach the word; what does this include?”

We do not know of any better way by which to answer this question than by considering the preaching of the apostle himself. In his own ministry he must have exemplified just what the preaching of the word signified, as the expression was used by him. We have records of his preaching before rulers and others, recorded in the Acts. His epistle also must embrace the substance of his preaching; he would not write in one way and preach in another way. In his addresses made before rulers and judges, when replying for himself he declared the reason for the faith that was in him. He did this, first, by referring to the narrative of the Scriptures which testified beforehand of the sufferings of Christ, and the glory which should follow. Then he speaks again and again of that experience which was given him, and by which he was called out of the former life of hatred and opposition to God and his people and brought to know and love the things he once hated; it was preaching the word, both in presenting the Scriptures, and in also presenting his personal experience. Were either to be left out the word would not be fully preached. In presenting the word in both these ways two questions were met by him and answered. First, the question, Why believe that Jesus is the Christ that was to come? This he answered by quoting the testimony of the Scriptures and comparing it with the Christ that had come in the flesh. Then, if questioned as to how he had come to believe in this Christ, he replied by a narration of the wonderful work of God in his own heart. Here were two witnesses, each in full agreement with the other. Paul had found in Jesus of Naz-

areth him of whom Moses and the prophets did write. We have first, then, the testimony of the written word, and then the testimony of personal experience. Paul found in Jesus all that it had been declared that Christ should be. Now to preach what the Scriptures had testified and then what Christ had become to him, was to preach the word. Paul did not always talk or write of his own personal feelings, but he did always talk or write of what he had himself seen and tasted of the word of life. There are epistles of Paul in which he does not refer directly, even once, to the travel of his own mind, and yet he is always writing out of that which he had come to know of Christ. If the example of Paul then, be a true guide to our ministry, we shall be preaching the word when we set forth what the Scriptures say concerning Christ, and what we have ourselves known of him. But first, like Paul, let us declare the word of the Scriptures concerning Him, and, like Paul, it is not needful that we as ministers be always declaring our own ups and downs of feeling. But if Christ be in us the hope of glory, even though we do not once name ourselves in our writing or speaking, we shall always be declaring the name of the Lord.

But what is embraced in the word which we preach? It is all that the Scriptures testify of Christ and his work of salvation. There is nothing needless or useless written in the Bible, all is profitable to the man of God. If aught that we think, feel or say be not sustained by the written word of God, there is no light in it. If we have thoughts of Christ not written in the word, those thoughts are fleshly and untrue. It is preaching the word when we set forth that God was manifest in the flesh, for so the word declares. It is preaching the word when we declare

that in Christ is omnipotence, omnipresence and omniscience; that in him is all wisdom, righteousness, sanctification and redemption; that he was holy, harmless, undefiled and separate from sinners; that he did no sin, neither was guile found in his mouth; that he was born of the virgin Mary; that he as a child was subject to his parents and grew in wisdom and stature to manhood; that he spake as never man spake, and wrought miracles of healing and consolation; that he gave life to the dead and cleansed the lepers; that he was at last betrayed and crucified and buried and rose again the third day and appeared to many chosen witnesses in many and various ways, and under different circumstances, and at last in the view of many of his disciples was parted from them and carried up into heaven, and that there he now lives to make intercession for all who are his. It is preaching the word to declare that by his death, and resurrection from the dead, sin was atoned for and sinners justified, that thus he was declared to be the Son of God with power, and that in his sonship is our sonship involved, and that thus also is our resurrection from the dead secured and our inheritance reserved for us in heaven. Preaching the word does not mean that we shall be found preaching one portion of the truth all the time, and ignoring other portions of it. The field is exceeding broad, because it pleased the Father that in Jesus Christ should all fullness dwell. In him is the fullness of the Godhead bodily; in him is the fullness of the church of God; in him is the fullness of all grace and truth. When, then, any of the principles of truth regarding God and redemption are set forth in scriptural light, the word of God is being preached. If we set forth what is declared concerning the natural creation

as the Bible declares it we are preaching the word, because by the word of God were the worlds made. If we declare the providential dealings of God with men, still it is the word that we preach, for Jesus has everything to do with the orderings of providence, since it is in that God who was manifest in the flesh that we live, move and have our being. If we speak of the conflicts and victories of the way, it is still this living word that we set forth, since Jesus was tried in all points as we are, and was the conqueror over them all. If we declare the final triumph of the redeemed over sin, death and hell, still it is the word that we are preaching, since Jesus is our victory, and by him alone we are enabled to cry, "O death, where is thy sting? O grave, where is thy victory?" This word which we are to preach is the word of consolation, of encouragement, of certain fulfillment, of reproof, of warning, of rebuke and of exhortation. When the servants of God teach, admonish, warn, entreat, reprove according to the Scriptures, they are preaching the word, and if we have the true spirit of a follower of the Lamb of God there will be constant anxiety on our part lest we mistake the teaching of the Scriptures and declare that which they do not set forth. If we declare that concerning the Master which the Scriptures declare, we shall proclaim that which will be to the strengthening of hope, faith and love, and which will give assurance of final victory in the Lord. To this end the Scriptures were written, that through them we might have hope. The Bereans were more noble than others, in that they did search the Scriptures daily to know whether those things declared to them were so. How good it is when any people, hearing the word, do search the Scriptures daily, comparing what they

hear with them. This does not mean reading them for a few moments and so concluding that we have learned at once their teaching, but searching them constantly. They are the revealed word of our Father in heaven, and shall not the children love the words of the Father? Shall they not be anxious to know what is his will? The word which we preach and which we hear is the word of God. The words of even the wisest of men may be passed by, but it must not be so with the word of God. How evil a thing it is when the Scriptures are regarded as an idle tale, to be read as a curiosity and then forgotten. The world is full of infidelity regarding the Bible, and its teachings are not regarded, even among professed teachers; but how good a thing it is when the heart is filled with reverence for the word. May God give us all more of this spirit of reverence, that when we read the word it may be with the sincere desire to receive it as a little child.

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.

EXPLANATION OF DATES.

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EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

JOHN I. 9.

BROTHER BEEBE:—When you have leisure, please give your views on the words, "That was the true Light, which lighteth every man that cometh into the world," in its connection with the preceding and succeeding verses.

W. F. KERCHEVAL.

HANNIBAL, Mo., August 17, 1863.

The Light of which the two Johns (the apostle and the Baptist) bear their concurrent testimony in the text and its connection, is designated as "the true Light, which lighteth every man that cometh into the world," in distinction from all other lights, and in distinction from all the figures, types or images presented in the law and the prophets pointing to it. In the creation of the natural world God said, "Let there be light: and there was light. * * * And God divided the light from the darkness. And God called the light Day, and the darkness he called Night." "And God said, Let there be a firmament," &c. "And God called the firmament Heaven." "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."—Gen. i. 3-6, 8, 14-16. The first chapter of John makes a direct allusion to the creation of the world, as emblematic of the creation of the new heaven and the new earth, and begins with the same words, "In the beginning." Moses, in Gen. i. 1, says, "In the beginning God created the heaven and the earth," and John i. 1-3, reads, "In the beginning was the Word, and

the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made," from which we learn not simply the fact that Christ was, at the time of the creation of the natural world, in company with God, as he was ever with God, both before and subsequently to the creation, as one brought up with him, but to us these words imply that the Word which was with God, and which was God, was to be emblematically set forth in the wonderful works of the natural heavens and earth, so that the heavens should declare (Christ as) the glory of God, and the firmament shew forth his handiwork. "Day unto day uttereth speech, and night unto night sheweth knowledge." That is, the natural day figuratively speaks of and to the spiritual day. The old heavens and earth are figurative of the spiritual kingdom of Christ, and Christ and his kingdom are portrayed in all the wonders of the old creation. So the psalmist says, "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Everything belonging to the creation and organization of the natural world speaks in prophetic language of Christ and his spiritual kingdom. "In them," the psalmist adds, "hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it."—Psalms xix. 2-6. The firmament, which God called heaven, beautifully describes the kingdom of Christ, in which God has placed all the lights which adorn, beautify and illumine the spiritual firm-

ament. The greater light, which represents Christ, the Sun of Righteousness, to rule the day, or gospel dispensation; the law, as a lesser light, to rule the dark or legal dispensation; and the stars also, for signs, seasons, days and years. Stars are emblematic of the gifts which are given in evidence of Christ's exaltation. He gave some prophets for one season, or set of days and years, &c., and some apostles, evangelists, pastors and teachers, adapted for signs and seasons, days and years, under the gospel dispensation. So that all the lights in the natural firmament proclaim the spiritual lights with which God lighted up the spiritual firmament of the new world, wherein dwelleth righteousness. In the fourth verse of this first chapter the apostle John says of the Word of God, "In him was life, and the life was the light of men." In this verse we not only learn that the light spoken of in our text is life, eternal life, immortality, but also that all mankind are in total darkness, or death, until this life which is light is communicated to them; and the same inspired John says, 1 John v. 11, 12: "This is the record that God hath given to us eternal life, [or light] and this life [or light] is in his Son. He that hath the Son, hath life, [or light] and he that hath not the Son of God, hath not life [or light]." This life which is light is not imparted, or taken out, of Christ and put in us, for it cannot be separated from him. The light of the natural sun cannot be separated from the sun and given to us, for if the sun were for a moment taken from the firmament its light would cease and all nature would be at once shrouded in darkness. As we cannot have the light of day without the sun, and as all the light beaming on us does not lessen or diminish the fountain of light in the sun,

so neither can we have a single ray of spiritual light only as we have Christ in us the hope of glory, and all the light of immortality poured forth in living floods on all the saints in ages past has not diminished the splendor or fullness of Christ. Paul testifies that He "is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality [or light], 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."—1 Tim. vi. 15, 16. As in the lesser lights of moon and stars, which sparkle in the firmament of the natural heaven, they only shine as they are shined upon by the sun, so in the spiritual world the law, with all its types, the prophets, the apostles, evangelists, pastors and teachers, would be lost sight of at once if Christ, the source and fountain of life and light, should cease to supply them with light, for they could be supplied from no other source; he only hath it, none beside him therefore can supply it. How dark was chaos before God commanded the light to shine out of darkness! "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."—Gen. i. 2, 3. So we were once darkness, but now are we light in the Lord. But what a dark and shapeless mass were we until the Spirit moved on us with quickening power, until God, who commanded the light to shine out of darkness, shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We do not read that God shined into our hearts, but he shined in our hearts; he first took possession of them and shined

in them, and thus he gave us the light of the knowledge of his glory in the face of Christ, who is the brightness of the Father's glory and the express image of his person. But in tracing the analogy of the natural with the spiritual world, we remark that the natural sun had been shining in the firmament of the natural heavens nearly six thousand years before any of the present generation of mankind were illuminated by its light. The reason for this delay is very clear: we could not see the light of the sun until we were born into this world on which it shines, until we entered into the world, and we entered into this world by our natural birth. So until we were born again we could not see the kingdom of God, and this kingdom of God which was invisible to us until we were born again, is the antitype, in this figure, of the natural world. That which is born of the flesh is flesh, and that fleshly birth qualifies us to see the light of the natural sun; but that which is born of the Spirit is spirit, and this is indispensable to qualify us to comprehend the light of the Sun of Righteousness. For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Now, as we are told positively that only the Spirit of God can know the things of God, and that no man possesses that Spirit until he is born of the Spirit, and that all the things of the Spirit are spiritually discerned, we can see how impossible it is for any one to enjoy the light of immortality until he is born into the spiritual world. God has hidden these things

from even the wise and prudent of this natural world, and he has revealed them to babes. We must be born in order to sustain the character of babes, either in nature or grace. By this spiritual birth God's children are delivered from the power of darkness and translated into the marvelous light and life of Christ, for as he is our life, so he is our light, for the life was and is the light of men. John the Baptist tells us how the children of the light, who believe on the name of Jesus, came into the world, which is lighted with the light of the knowledge of the glory of God. God gives them power to become the sons of God, manifestly, by a spiritual birth. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are three negatives crowded into this sentence, with but one affirmative, for the very evident purpose of settling this matter decidedly, effectually and forever, that the birth which alone can bring us into the world of life, light and immortality, of which he speaks, is not of the will or works of men, but exclusively of God. How impossible it is for men in their unregenerated state to know God, or Christ, is still further demonstrated from the fact that he was in the world, and the world was made by him, and yet the world knew him not. Paul says, None of the princes of this world knew him, for if they had known him they would not have crucified the Lord of glory. To know him is eternal life, or true light. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. When he came unto his own, his own received him not. This is equally true, whether we apply it to his own kindred according to the flesh, his own nation, the Jews, or to those whom

the Father had given to him, for no man has ever even felt disposed to receive him as the eternal life and light of the knowledge of the glory of God until this life or light was revealed in him. We know that the Jews did reject him as the promised Messiah for whom they professed to be looking. He was refused by the Jewish builders, but God has made him the head of the corner. So christians feel disposed to say, we also:

"We turned our eyes away,
And treated him with scorn."

We hid, as it were, our faces from him, but when it pleased God to reveal his Son in us, when he, as our life and true Light, took possession of our hearts, how changed was our condition, we were brought out of darkness into the true light, from death to life, from condemnation and wrath into justification, liberty and peace.

Still further, we are told in the context that, "The light shineth in darkness; and the darkness comprehended it not." It is not only true that the darkness of the Jews and Gentiles was such when Christ was among them in the flesh that they knew him not, but it is also true that the darkness of our earthly nature is such that where he dwells and shines in his quickened and regenerated people the darkness of our flesh, of our carnal minds, of our reasoning powers of the natural minds, no more comprehend him than the carnal minds of the unregenerate can. This, we conclude, is the reason why the christian ever doubts or fears. The sensibilities of our fleshly nature demand some evidence of an indwelling immortality, which only the faith of the Son of God can comprehend. The Jews required external signs such as they could comprehend, like loaves and fishes, and things which the wisdom of this world could un-

derstand, and so do our reasoning powers of mind struggle for some assurance that is clear and tangible to our fleshly sensibilities, and for the want of such evidence the old man is forever disputing the validity of the christian's hope. All our unbelief, all our murmurings, disquietude, rebellion and disobedience arise from our flesh, which wars against the Spirit, and which brings us into captivity to the law of sin which is in our members, and show very clearly that the darkness of our fleshly nature has utterly failed to comprehend the light of immortality which dwells in us, for the life which we live in the flesh we live by the faith of the Son of God, who hath loved us, and gave himself for us.

How glorious is the contemplation of this subject; Christ is our life, our light and our salvation. Christ dwells in us, and our life is in him, and he dwells in the bosom of the Father, therefore our life is hid with Christ in God. All the Godhead dwells in him bodily, and the saints are one with him, as he is one with the Father.

"Hail sacred union, firm and strong!
How great the grace, how sweet the song,
That worms of earth should ever be
One with incarnate Deity!

One in the tomb, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraphs sung all hell's defeat.

This sacred tie forbids their fears,
For all he is, or has, is theirs;
With him their head, they stand or fall,
Their life, their surety, and their all."

MIDDLETOWN, N. Y., September 1, 1863.

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

J. M. Fenton, Pa., \$2.00; A. J. Black, Ontario, \$1.00; L. O. Hinson, S. C., \$2.00; F. H. Richardson, Iowa, \$1.00.—Total, \$6.00.

OBITUARY NOTICES.

Mrs. Sarah Ann Carter, beloved wife of A. Carter, died Dec. 29th, 1908, at the home of her son-in-law, Wm. Tanner, Melbourne, Ontario, in the 73rd year of her age, leaving a lonely husband, two sons, three daughters, one sister and two brothers to mourn our loss, but which we trust is her eternal gain, for we firmly believe that for her it was a blessed change—a change that no mortal can comprehend, but which we hope faith embraces; a change from sin, sorrow, pain and helplessness, to life, perfect bliss and immortality. She was a faithful wife, a kind and loving mother and devoted christian, a firm Old School Baptist; salvation by grace alone was all her theme, and she was always ready to converse on this delightful subject, and was always glad to entertain any of the brethren or friends who came to visit her. Her house was always open and her hand ready to welcome them with all the cordiality of a frank, warm heart; to this many of the Lord's people can testify. It can be said she was a lover of gospel things and of good people. She was a firm believer in absolute predestination, and the word "absolute" never seemed too strong for her, it was the foundation of her hope. She was born Sept. 22nd, 1836, of Primitive or Particular Baptists, her parents being Baptists in England. She was born, I think, in the county of York, Ontario, and brought up in the town of Dundas, and at about the age of eighteen was baptized and united with the Baptist Church of that town, but, as she often told me, without any experience of the grace of God in her heart, but was, as she said, persuaded by those who had no more grace than she had. The division took place there not long after this, but my sister remained with them some years, until she moved west and became acquainted with her husband, and after her marriage she became concerned about her state as a sinner, and after some years of doubts, fears and many trials she was compelled to go to the church in Ekfrid and tell what God had worked in her, and of her poverty, sinfulness and helplessness, and of God's mercy and grace toward her. She was received and baptized in the year 1880, and ever after lived a consistent follower of the meek and lowly Jesus. She had been in a weak state of health for several years before she died, but in December, 1907, she had a stroke of paralysis, which rendered her entirely helpless, and also rendered her speechless, and for weeks her death was looked for any hour, but she recovered her strength a little and was able to sit up; she did not recover her speech, but could listen to conversation and reading, and one could see from her pleased countenance how she loved to hear spiritual reading and conversation. She was waited on with the greatest devotion by the daughter to whose home she was removed about ten months be-

fore she died, and also by her other daughters, but it was sad to see her in her helpless and speechless condition, yet she was very patient, never showing the least sign of irritation or impatience. She was taken worse only a few days before she died, and gradually lapsed into unconsciousness and died like one going to sleep, and we hope she did fall asleep in Jesus, to awake in immortality, eternal life, and with His likeness, to be forever with him whom she loved so well. One daughter is a member of the church, and I believe all her children are believers in Jesus and firm Old Baptists in principle.

Several Baptist ministers were telegraphed for to attend her funeral, but all failed to get here, and a Presbyterian officiated.

May the Lord grant us reconciliation to his will.

R. SCATES.

WOODSTOCK, Ont., August 7, 1909.

Maxwell Potter Lee, of the same stock made illustrious by General Robert E. Lee, was born in Sullivan County, Ind., April 29th, 1823, and fell asleep at his home in Roseville, Warren Co., Ill., August 12th, 1909. His parents were Samuel E. and Hannah Potter Lee, both of West Virginia. His father died in 1829, and then he made his home with his uncle, Benjamin Potter, in Warren County, Ohio. He was married to Margaret Moore in 1849; they moved to Illinois in 1851. After a short stay in Fulton County they located permanently in Point Pleasant township, Warren Co., Ill., where his years of greatest usefulness were spent, and where the influence of his sterling character has long been felt. Here, too, his wife died in 1879. Three children were born to them: Phoebe Grace, Benjamin Potter and Elizabeth; the son only survives, the daughters passing away in girlhood. Brother Lee was afterward married to Miss Catherine Kritzer Woods, who has been his untiring, faithful companion and nurse. Her ministrations to him failed only a short time before the end, when her own strength failed, and her regret is that she was not able to care for him until the end. For more years than that of the average lifetime brother Lee was a firm believer in the faith and order of the gospel, and in early life united with the Primitive Baptist Church, and it was his chief delight to magnify his Savior in song and godly conversation, and in the councils of the church, where his wise and loving exhortations will be long and sadly missed, but may our loss and sorrows be to our good and to God's glory.

Funeral services were held at the late home, conducted by the writer, on Sunday, August 15th. A large concourse of sorrowing friends were present.

L. E. FRAZEE.

George H. Hearn, of Clayton, Del., the veteran engineer of the Smyrna branch of the B. W. & B. R. R., who was pinned beneath his engine in a wreck, died at the Delaware Hospital, Dec. 28th, 1908, aged 59 years. Mr. Hearn had for more than a quarter of a century piloted the Smyrna train, and to his many friends, as well as to those who were accustomed to seeing him at his post of duty, the news and manner of his death gave a great shock. Mr. Hearn was born at Delmar, Sussex Co., Del., Dec. 18th, 1849. He married Letitia B. Marvel. His affable, genial disposition made for him many friends. His home was widely known by the Baptists as a place of entertainment. While his wife, sister Hearn, was afflicted for many years, so that she could not attend meetings, Mr. Hearn entertained the brethren with wide open house and heart, and to have meetings held at their home was Mr. Hearn's chief delight. He loved the Old School Baptists, and was ever ready to give the hand of assistance in matters pertaining to the church or meetings. He told his wife that while he lay in the grip of death, pinned under his engine, as it were in the very hand of Providence, he was made to see things that he had never seen before—things that he could not tell her, but things that she already knew. He was made reconciled to the end, and but for his terrible suffering was patient and trusting, waiting the will of Him who is our salvation. He is survived by his widow, Mrs. Letitia B. Hearn, and three children: Lillian K., Emma D. and Harry R. Hearn, of Clayton, Del.

Funeral services were held from his late residence at Clayton, Elder F. A. Chick and the writer officiating. Interment at Bryn Zion Cemetery.

May the great Comforter minister consolation to the bereaved ones, and guide us all in paths of righteousness for his name's sake.

B. E. CUBBAGE.

FELTON, Delaware.

Sister Elsie Faulkner died at her home, in Hobart, N. Y., June 3rd, 1909, in the 76th year of her age, after a lingering illness of several months of neurosis. Sister Faulkner bore her affliction without a murmur, was perfectly composed, and felt that the blessed Lord would do her no injustice. She had found in life that his grace was sufficient for her, and his promises sure and steadfast. Sister Faulkner lived a faithful and consistent member of the Old School Baptist Church for nearly forty years. She was received by the Second Church of Roxbury when quite young, and baptized by Elder Isaac Hewitt. Her home was always open to her kindred in Christ, and she took delight in entertaining them. Sister Faulkner married for her first husband Samuel Carroll. To them were born two sons and two daughters, all still living. Mr. Carroll died some years ago, after a short illness of pneumonia. She then married for

her second husband brother Edward Faulkner, who died several years ago. At the time of his death they resided in Roxbury, N. Y. Soon after his death sister Faulkner moved to Hobart, N. Y., where she spent the rest of her life. This took her from the church, and she was not able to attend meetings very regularly, but was ever mindful of her duties toward her church and people.

Her funeral was held from the Second Old School Baptist Church of Roxbury, and the burial was in the cemetery near the meetinghouse. Her funeral was largely attended by friends and relatives, who came to pay the last tribute of respect to one who was worthy. The writer tried to speak to the comfort of the friends with such ability as the Lord gave, using for a text 2 Timothy iv. 7, 8. It can truly be said that a kind and devoted mother has been taken from her children, and the church has lost a faithful member, but we do not sorrow as those who have no hope, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Wherefore may we be comforted by these words.

J. B. SLAUSON.

SISTER Ellen Thornton died at her home in Putnam Co., W. Va., August 15th, 1909, after lingering many months with consumption. She was a daughter of J. H. and Martha Terry. She was born April 27th, 1864, and joined the Providence Old School Baptist Church about twelve years ago, where her membership remained until the Sycamore Ridge Church was constituted, in 1902, when by letter she united with them, where she remained a faithful and loving member until her death. She was well established in the faith of God's elect, always delighting to converse with the children of God upon heavenly things. She was very faithful to attend her meetings until failing health prevented, when, to her great satisfaction, several of her home church meetings were held at her home. I have never seen any one more patient, and as much resigned to the will of God as she; surely she was the recipient of dying grace which was sufficient for her to the end. She was deeply rooted and grounded in the doctrine of the sovereignty of God and the absolute predestination of all things, and nothing seemed to give her more pleasure than to listen to the preaching of this glorious, God-honoring doctrine. She seemed for some time to realize that the end was near, and arranged matters pertaining to her funeral and her obituary (requesting me to write the latter) with the greatest composure. She leaves a husband, four children, father, mother and three sisters, together with a host of friends and kindred in Christ, to mourn this our great loss, which is her eternal gain, for she is at rest with God, no more waiting and longing now, but a full realization of the joys of the new Jerusalem, the city of

God, for which she longed and hoped while a creature of time for many years past.

May God bless and comfort her dear husband and little children and the Sycamore Ridge Church. May her little children long remember the gentle and loving counsel and advice of their dear mother, is the prayer of her unworthy pastor,

G. B. BIRD.

Mrs. Julia A. Hearn was born Dec. 25th, 1834, and departed this life March 22nd, 1909, aged 74 years, 2 months and 28 days. Sister Hearn was a steadfast and faithful member of the Little Creek Church, Sussex Co., Del., nearly forty years, having been baptized by Elder George W. Staton in the summer of 1869. There never was a more devoted, faithful member in the church. In her last years she was much afflicted, and suffered greatly, but bore all her sufferings with great fortitude and patience. She was twice married, first to Clayton Lecates, who died about forty-five years ago, leaving her with three small children to care for. Afterward she married William Hearn, by whom she had one daughter, Mrs. Rosa Lowe, with whom she had made her home since the death of her second husband. Three of her children survive, viz., John Lecates and two daughters, sister Mary A. Hastings and sister Rosa Lowe, both fine women and good, faithful members of the same church with their mother. She also leaves twelve grandchildren and several great-grandchildren. May the Lord grant unto the bereaved ones the blessed consolations of the gospel.

A. B. FRANCIS.

Laura A. Peters Newton, eldest daughter of Absalom and Famah Peters, was born near East Ringgold, Ohio, June 21st, 1827, and departed this life July 17th, 1909, having reached the age of 82 years and 26 days. She was united in marriage to John D. Newton, March 9th, 1845. To this union were born eleven children, two of whom preceded their mother in death; her husband passed to his reward March 4th, 1895. While mother had never identified herself with the church, she was a firm believer in the faith of the Old School or Primitive Baptists, having taken the SIGNS OF THE TIMES for many years, it being her preference of all religious papers.

On July 19th, after a funeral discourse preached by Eldar L. B. Hanover, of Westerville, Ohio, her body was laid to rest in Rebel Hill Cemetery, there to await the resurrection of the dead, when we hope she will come forth with all the redeemed of the Lord, fashioned like unto the glorious body of our blessed Jesus. Then, dear children, let us not mourn, but let us be reconciled to God, for "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

EDWIN NEWTON.

ORDINATIONS.

SATURDAY evening, July 31st, 1909, "The Old School Baptist Church of Nashville," Davidson Co., Tenn., met at Ratterman's Hall, and called the following Elders and deacons as a presbytery for the purpose of ordaining brother George M. Hite to the full work of the gospel ministry: Elders Ben. D. Clark, C. K. Haines, Jas. S. Kinkade, J. K. Womack and C. M. Hood, deacons Calvin Watkins and J. Hunt.

After listening to a discourse from brother Hite, which was delivered with the ability which God alone can give, and to the perfect joy and satisfaction of the presbytery and friends, from 2 Corinthians ii. 16, latter clause: "Who is sufficient for these things?" context: "But our sufficiency is of God," also, "Thanks be unto God, which always causes us to triumph in Christ," the presbytery organized by electing Elder Ben. D. Clark moderator and Elder C. M. Hood clerk.

The moderator chose Elder J. K. Womack to offer the ordination prayer and to deliver the charge.

After prayer and the laying on of hands by the presbytery, the charge was given.

The moderator then stated that any one who desired to examine brother Hite further had the privilege to do so. Brother Womack arose and asked the following questions:

Question: "Do you believe that God is limited in any sense?"

Answer: "I have been greatly comforted by the language of Paul to the church at Ephesus: God 'worketh all things after the counsel of his own will.'—Eph. i. 11.

Question: "Do you stand on the old confession of faith, found in the third chapter and first paragraph in the London Confession of Faith: 'God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath fellowship for any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing of all things, and power and faithfulness in accomplishing his decree'?"

Answer: "I do, because the principle of this is found in the language of Paul to the church at Rome, ix. 17-21."

Question: "I want to know whether or not you believe that these vile, natural bodies will be made spiritual?"

Answer: "I will answer that by quoting Paul to the church at Philippi: 'For our conversation is in heaven; from whence 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.'"

Question: "Do you believe that the fall of Adam was accidental?"

Answer: "No. 'The creature was made subject to vanity.' Adam was a type of Christ, and Eve was a type of the church. For the love he had for his bride he ate the forbidden fruit; this he did with a full knowledge of the consequences, hence was not deceived."

Question: "Did it just happen that Satan tempted the woman, and she just happened to fall?"

Answer: "The woman was a type of the church, and she, being deceived, was in the transgression, she being a type of the church, which must be redeemed from sin (in the purpose of God) and the second Adam glorified. For the first man is of the earth earthy; the second man is the Lord from heaven."

The moderator then asked for the credentials, which, after being signed by the presbytery, were presented to Elder Hite.

The minutes were called for, read and adopted.

A hymn was sung, the right hand of fellowship extended and the presbytery adjourned.

BEN. D. CLARK, Moderator.

C. M. HOOD, Clerk.

[THERE are three Primitive Baptist churches in Nashville, Tenn. When the one in which Elder Hite was ordained was organized several years ago it was called, "The Old School Baptist Church of Nashville, Tennessee," therefore when that name is used in the above ordination notice no reflection whatever is cast upon either of the other two churches.—K.]

PURSUANT to a call by Shiloh Church of Old School Baptists, at Corinth, Denton Co., Texas, upon sister churches for their ordained help to come and meet with them on Saturday before the fourth Sunday in July, 1909, for the purpose of considering the propriety of setting apart to the work of the ministry brother E. A. Garrison, whereupon the following churches responded, viz.:

Denton Creek Church—Elders Asa Howard and W. V. S. Allen.

Blooming Grove Church—Elder R. Keith and Deacon Allen King.

The presbytery was organized by choosing Elder Asa Howard moderator and Elder W. V. S. Allen clerk.

The presbytery being thus organized, proceeded to inquire into the fitness and qualifications of the candidate, and finding him sound in the faith and orderly in doctrine and practice to the full satisfaction of the presbytery, as one whom the Lord had called to stand as a witness for the truth, therefore the church and presbytery regarding the candidate being of the

same mind, proceeded with the laying on of hands by the presbytery. Prayer by Elder R. Keith, and charge by Elder Asa Howard. Subsequently a hymn was sung and the right hand of fellowship extended to brother E. A. Garrison by the presbytery and all the church.

Hence we rejoice in the fact that God will never leave himself without witnesses.

ASA HOWARD, Moderator.

W. V. S. ALLEN, Clerk.

MEETINGS.

THE Pocotalico Primitive Baptist Association is appointed to be held with the Good Hope Church, in Kanawha County, W. Va., commencing on Friday before the third Sunday in September, 1909, and continuing three days. Those coming from the west, over the K. & M. R. R., will be met at Raymond City, W. Va., Thursday evening. Those from the east, over the C. & O. and C. & S., will be met at Charleston, W. Va., Thursday until 3 o'clock in the evening. Those coming from the southwest, over the C. & O., should come to St. Albans, cross the river to Sattes depot and there take the west bound train on K. & M. for Raymond City, to meet conveyance Thursday evening. A cordial invitation is extended to all of like precious faith to meet with us.

This done by order of the Good Hope Church, at her May meeting.

J. W. McCLANAHAN, Moderator.

G. P. HIGGINBOTHAM, Clerk.

THE Roxbury Old School Baptist Association will convene, the Lord willing, on Wednesday and Thursday after the third Sunday in September, (22nd and 23rd) 1909, at 10:30 a. m., with the Second Church of Roxbury, Roxbury, N. Y. Those from the west, via Oneonta, will be met at Roxbury Tuesday p. m. Those from the east, via Kingston, will be met at Halcottsville Tuesday p. m. Train arriving at Roxbury 9:30 a. m. will be met Wednesday a. m. A cordial invitation is extended to all who desire to hear the truth to meet with us.

J. B. SLAUSON.

A YEARLY meeting is appointed to be held by the Cow Marsh Old School Baptist Church, Kent Co., Del., on the fourth Saturday and Sunday in September, 1909, beginning Saturday, Sept. 25th, at 2 o'clock p. m. and continuing all day Sunday. Brethren and friends are cordially invited to meet with us. Trains will be met Saturday morning at Felton, Del.

THOS. L. COOPER, Clerk.

THE Old School Baptist Church of Lexington, N. Y., (Lexington Association) has appointed a yearly

or two days meeting to be held at our meetinghouse, in Lexington, Saturday and Sunday, October 3rd and 4th, 1909. All lovers of the truth, and especially ministering brethren, are cordially invited to meet with us.

FLETCHER MACKEY, Church Clerk.

THE Primitive Baptist Church called Columbia, in Cement City, Mich., will hold her yearly meeting the first Sunday, and Saturday before, in October, 1909, commencing Friday evening. All are invited to attend.

M. LINDLEY, Church Clerk.

THE Lexington Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Jefferson Church, at Jefferson, Schoharie Co., N. Y., commencing the first Wednesday in October and continuing two days (6th and 7th). The nearest station is Stamford, on the Ulster & Delaware R. R., where teams will be provided to bring all who may come Tuesday p. m. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order. Elder Eubanks is expected.

This done by order of the church.

D. C. HIX, Church Clerk.

THE Juniata Association will be held, the Lord willing, with the Providence Church, near Rainsburg, Bedford Co., Pa., beginning on Friday before the second Sunday in October, 1909, and continuing three days (Oct. 8th, 9th and 10th). Those coming from the south will leave Cumberland, Md., at 3:30 p. m. on Thursday; from the north, Huntingdon, Pa., at either 2 or 5:40 p. m. Thursday. These trains will be met at Bedford, Pa. Should any one arrive in Bedford at any other time, go to 652 West Pitt St. A cordial invitation is extended to all lovers of the truth. For any further information write to Geo. W. McClellan, 652 West Pitt St., Bedford, Pa.

J. C. MELLOTT.

THE Old School Baptist Church in Wilmington, Delaware, has appointed their yearly meeting for Saturday and Sunday, October 16th and 17th, 1909, to commence at 2 o'clock p. m. on Saturday. Trolley cars from the Pennsylvania and the Baltimore and Ohio depot direct to Tenth and Market St., one and one-half squares from meetinghouse. All who love the truth are cordially invited.

WM. B. TAWRESEY, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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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 ex-
pressions I have already received assure me that it is
so. Elder P. D. Gold writes: “I have read the
poems and experience of your brother with much
pleasure. How wonderful was the view of divine
things given to him. Surely to be absent from the
body and present with the Lord is far better.” Elder
S. Hassell says: “I shall have a commendatory edi-
torial notice in April. I hope you may dispose of
several thousands for the comfort of the Lord’s scat-
tered 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
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Southampton, Pa.**

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., OCTOBER 1, 1909. NO. 19.

P O E T R Y .

EXPERIENCE OF ONE OF THE POOR.

IN debt to God, in debt to men,
How much I owed no tongue could tell;
My sins were numerous as the sand,
Their weight would sink me down to hell.

But while in depths of dark despair,
A voice more sweet than earthly joy,
As if in answer to my prayer,
At once spoke peace without alloy.

Unmeasured light above the sun!
A vision opened to my view:
I saw in Christ, the Holy One,
A sacrifice both just and true.

There rushed upon my listening ear
A choral strain of heavenly tune;
E'en angels shouted loud and clear
As they beheld how rich the boon.

O life, and joy, and lasting love,
Had come to me, I knew not why,
Descending downward from above
With rapture sweet; how blest was I!

With wings outspread my spirit flew,
And left the noontide far below;
With joy I saw that Jesus knew
The wandering way where sinners go.

Transfixed upon the cross he hung,
And poured his life out wholly there,
And o'er me then his robe he flung;
For my release he did prepare.

A seat on high, a harp of gold,
In heavenly mansions far above,
And treasures there by men untold;
All this was mine, the gift of love.

These gracious gifts shall fill my tongue
With joyous praise while life shall last,
More sweet than e'er an angel's song;
Like the last trumpet's joyful blast.

I'll sing salvation to the Lord,
And make the heavenly mansions ring;
All glory to the Savior God,
My life, my light, my all, my King.

My Savior, Husband, Lover, Friend,
Who took my sins, my shame, my fall,
Who caused my prison bars to bend,
Which did my burdened soul enthral.

Yet while I suffer here below,
May I rejoice above my pain,
And when I'm called at last to go,
Still may the truth with me remain.

I. N. NEWKIRK.

DAYTON, Wash.

THE GOOD SHEPHERD.

COME, good Shepherd, blessed Jesus,
Feed thy lambs, feed thy sheep;
Guide us in thy steps, O lead us,
Give thy beloved sleep.

Make thy weary flock rest at noon,
'Neath the banner of thy love;
Draw us to thy heavenly boon,
And raise our hearts above.

“Lead us not into temptation,”
From evil deliver;
Save us from sinful ambition,
And keep us forever.

Seek out thy lost sheep, dear Savior,
Bring them home to thy fold,
Bless them in thy loving favor,
Thy bright face to behold.

D. BARTLEY.

DECEMBER 9, 1903.

CORRESPONDENCE.

JOHN III. 6; 1 JOHN III. 9.

THESE two Scriptures set forth a truth that is hard for mortals to comprehend. The truth presented in these Scriptures, in one sense, does not seem hard to be understood. This is the conclusion with those people who do not make the subject a study nor seem to have any interest in its meaning. With the child of God who loves to investigate and know what the Scriptures tell him about himself, of his origin and his destiny, it is quite different. To him whose mind is led to "think on these things" the subject widens to such an extent that his finite mind is lost in contemplating the depths of the wisdom of God; to him it becomes a mystery. There are mysteries set forth in the Scriptures which men or angels cannot explain to the understanding of mortals. The spiritual birth spoken of by Jesus, and by John, is certainly one of the great mysteries of our God. We keep close to the testimony when we speak of this birth as the "second birth," the "again birth," the "birth from above" and the "birth from God." Quoting from the words of Jesus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," seems to be a very plain statement of the origin of each what—child or thing? Dare we try to find out what Jesus means in the phrase, "that which"? I do not desire any controversy on this subject, as there has been much said by brethren in the past that did not tend to instruct or comfort, but we ought to be able to talk of this mystery without striving for the mastery. People of a worldly mind may reason together on worldly subjects, so may spiritually-minded people reason together on spiritual things. Then, as it

is written, "Come now, and let us reason together." It cannot be supposed for a moment that when Jesus said, "that which is born of the Spirit is spirit," that this birth did not have any effect on the man of earth. On the other hand, it did mean that there was a holy principle imparted to the man that did not originate with man. If I may be allowed to use the expression, I understand that this holy principle is a product of the Spirit of our God; I also think that there are some places where it is personified for the sake of distinguishing it from the old Adamic nature, which is carnal, sold under sin. I think this the meaning of the holy writer in the Scripture: "Whosoever is born of God doth not commit sin."—1 John iii. 9. In this place the word "whosoever" indicates a person; so also in the balance of the same verse: "for his seed remaineth in him: and he cannot sin, because he is born of God." By Scripture testimony we must concede that nothing can proceed from God as his offspring but children. If in some places the construction of language indicates that there is a "thing" begotten of God and born of God, it must be parallel or synonymous with the last quoted Scripture. This is the meaning in 1 John v. 4: "For whatsoever is born of God overcometh the world." I cannot see any difference in the meaning of the phrase, "Whatsoever is born of God," and "Whosoever is born of God," as far as thing or person is meant. So in John iii. 6, where our Lord uses the relative phrase "that which," which by the rules of language would make its antecedent "the thing which," and not "he." This interpretation will hold good just as well in regard to the birth of the flesh as in the birth of the Spirit. If I may be allowed to cite the reader to my un-

derstanding of this passage in the sixth verse of the third chapter of John it would mean as follows: That (thing) which is born of the flesh is flesh itself, and that (thing) which is born of the Spirit is spirit itself. Or we may substitute the word "man" instead of "thing," and then we are sure that one or the other is the true meaning of the Scripture. In the last instance it would read: That which is born of the flesh is flesh himself, and that which is born of the Spirit is spirit himself. The reader will notice that I am dealing in personalities, and though this is not becoming among the children of men, I take it for granted that the children of God will pardon me for the liberty which I have taken. The apostle Paul uses personalities in speaking to the saints and of the saints. He speaks of the outward man and the inward man; he speaks of "the old man" and "the new man;" he speaks of the "natural man" as though he assumes that there is a spiritual man. He makes such a strong distinction between natural forces and spiritual forces in the vessels of mercy afore prepared unto glory, that we are sometimes led to believe that the "two men" are entirely distinct and disconnected. But here is a great mystery and a wonder: a vessel of earth sanctified to hold an heavenly treasure! But there is a vast difference between the vessel and the treasure in the vessel. This difference is plainly and positively set forth in 1 Cor. ii. 14: "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." I have always thought that the "natural man" spoken of in the last quotation was identical with the "carnal mind" as used in Romans viii. 7: "Because the carnal

mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Now if the "old man," "the outward man," "the natural man," "the earthen vessel," "the carnal mind," is so corrupt, dull, vile, and so far from God, in what sense can we say, which is the child of God? I think that I may safely say that this question has been a puzzle to the saints for many years. That there is a vital, close connection between the man who "is of the earth earthy" and "the law of the Spirit of life in Christ Jesus," I firmly believe. The distinctions which the Lord Jesus and the apostles have made were to show the origin of each. It is most certainly true, according to other portions of Scripture, that these two are combined in one in such a mysterious way by the power of God that mortals cannot comprehend how it can be done. It seems to me that the nearest approach to the understanding of this combination is best expressed by the words: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7. Next to the above in teaching the same truth, is the sealing "with that Holy Spirit of promise," which Holy Spirit is the "earnest of our inheritance, until the redemption of the purchased possession."—Eph. i. 13, 14. "That Holy Spirit of promise, which is the earnest of our inheritance," may not be the Holy Ghost of the Godhead. My reasons for saying this is, first, because some translations make "that Holy Spirit of promise" a common noun, and second, some connections in passages where it is used imply that it is an abiding principle of life, or life itself. Again, in Eph. iv. 30, where the Holy Spirit of God is spoken of as being subject to grief from the action of the saints, must preclude

the idea that the apostle means in this connection the Holy Ghost. When we speak of the Father, or of the Son, or of the Holy Ghost, we speak of the unchangeable God. If we speak of God in the name of these three that bear record in heaven, we speak of the sovereign God, or if we speak of any one of these three we speak of the sovereign God. Paul exhorts the saints which are at Ephesus and "the faithful in Christ Jesus," to "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." From this statement it is evident that all the saints who have passed from death unto life are possessed by, or are in possession of, the Holy Spirit of God, and that this Holy Spirit is susceptible of being grieved. I may be wrong in my conclusions in regard to this subject, but I have thought much about the idea advanced by worldly religionists for many years. It has been distressingly absurd to my mind to hear men say that God is knocking at the hearts of all men, trying to gain admission, but that some drive away the Holy Spirit, and that he is grieved because of his failure. As proof of failure and sorrow of the Lord they quote: "Grieve not the Holy Spirit of God." I am led to believe that this sealing Spirit, or "Holy Spirit of promise," as used by Paul, means the same as "the law of the Spirit of life in Christ Jesus."—Romans viii. 2. This "Holy Spirit of promise" in the hearts of the saints is set forth as the earnest of the Spirit, and also as the earnest of our inheritance. This work of God is also called the anointing of God. (2 Cor. i. 21.) 1 John ii. 27: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." This anointing of God abideth in the saints, teaches them the truth, and that they shall abide in God. It is "the new man," and not the old man, "which after God is created in righteousness and true holiness." The new man is "after God," hence cannot sin. He abides in the saints. "His seed remaineth in him: and he cannot sin."—1 John iii. 9. In several references on this subject of God's manifested power to sinners I have tried to show how firmly the Lord "stays" with his people. This has been shown by the "treasure in earthen vessels." By a seal, making that which is sealed sure to the end; by an anointing from on high, which abideth (or stays) with his saints. All this is done to secure the vessels of mercy afore prepared unto glory. God's work secures all the vessels of mercy, even as many as the Lord our God shall call. God hath shined in our hearts "to give the light" of God's glorious knowledge in the "face of Jesus Christ." The Lord's mighty work in the hearts of his people is also called a circumcision. Circumcision originally was a "sign" and a "seal" of righteousness that existed before the sealing; it was a guarantee to "the Father of us all" that righteousness by faith was by imputation. This "sign" and "seal" was outward in the flesh; it consisted in cutting away the flesh and leaving an indelible mark that lasted as long as the flesh. It could be done by the hand of man, and the rite was confined to a chosen people. The true circumcision is "made without hands," it is an indelible, eternal mark, and confined to a chosen people. This "circumcision is that in the heart, in the spirit, and not of the letter." Circumcision in the spirit would signify, "in newness of spirit, and not in the oldness of the letter."—Romans vii. 6. The circumcision of our God manifests the heirs of immortality. It is

called a writing not of ink, but with the Spirit of the living God in the fleshy tables of the heart. (2 Cor. iii. 3.) In view of this wonderful work of the Lord the inspired apostle would say: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Romans ii. 28, 29. It seems to be plainly taught that none but real Jews are the subjects of salvation; they are the real seed of Abraham, not through the law, but through the righteousness of faith. They are Abraham's children in the sense that they receive the same circumcision (the true, in the heart) that Abraham did. As Abraham was the father of the Jews, the apostle counts the seed as descending the Jewish line of spirituality. "Know ye therefore, that they which are of faith, the same are the children of Abraham."—Gal. iii. 7. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. iii. 16. The lineal descent from Abraham by promise, to the heirs, is through Christ in all generations, according to the covenant confirmed to Abraham by God in Christ; before the law was given by Moses Abraham saw Christ; he saw his seed in Christ through the law dispensation and through the gospel day. "Abraham rejoiced to see my day: and he saw it, and was glad."—John viii. 56. Jesus speaks, recorded in Revelation, as though a Jew was an heir of immortality: "And I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."—Rev. ii. 9. "Behold, I will make them of the synagogue of

Satan, which say they are Jews, and are not, but do lie."—Rev. iii. 9. There can be no doubt in the minds of those who are spiritually taught that these Jews spoken of in the above quotations are spiritual Jews, the "seed" promised unto Abraham, confirmed by God in Christ. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. These are they who are "sanctified by God the Father, and preserved in Jesus Christ, and called." Called with an holy calling (holy calling because it proceeds from God), not according to their works, but according to God's own purpose and grace, which was given them in Christ before the world began.

In hope,

J. F. BEEMAN.

HELENA, Okla., March 15, 1909.

REIDSVILLE, N. C., June 22, 1909.

DEAR BROTHER KER:—I especially request your views, in a private letter to me, on John v. 28, 29. I hope you may be blessed of the Lord to write soon, for I shall be anxiously waiting to hear. I hope that you and family are well. We are as well as usual.

Yours in a blessed hope,

L. H. HARDY.

MIDDLETOWN, N. Y., June 29, 1909.

ELDER L. H. HARDY—DEAR BROTHER IN CHRIST:—Your letter asking my views on John v. 28, 29, was duly received. I appreciate your confidence in me as being able to elucidate this portion of holy writ, yet frankly confess you are mistaken in the man. I have often acknowledged through the SIGNS, as well as from the pulpit, that there is much in the Bible I do not understand, and this text you

suggest is one of the many I have no satisfactory light on, hence am sure it would be a waste of time to try to explain that which has not been revealed to me. Should any one say, The text means just what it says, I would be compelled to reply, If that be true, then the fact stands without argument that there is at least one portion of inspired testimony which the Holy Ghost has no need to shew unto us. This I could not reconcile with Paul's statement: "The natural man receiveth not the things of the Spirit of God: * * * neither can he know them, because they are spiritually discerned." If the Scripture you mention is in any sense a part of the things of the Spirit of God, and Paul was correct in his statement, it cannot be comprehended by the carnal mind, hence its import must be spiritual and understood by divine revelation. Further, if it means just what it says literally, no man can enlarge upon it, and it stands open to the comprehension of the infidel as well as to the quickened sinner. The older I grow, and the longer I am in the ministry, the more I realize my lack of understanding in divine things, and the more careful I become with regard to the Scriptures. I used texts in my early ministry that I would not dare touch now without clearer light than I have ever had. Indeed, I often question my knowledge of the most simple text, if there be such a thing as a simple text. Some brethren in different sections of the country seem to be disturbed regarding the doctrine of the resurrection, and all manner of evil things are being said of those who do not use their language when speaking of the subject. But I must confess, dear brother, there is one thing that concerns me and troubles me more, viz., "Am I His, or am I not?" If

I am, then all will be well at last. I have never made the subject of the resurrection a hobby, and hope to be kept from ever making any subject a hobby, and especially one that the apostles did not understand nor try to explain. Paul considered the resurrection "a mystery," and John was satisfied with the assurance that "now are we the sons of God;" he was willing to leave the rest until Christ, who is our life, shall appear. Then "we shall be like him; for we shall see him as he is." I have never taken the resurrection of the bodies of the saints as a direct subject to write upon, and only a few times have I ever tried to speak of the deep and hidden mystery: resurrection; the omission has been due to lack of understanding. My faith, however, as "the evidence of things not seen," embraces the truth of the resurrection of the dead, both of the just and unjust; the one to life eternal, the other to "everlasting destruction from the presence of the Lord, and from the glory of his power." But to describe the glory, joy and peace of the first is as far beyond me as it is to describe the eternal woe of the second. We have descriptive powers, and often use them to advantage regarding things we have seen, but I do not understand how a man can describe that which "doth not yet appear." The attempt to do this, both of the glory and the punishment, has caused all the trouble on the subject that now exists. Do you not think, dear brother, it wise to adhere strictly to Bible language when preaching, writing or conversing upon this deep yet sublime subject? Would it not be better to say, "It is sown a natural body; it is raised a spiritual body," than to say, These Adamic, sinful, vile, mortal bodies shall be raised? Would it not be better to say, "That which thou sowest, thou sow-

est not that body that shall be," than to say, This very identical body will be raised? Instead of saying, In the resurrection we shall appear just as we do now, except our bodies which are natural shall be spiritual, would it not be better to say, "As we have borne the image of the earthy, we shall also bear the image of the heavenly"? Instead of saying, In the resurrection there will be fathers, mothers, husbands, wives and children, would it not be better to say, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven"? This mortal must put on immortality; this corruptible must put on incorruption. "When" this is done, "then shall be brought to pass the saying that is written, Death is swallowed up in victory." Is it not better to say "when" this is done, than to say where and how it is done? On the other hand, would it not be better to say of the wicked, "These shall go away into everlasting punishment," than to say, The wicked shall go away into everlasting literal fire, and there suffer forever and ever? Is it not better to say they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," than to say, The nonelect shall be punished with everlasting conscious punishment through the endless ages of eternity? Would it not also be well to get the actual understanding and views of a brother and know exactly how and where he stands before publishing him abroad as a heretic? A man lays himself liable, in every sense of the word, when he so accuses a brother, and also disregards every principle of love, brotherly kindness and forbearance.

I have not asked the above questions to call out a reply from you, but merely as suggestions for your consideration,

and that you might know my position on the subject of the resurrection. I believe firmly and absolutely in the resurrection as the Bible speaks about it, for without it there can be no such thing as salvation and final glory, but I do not accept the additional phraseology of uninspired men, notwithstanding the qualifications and attainments of some of them, and the age of others. One man may say, This is absolutely true, because the text implies it. Paul knew fully as well what his language implied as we do, yet to him the resurrection was "a mystery." Therefore what this or that may seem to imply does not warrant me, at least, to conclude that this or that must be so, or this or that way, and preach it and call it "the doctrine of God our Savior." I am particularly desirous while in this "tabernacle" of clay to know the power of the resurrection and "of the world to come," to be a partaker of the heavenly gift, and to realize in my own soul the holy calling. I have not yet attained unto the resurrection, therefore it must be in the future, and my hope is in it through Christ the Lord.

Now, dear brother, I have written you quite a letter in length, with all the sincerity of my being, but before I close I want to assure you, as I have other brethren, that I shall not be brought into any controversy whatever on this subject. I have given in this my belief and faith in the resurrection, and hope what I have said may be satisfactory to you; if not, the matter ends here. This letter is your property to do with as you deem best.

I am, I hope, your brother in hope and faith,
H. C. KER.

REIDSVILLE, N. C., August 21, 1909.

DEAR BROTHER KER:—Your letter written June 29th and postmarked July

14th, reached here July 15th, but by some means or other it was mislaid here at home, and I have just got to read it. I am glad to read that letter. Now I have heard from all to whom I wrote, to wit: Elders Ker, McConnell, Lefferts and Vail, and I feel just as I expected I would: to have sweet fellowship for them; I have always had this, and believe I shall while we live. I do not see anything in your letter that I do not receive. There were a few things in Elder Lefferts' letter that were not just according to my mind on the same subject, but I know I am not perfect, but that I am a very poor sinner, and needing the mercies of God (it appears to me) more than any man, therefore I have just the same fellowship for Elder Lefferts as though we fully agreed.

On each point on which you ask a question I would have to answer in harmony with you, therefore there would be no room for controversy, unless it be like some are by their dressing, just want something a little bit different from "the other fellow." You have seen my version of the text, and I feel sure that you will not declare nonfellowship for me because I hold those views. I do hope the grace of God will keep all controversy out of Zion, but there has to be a broom and a winnowing to cleanse the house.

The Lord bless you and yours. Remember me in love to them.

Yours in hope,

L. H. HARDY.

[THE above correspondence is published for the benefit of those who, like brother Hardy, have heard all sorts of reports, and therefore wonder how some brethren stand on the subject of the resurrection of the dead. We have no desire to hide or cover any thought we

have ever had concerning this mysterious subject. On the other hand, we believe it honorable to confess our ignorance of such a great deep. For argument's sake one might say, Paul does not say the resurrection is a mystery, but the "change." He says, "We shall not all sleep, but we shall all be changed." This change embraces ALL, both asleep and alive, and in the change and after the change he puts no difference between them, consequently the "change" embraces the resurrection of the dead, which is beyond all question a part of the "mystery." To believe in the resurrection is a matter of faith, but to declare how the dead are raised up, and with what body they come, except it be a spiritual body, is another thing altogether. The letters received by brother Hardy from those mentioned in his letter to us have settled his mind that we all believe in the resurrection of the dead, even though we may express our views a little different from him, and he expresses "sweet fellowship" for us all. How good it is to have an understanding one with another, as well as to confess our faults one to another. The man who has reached the place where all who do not agree with him are "heretics," is on a dangerous "pinnacle," and is more likely to destroy himself than any one else. The publication of the above is by the mutual consent of all concerned.—K.]

KEARNEYSVILLE, W. Va., Sept. 12, 1909.

DEAR BRETHREN EDITORS:—I inclose you a letter written to me by my sister in the flesh, as well as in the church, and if in your judgment you think it would be a comfort to the scattered and afflicted children of God it is at your disposal. I have not asked her permission to have it published, but feel certain she will not

object to being a comfort in this way to any of the Lord's afflicted and sorrowing children. Her membership is with the church at Kearneysville, W. Va.

Yours in hope of a better life,

MARY S. MILLER.

OTTAWA, Kansas, Aug. 20, 1909.

MY DEAR SISTER:—It has been a long time since I heard from you or have written to you. I have had many severe trials since I last wrote you, and since Herbert was here. It is through tribulation we enter the kingdom. If I could always feel they were chastenings from a merciful Father to an erring child I almost think I could bear them cheerfully, but I often feel with Jacob of old, "All these things are against me." This morning I felt to say, I sink in deep mire, where there is no standing. The Lord has forsaken me, if indeed he has ever taken notice of me. It seems to me I never knew what a miserable sinner I was, until since I have been so afflicted, or do I grow worse as I grow older? I am continually making promises to the Lord, and just as surely breaking them. I have long ago lost all confidence in myself to do anything for myself, temporally or spiritually; I am helpless as a babe. I take no pleasure in the world, and I shrink from coming in contact with it. There are none near me who believe as I do. I have no one to whom I can unburden my heart but God, and I go to him daily, yes, almost hourly. I am sometimes lifted above my troubles, and cannot look back on them with regret, because of the many sweet promises I hope I have received from him who is too wise to err and too good to be unkind. Then again, I fear it has all been a delusion, the imagination of a weak mind and body. One week ago

yesterday, Ruth was sleeping, after having passed through one of her severe spells; I was sitting beside her bed reading Paul's letter to the Galatians; I could hardly realize I was reading the Bible, it seemed more like brother White, or some other dear one, was talking to me. The next day was Sunday, I got out some of my old SIGNS, and while reading and enjoying them it seemed I ought not to feel alone with such good preaching at hand. The SIGNS is invaluable to me. Many comforting things come to me, but when I sit down to tell them, they are all gone. What helpless creatures we are, and yet some claim they can do wonderful things for the Lord. I know that I cannot go to him, and when he comes to me, as I sometimes hope he does, I am humbled in the dust, and cry, Lord, be merciful to me, a sinner. I know if I could save myself or family I would lose no time about it. I feel that I must look to him for strength to perform my daily duties; all my help must come from him. I have felt that if he should see fit to take all that was most dear to me on earth, and I be left alone, I could not turn from him, for where could I go? I would still have to cling to him and beg for mercy.

When I sat down to write I thought I had much to say to you, but it seems I cannot transfer my thoughts to paper. I will try to tell you something of how it has been with us temporally since you last heard from us. Ruth was taken ill last September, and was sick all winter; the attending physician said she had acute Bright's disease. I lost all hope of her recovery, or would have done so had there not been a God in whom I dared trust. I was failing fast, Mr. McKinney began to fear for my reason, and a neighbor who came here often would tell me I had no idea how badly I looked, and that

if I was not careful I would not be here long. I guess their worst fears would have been realized had not the dear Lord drawn me to trust and pray to him continually, and to hope in his mercy. About three o'clock one morning in mid-winter, when all were asleep, my burden seemed crushing me to the earth; I went to the Bible for comfort, as I had done many times before; I opened the book at the thirty-third Psalm, and my eyes fell on the thirteenth verse and I read to the end of the chapter. I felt the Lord had spoken to me, and I felt it to be both a promise and an admonition. So many children here were taken last winter, (as many as three in one family) with diphtheria; I would often think, Why should they be taken and mine spared? Instantly the thought would come, Because the Lord has promised. Ruth lived on malted milk for eight weeks; about the middle of February she began to get a little stronger, and I thought, Now I will have some rest and will get some of my neglected work done. Brother Coulter said, or quoted, in a letter in the SIGNS, not long ago, We look for health and trouble comes, and so I found it. I went out early one morning to find the ground covered with ice from a sleet storm during the night. I stood still and thought I might fall, but said to myself, I have on my rubbers and I will be very careful; in less than a second, it seemed to me, I was lying on the ground with a dislocated and broken wrist. To my mind that is the way we always take care of ourselves. My arm is crooked and weak, but I am thankful I can use it as well as I do. I am not at all well now, some days I can hardly be on my feet, but the Lord has always taken care of us, and I hope I may always be given the strength to trust him. The past few years have been

hard on us; poor crops and large doctor bills. We have had so much rain it just drowned the crops. We have had the worst floods this year we have ever had; people on the lowlands lost all they had, and many of them their homes. There are so many terrible disasters, so many earthquakes, it makes me fear and tremble, but people everywhere go on just the same; there seems to be no fear of God in their hearts. In looking over the society column it is surprising in a town the size of Ottawa, but they consider such things harmless and necessary for culture and refinement. Ottawa is called a model and moral town, with its innocent amusements, such as theaters; they paid one singer sixteen hundred dollars for one night. The Chautauqua assembly is held here for ten days every year and they have the best talent obtainable. I went to hear President Taft; I do not think I would go very far to hear him again. They have great evangelists who do great things in converting the people continually. The Spiritualists are holding camp meeting now in the city park; one of their leaders talked with one of the old prophets, so she said, and he promised us a rain yesterday, which we failed to get, but are badly in need of. I do not know what excuse she made.

I feel I have much to be thankful for; while Mr. McKinney does not see and feel as I do, he takes no part with the foolish things of the world, but is always at home with me, bearing more than his part of the daily burdens. Sometimes when reading from the pens of Elders Chick, Ker, Durand, Coulter, Vail, McConnell, Lefferts and others, I feel that I would give worlds, were they mine, to sit under the sound of their voices, if blessed with the hearing ear and understanding heart; that may never be my

privilege; God only knows I feel to desire to follow only where he leads. Have you read the little book, "Songs in the Night," by James B. Durand? I have never read anything that affected me so much, except Lige's obituary; both seemed like a voice from another world telling me of things I desired to know.

I have written you a long, and maybe to you tiresome letter, but after I began writing I found it hard to stop. Do not think by my silence that I have forgotten you all; I assure you, you are often in my mind, and I am just as much interested in you all as when I was with you. When you have time and inclination I will greatly appreciate a letter from you. Tell me about yourself and all the friends if you feel to do so.

All join me in love to all.

Lovingly your sister,

ANNA MCKINNEY.

SOUTHAMPTON, Pa., May 11, 1909.

DEAR BRETHREN EDITORS:—I have permission of sister Pultz, whom I have never met, to send this letter to the SIGNS for publication. To my mind it traces with wonderful clearness the effect of the Spirit's work in the heart.

Your brother in hope,

SILAS H. DURAND.

WHEELING, W. Va., May 2, 1909.

ELDER SILAS H. DURAND—MY DEAR BROTHER IN THE LORD:—I feel a desire to write and tell you that I have found in some of your writings that which has impressed me deeply. A few days ago I was looking through one of the old SIGNS OF THE TIMES (Dec. 15th, 1907); when I came to "Fragments," especially the last one, I found something that I had pondered over many times. You said that we try (and it is a noble ambition) to

build ourselves up in our own esteem upon our own virtue and upon our exemption from meanness and vice. O how hard this hits me; when I had read this much my eyes and heart were riveted to the balance. Dear brother, I have been made so sick of my inclination to do this very thing. How often in a day do I have to stop and try to assure myself that it is not through my own merits I am saved. I desire above all things to be meek and lowly, and to abase myself in the sight of God and his dear saints, but ah, this miserable old self, how it rises up and claims honor and praise. Almost hourly I am beset with pride of self, so much so that I am at times ready to despair. I do a little kind act, or maybe by the grace of God I am given a word to speak in due season, then comes this detestable feeling that they will think me a sensible woman, or a good woman. I feel utterly disgusted with myself for this weakness, and I do try to beg our Lord to remove it far from me; it is the bane of my life. Then you go farther and deeper into my miserable condition, describing the very secrets of my soul. But (you say) every living soul sees some certain thing in his past life which is constantly in his way, constantly interfering with his self-love or self-respect. Dear brother, I do not uphold sin, but I do feel to say, God be praised that there is something to hold us down. If it were not for this condition in us where would our exaltation end? No wonder our Lord chose the vile things, so that no flesh should glory in his sight. I see so many causes to mourn, and that cause me to suddenly cry out to God for mercy. I look back over the different times that I have acted foolishly; in this place or that place I have been puffed up and made a miser-

able fool of myself. Then the wonder with me is this, Am I ashamed of my weaknesses before God or before the people? I do fear it is the people that I fear the most. Some years ago these words came to my mind:

"O vile am I to stand before
The Prince of endless day;
My own eyes view myself with scorn,
I would, but cannot pray."

Of late these words came back to me with renewed force. Never do I feel my unworthiness more keenly than when some one praises me. I am not worthy to be called a christian. I know that I am vile, and yet self often gives me nods of approval when the gracious Master has seen fit to bestow a ray of grace upon me. I have wondered much about our sins being forgiven us, and yet they often rise up before us and fill us with self-loathing; still we read in God's word that this would befall the children of God. I well remember (some years ago) with what satisfaction and joy I read Ezekiel xxxvi. 31. Ah, said I, I have been here in this place; I have experienced this. It appears to me that as I grow older the more I see my faults. I cannot condemn sin without condemning myself, and I cannot judge others without bringing myself into judgment before God. I often feel that I would like to spend the balance of my days in humble contrition before our Lord. The time was when I rejoiced and was glad; my sins seemed not to trouble me; my soul overflowed in hymns of praise. At first Kent's hymns were so sweet, so soul-satisfying, that I have kissed the lines and held the book pressed close to my heart, and O how I blessed and praised God for the gift of such a saint to minister such blessed consolation; I was happy and could sing:

"All nature wears a smiling face,
The birds thy praises sing,
My heart joins in their songs of joy
To thee, my Lord, my King."

During the last two years it has pleased the Lord to leave me much of the time in darkness; I feel that I am too foolish to be indulged with his felt presence; I become vain and puffed up. I am much afflicted in the flesh, so that I feel to be dead to the world and its charms; I want no strength of my own, I long to lean on our Beloved; I want no wisdom of my own, I want to live and move and have my being in our blessed Savior. Dear brother, I ask an interest in your prayers. I know what our Lord said about the prayers of a righteous man.

I read the life or letters of that dear afflicted sister, Mary Parker, and I longed to know about her last hours and her death; will you please write and tell me about her? I am not taking the SIGNS at present, but it is often sent to me by a sister in the faith. I ask you to excuse the liberty I have taken to write you. I am sure I am the least of all the household of faith.

(MRS.) FLORENCE PULTZ.

ALVINSTON, Ontario, August 10, 1909.

DEAR EDITORS AND READERS OF THE SIGNS:—I have been impressed from time to time with the thought of writing you a few lines, that you may know what comforting assurances I have received from reading the SIGNS. I think not having the privilege of regular attendance at church service causes me to appreciate it more. It is with fear and trembling that I make the attempt, for I have a fleshly mind and many false impressions, and well I know that in my flesh dwells no good thing, but I want to trust the Lord to guide my pen as I write. I have had a resistless desire

springing up in my heart that you might know of the love and fellowship I have felt while reading the sweet messages published in our dear family paper. I am a poor, lone wanderer in this wilderness, and while no one around me in this town where I live would rightly understand me if I should tell them, "I am a stranger here below, and what I am 'tis hard to know," yet I feel at times that I have been blessed far above any of them, so far as any evidence that the work of grace has been begun in the heart. For this I feel to thank the Lord and take courage, for I know if left to myself I would have chosen the broad road which leads to destruction; but I do hope that the dear Lord has made manifest a new life within, and this life is in his Son. Paul told the Colossian brethren, "For ye are dead, and your life is hid with Christ in God." Yes indeed, dead to the pleasures of this world, no enjoyment here, all is vanity, vanity. I am crucified unto the world, and the world unto me. I have but few church privileges, having to leave home to attend meetings, but if I know my heart it is my chiefest joy to mingle with the saints at these solemn meetings. I often am made to experience the joy that is unspeakable and full of glory, and now as I reflect on these times the words of the psalmist flow into my mind: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord." And, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

There are a great many I would like to mention whose words have given me comfort, but I must just mention a few who have been of peculiar interest to me of late. Brother J. H. Yeomans' letter in June 1st number was very expressive

of my feelings at the time. So burdened with sin, and the cares of this life weighing me down, it was a comfort to have my feelings expressed by one I felt to be an heir of promise. Then in July 1st number Elder H. B. Jones' letter to Elder Dnrand appeared, and it touched a tender cord in my heart, so that I took pen in hand and started to address him a letter. He expressed much of what had passed through my mind just previous to reading it, and it did seem wonderful to me. Also sister Terry wrote so beautifully I felt the cords of love binding us together; such unity I am persuaded can only be of the Spirit. Then in the next number was a communication from brother F. W. Keene which was really a sermon to me, and of such comfort and satisfaction that I felt edified and strengthened by it. We did surely eat our morsel with Jesus in privacy, and felt that sacred nearness that none know except those who have been blessed with such communion with the Holy Spirit. I felt at the time that if I had the opportunity I could take the dear brother by the hand and tell him how the dear Lord had graciously fed me through him. "He brought me to the banqueting house, and his banner over me was love." Truly the Lord is good to Israel. My heart was also made glad to read a letter from G. A. Dnndas, whom I have met in the flesh and feel to know in the Spirit; I still hold him and his wife in loving remembrance. Then in the next number appeared four interesting letters from brother George Staton, which bore testimony to a true called servant of the Lord. It is encouraging to the poor, weak ones to know that the servants are subject to the same trials and temptations as we. The children of God are continually learning their helplessness

and nothingness, and thereby are led to look to the Lord for wisdom to guide them through the rough and thorny paths of this life. I must mention one more which I read with deep interest and tender emotion: that of P. W. Sawin. The Lord be praised for it all; His greatness is unsearchable. As to the editorials, I am generally blessed with an enjoyment of them, and find them very edifying as well as instructive.

But I have already written too much, and in such a blundering way; I cannot express in words what I have felt in the heart. You all seem very near to me, so will leave it with you to do with as you think best. Love and peace be with you all.

Your unworthy sister in hope of a better life,

(MRS.) W. C. YOUNG.

Bow, Washington, Aug. 14, 1909.

ELDER F. A. CHICK—DEAR BROTHER:—If one so prone to sin may be allowed to call you by that endearing name, which means sons of God, and if sons, then heirs of God and joint-heirs with our Lord and Savior Jesus Christ. Dear brother, is it possible that such weak, sinful creatures as we are will be allowed to share equally in the blessings of heaven, God's kingdom, where Jesus now sits at God's right hand to make intercession for us, knowing our weakness, having been tempted in all points like we are? He knows how to pity us, and I, at least, need his pity and forgiveness all the time, for although I have had a name among the Old Baptists for twenty-eight years it seems to me that instead of trying to serve God, I have been trying to find some excuse to justify me in not serving him, for surely I have not served him much of the time, and I

often wonder how he can maintain his honor and still extend his love and mercy to one who has been so faithless and dishonoring, although I was trying all the time to get my courage to the point where I would not be ashamed to own his dear name before any man, but my heart was so weak and the desire to show to the world that I was a friend to it also, that I would go on (I cannot say willingly, but unwillingly) with worldlings, and not even let them know I loved my Savior, and was inwardly weeping while keeping up my end of the sport with the rest. But for all this I never could eat at their table and call it clean, nor yield a single point of God's sovereign, free and reigning grace, without the help of man, and always since a mere child I have believed that God rules and controls everything and has a purpose in doing so, for he is not as man, who needs to cut and try before he knows the result, for he is all-wise, knowing the end from the beginning, and if there is anything going on that God does not know about he is not all-wise, and if there is anything going on that he cannot hinder or control he is not all-powerful. Since he is all-wise, all-powerful and ever-present, and knew the end from the beginning, he surely predestinated all things, for even the devil and his angels are controlled by him, and since they are, God surely had a purpose for them, and they will just as surely serve his purpose, for if he had the power to bind Satan for a thousand years he could just as easily have bound him forever, or destroyed him entirely. But God had a purpose in creating him also, for he shows forth the glory of God. As in the case of Job, when God gave Satan power over Job to afflict him, God knew beforehand that it would redound to his own glory,

and that the devil would be put to shame, as he always is, in the presence of God. There is such a beautiful sermon in this that I could write on and on, for it shows to us that although we are afflicted God is with us still, and will not leave nor forsake us; and there is another lesson in it, which shows that the substance that our hope is composed of is not destructible, as silver or gold, but is sure and enduring, even stronger than death, and when we read such exhibitions of faith it gives us courage to press on toward the prize of our high calling of God, believing and trusting that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, and so, dear brother, if they do, let them come. O that I were even worthy to suffer for his dear sake. Truly I have been a great sufferer for nearly a year, and I have enjoyed my suffering, for it seemed just and right, and I have been sweetly blessed with his Spirit; sometimes when I was suffering so much pain that I could scarcely lie still, his precious presence was so near me that I wept aloud for joy, for I felt that I was safe in Jesus; and I was, for my life was spared, but for what purpose I know not, yet he knoweth, and that is enough.

Brother Chick, I hope you will not be offended with me because I differ from your views in your reply to brother Allison in Aug. 15th number. It seems to me the Scriptures will bear out the statement that there is an outer man and an inner man, for though our outer man perish, our inner man shall be renewed day by day. What is this outer man if it is not the flesh, or Adamic man? and what better proof do we need of its sinfulness than the feeling in our own hearts? We cannot control this sinful heart nor keep our flesh in subjection to righteous-

ness, or at least I cannot. The inner man, is it not Christ in us the hope of glory? and is it not the spirit which returns to God who gave it when our bodies return to the dust from whence they came? If these bodies were born of the Spirit would they not be spiritual, and hence need no change? Since one born of God cannot sin, and our outer man does sin, we conclude the outer man was not born of God. But the inner man does not sin, but condemns us when we, or the fleshly, Adamic or outer man commits sin. I understand the old man is what we should crucify with his lusts, for the spiritual man surely has no carnal lusts.

Now what I have written is offered in christian love.

Your brother,

DAVIS BURCH.

OTISVILLE, N. Y., June 15, 1909.

DEAR BROTHER AND SISTER CHICK:— You have both been in my thoughts much since our association at New Vernon, and to-day I have a desire to write you, and will try and pen a few thoughts as they come to me. I do most sensibly realize that the preparation of the heart in man and the answer of the tongue are from the Lord. I feel it is presumption on my part to tax your patience and time, knowing how many correspondents you have, still I have a desire to write and tell you how much I enjoyed your sermon on Sunday at Middletown, also our little visit during the noon hour, and the kind words of encouragement you spoke to me. I shall never forget them, they were to me like apples of gold in pictures of silver, words fitly spoken. You said you would like to hear how I was. I think my throat a little better, and I feel stronger; the doctor says it will take a

long time, that I will have to have patience. I was sorry we could not stay until the close of the meeting, but the rain came on and we thought it best to come home before dark. The rain was good, for seedtime and harvest must come in the appointed season, as a blessing given to us all. What a wise and gracious Ruler our God is to feed, nourish and provide for everything, to supply the needs of us all, and what poor, helpless creatures we are without him. It is in him we live, move and have our being. But how often we forget in our weakness, our dependence upon him for all we have and are.

My dear brother and sister, I do not feel I will be able to pen anything that can be of interest in regard to Christ and his ever-glorious kingdom, wherein dwells righteousness and peace forever. I would live to the praise of his holy name for his many mercies and blessings which have followed me all the days of my life; even when sorrows and trials have compassed me about he brought deliverance out of all my trouble, and gave me to feel a living assurance that his tender, strong, almighty arm was underneath to support, strengthen and uphold me in every time of need. I feel many times that the dear Lord has been with me in all my trials as my only refuge and strength. When I look back over my pilgrimage through this life thus far, I feel to say with the psalmist, "What shall I render unto the Lord for all his benefits toward me?" I would love to live nearer his gracious throne than I do. Sometimes of late it has been my sweet privilege to feel, I hope, his divine presence near me, to trust and bless his precious name for the great and manifold blessings I have so bountifully received from his kind and loving hand daily and hourly.

All blessings come from his hand; he is our only comfort in time of affliction and trial. How sweet that promise, "I will never leave thee, nor forsake thee." Friends may forget us, but his words are true and abiding.

Time admonishes me I must stop lest I weary you with much writing. I commenced this letter in June, as you see by the heading, and thought I would not send it; now it is the 25th of July. Sister Carrie and Mr. Manning have gone up to New Vernon to hear our dear pastor, Elder Ker, proclaim the precious truth as it is in Jesus, without fear, rightly dividing the word of God. He is dear to us all for the truth's sake. I was not able to take the long ride up and back, but I hope to be able to go up to our church meeting, August 7th, if nothing in providence hinders.

I hope this will find you and yours in best of health. Sister joins me in christian love and fellowship to you both.

Affectionately your sister in hope,
ABBIE E. ROBERTSON.

KALAMAZOO, Michigan.

DEAR BRETHREN EDITORS:—The time to renew for the dear old SIGNS has come, and we think we cannot do without it, for it comes bringing the precious gospel of the meek and lowly Jesus, who was led as a lamb to the slaughter, and as a sheep dumb before her shearers, so he opened not his mouth. He suffered and died for our sins, being delivered for our offences and raised again for our justification. This gospel is sweet, and we love it. The SIGNS OF THE TIMES carries that joyful sound, and should find its way into every home in this wide world. O what joy there is in doing our Master's will. Think of that little stream where such sweetness came in our poor

hearts the day we were buried with Jesus and raised to live with him forevermore. It makes us poor, it makes us humble, it makes us rejoice and it makes us happy to think that we do rejoice. At other times we cry out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Dear ones, wonder of wonders that we ever were made to love that name above every name. We are given only a foretaste here of that world to come; what must it be to be there? I have wondered many times if God intended the evil one to finally overthrow all of His handywork. Ah no, never; enough has been left us that our God shall bring all things unto victory. These meditations do me good in my old age, as I am past seventy-one years, and ere long shall have to bid adieu to all here below, in hope of that better world above, and God shall have all the praise in the world without end.

Ever your brother,

D. D. MAC ALPINE.

LEBANON, Ohio, August 21, 1909.

DEAR BRETHREN EDITORS:—If I may so address you. I indeed hope that I am one of God's little ones, although in myself I find nothing to warrant it; I am nothing, less than nothing, and my steps are seemingly all crooked and out of the way, but I love the things set forth in the SIGNS OF THE TIMES, and am writing this to thank you for sending it to me since March, not knowing whether I would send you the subscription price, and to humbly beg pardon for the delay. Inclosed you will find three dollars for the continuation of the precious SIGNS to me. I also inclose a letter written by my brother, Dr. D. A. Williams, who lost his life April 9th, while helping fight the fire which threatened to destroy the town of Franklin, where he resided. I have thought it belonged to the Baptist Church. Now, since God has taken him home, I send it, with a short obituary, for you to do with as you think best.

(MRS.) EVA MORRIS.

FRANKLIN, Ohio, Dec. 23, 1894.

DEAR MOTHER AND FOLKS:—I feel this evening that I must write to you all and tell you that I have been made to feel the Lord is mighty to save, and that his will is to be done in spite of the will of the flesh. Of late my mind has been so wrought upon by the Holy Spirit that I have had no peace either day or night, and last night I lay awake praying the Lord to direct me in the way he would have me to go, and thanks be to God, who gives us the victory over the things of the flesh, he gave me strength to go to his people and tell them what things I hoped he had done for me. I was received in the Tapscott Church, and was buried, I hope, with Christ in baptism, and shall be made to walk with him in newness of life. I have been a terribly rebellious child, having been neglectful of a duty I ought to have performed; but I suppose the Lord's time had not come until to-day. I have been rebuked and beaten with many stripes, but the Scriptures teach us that whom he loves he rebukes and chastens. I have mourned frequently on account of my sinful nature, but am encouraged by Christ's saying, "Blessed are they that mourn: for they shall be comforted." I have been very poor, but I hope I have been made rich through the precious blood of our blessed Redeemer, who suffered, bled and died on Calvary for just such sinners as I. As John expresses it in the first chapter of Revelation, He by his blood made us kings and priests unto God. I have been kicking against the pricks ever since that experience I had while attending school at Lebanon, fourteen years ago, and in spite of my rebellion he has led me in paths I knew not, and made me confess his name before men.

I could write more, but this is enough. Tell sister Eva, and mother G. if you see her.

Your loving son and brother,

D. A. WILLIAMS.

(See obituary on page 605.)

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1909.

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.***HEBREWS IV. 15.**

DEAR ELDER CHICK:—I received your good letter some time ago, and thank you for your kind expressions of love and fellowship, although I feel unworthy of either. This brings to my mind the language in Hebrews iv. 15: "But was in all points tempted like as we are." I have for a long time desired that some one would write upon that text. It seems to me that one with the right kind of hope would not have the temptations that I have, and this often causes me to doubt and to fear that perhaps my hope is nothing but an illusion, yet there are times when I would not exchange the little hope I have for all the world. I much enjoyed the texts you named and from which you preached the Sunday before you wrote me, and imagined that I could hear you. I hope you enjoyed Elder Moffett's visit with you. We miss him during his absence, and hope he will return safely to us.

I did not sit down to write you much of a letter, but wanted to ask if you would write through the SIGNS upon the text which I have named, if you feel disposed to do so. I have enjoyed the SIGNS much this year, and feel that one number is worth more than the price of the subscription. Can you not come out to our association in September? We would be very glad to have you. Please accept my love for yourself and family, and remember one who has a small hope and a large propensity to do the things I should not.

Yours in precious hope,

M. C. REEVES.

PARIS, ILL., July 25, 1909.

Many things in the above letter commend themselves to us, and we feel like trying to respond to the request concerning the text in Hebrews iv. 15. Brother Reeves' expressions concerning himself and his travel of mind are such as will fit

all, or nearly all, the children of God. Of one thing we have long felt sure, viz., that whatever else may be said about doubts and temptations, this one thing is certainly true: that no one but a child born of God can ever know such a warfare. Some have thought that it is a sin to doubt and fear as to whether we are interested in the salvation of God or not. Be this as it may, it is sure that none but those born of God do know anything about such doubts and fears, because no other people have interest enough in this great salvation to be troubled about it, or to even ask whether it belongs to them or not. But the sinner convinced of his sins every day, and seeing his frequent departures in life and in feeling from the right way of the Lord, must often question whether one who is really born of God, and who knows God, could be left to live such a halting life. It may indeed be that unbelief is at the root of all these questionings, but still it is the believer, and the believer alone, who does thus question, therefore even doubts and fears come to be evidences of the relation of children. The doubtings of God's children in this way come to be the hard and flinty rock out of which they suck honey. The conflicts of Israel against their outward foes were clear testimony that the Lord was with them and that they were set apart unto the Lord; even so their internecine strife and the struggle going on in their own land were turned to them as testimonies that they were the Lord's peculiar heritage, by his rebukes administered to them, as he did not administer to the heathen. The outward conflicts of God's children against all that is evil, no more than the inward conflicts between the unbelieving and doubting and fearing flesh and the indwelling Spirit, testify to the fact that

these are born of God and are his peculiar treasure. We must in one sense deplore these questionings and doubtings, and perhaps be ashamed because of them, and yet they are also to be remembered as witnesses that we are not, as is the world of the ungodly, careless of the things of God. One said, I am not what I want to be, or what I ought to be, but thank God I am not as I once was. Once, among other differences, that one had no doubts and fears, because dead in trespasses and sins, but now, being alive, there were warrings between unbelief and faith. The dead know not anything, not even that they are dead, and they have no fear, neither any hope; but where these things are found men are not dead, but living, though that life be filled with conflict and struggling against that which would stifle and destroy it. We are thinking of prayer in this connection. We do not know that human language has ever expressed the essence of prayer any better than in these words: "Prayer is the christian's vital breath, the christian's native air." As breathing goes on whether asleep or awake, whether we are conscious of it or not, whether we make conscious effort or not, so does prayer go on in the very life of every believer. We do not purpose to breathe; were it so, when sleep overcomes us it would be death; were it so, all the words and deeds of life would cease even when awake, for our thoughts must be occupied with this one thing of breathing. We breathe by a wise provision of the God of nature, just as the blood flows out and back again to the heart, without will or purpose of our own. We are never conscious of breathing, unless some obstruction occurs which makes breathing an effort, then indeed we struggle for breath, and this is painful and we cannot rest. How

blessed it is when the tide of life naturally flows on in a normal way and we breathe without consciousness of breathing. Now all this is true of prayer; believers pray always, though unconsciously, when the spiritual life flows on and there arises no obstruction. The admonition to pray without ceasing is not an impossible task set before the child of God; he does pray without ceasing, just as we breathe without ceasing; but disorders assail the soul, just as disorders assail the body, and prayer becomes a labor, just as breathing becomes a labor; then we are conscious, not so much of praying as of striving to pray.

One other thing occurs to us as we write these things: there are times when there is no hindrance to breathing that we do enjoy taking in long draughts of the clear, cool, fresh air. There are times when it is a distress to breathe, but there are also times when it is a joy to breathe, a joy of which we are conscious. Who of us has not so breathed in the fresh morning air again and again, extending the lungs to their full capacity? Again, who of us has not sometimes come up out of some stifled, close room, into the full clear air of heaven, and felt that it was a delight to once more inhale the pure air, and at once felt new strength and gladness? All this is also true of prayer. There are times in prayer when we are conscious of breathing, because of the gladness of communion with the blessed Lord; such seasons may be rare, but still they do sometimes come, then the prayer seems rather to be praise and blessing, and it is good at such times to lay all our case before the Lord, and there is an assurance that the dear Lord hears, yea more, that he is himself the author and the giver of the prayer. Sometimes also it is morning, a clear morning without clouds,

and we are filled with the gladness of the new life, and are buoyant in hope, and love burns within; prayer then is a delight, and we can rejoice in it as we rejoice to inhale the morning air. Or we have been stifled with the cares or pleasures of this life until there has seemed to be no going out of the soul to God in desire, or in confession, or in praise; then when it pleases God to break down the walls of flesh and sense which confine us, and give us access into the large places, there is a conscious breathing, and again we are glad. We think from the short letter of brother Reeves' that he can understand what we have here so poorly expressed.

But we will now turn more especially to the text which he has named: "But was in all points tempted like as we are." As these are the words which have arrested our brother's especial attention we will not attempt to say very much about the connection, yet the connection is full of equally rich matter. First, the words to which our brother calls attention are true words; whether we can see how they can be true matters not, they are true words. If anything occurs to our mind that would cast doubt upon the absolute truth of the language, that thing is a falsehood. Each word in this one sentence ought to be emphasized as we think of it. Jesus "was," that is, in the days of his flesh; he is not now tempted, but he was. It is not true, either, that he was tempted before his incarnation, but afterward, and before his crucifixion and ascension. As a man he was tempted with the temptations of man, and he was tempted in the same life and in the same world that temptation comes to other men. In that other blessed world to which he has ascended, and to which we shall ascend, there is no temptation.

Let us also emphasize the word "tempted." Men have questioned as to how the holy Son of man could be tempted at all. What was there in him that could feel temptation if he were indeed as the word testifies: without sin? But why ask such questions? Is it not enough that the inspired word declares that he was tempted? What need of our seeing how it could be so? We are not here attempting to say that this knowledge may not be given to some, but what matter it if it be not given? He was tempted; this is enough for tempted souls to know. It is wonderful and it is helpful to know that a fellow-traveler, one like ourselves, imperfect and still bearing about a sinful nature, should feel our temptations, but it is still more wonderful, and it is full of helpfulness to know that the sinless Son of man endured not only afflictions and trials, but temptation also. O then let us not be found asking the question, How could this be? as though we were disposed to question the assertion of the text itself. We may indeed ask, How could it be? if the asking be not with doubting of the truth, but with reverent acceptance of it, and an humble desire to know further, if it shall please God to show us further.

Now let us emphasize the expression, "In all points." Were he not presented thus in the word, then somewhere we might fear that we should go and find him not; that somewhere we might go and find no help and come to utter defeat. We do not need here to quote the many expressions of holy writ which declare his power to serve us, and to save us just because he was in all points tempted as we are. Many years ago a dear brother wrote us that he could not reconcile his view of the holy Lamb of God, nor of the sacredness with which he regarded the

dear Savior, with the thought that that Savior had ever known some temptations that had assailed himself. We could but reply, and did reply, "Where then is your help and encouragement to overcome these temptations?" Just because in his flesh as our fellow he was tempted as we are he knows how to save us; just because of this he can be touched with the feeling of our infirmities; just because of this he is able to save us to the uttermost. Our brother's trouble then was in this: that he had forgotten for a time that these words are spoken of the Savior under his temptations: but "yet without sin." To be tempted is not sin, but to do the thing one is tempted to do is sin. Jesus was tempted, yet did not do the thing which he was tempted to do. The prince of this world came to him as he does to us, but in Jesus he found nothing. This prince comes to us poor mortals and he finds much in us, therefore we sin, yielding to his temptations. It is this traitor in the camp which opens the gate to the world, and the prince of this world, and lets in all the flood of ungodliness in which the world is drowned. We are tempted and sin, Jesus was tempted and yet without sin, and this means, as the Scripture declares, that there is no place into which we come by temptation but that Jesus has preceded us, therefore he knows how to save, and there is such salvation in no other. Who can measure the comfort of such a broad salvation? Who can tell how hopeless would be the gloom and despair of a tempted soul were this one truth expunged from the record? Most blessed of all, Paul knew of what he wrote, and millions also have known just what Paul knew, and in the same way; they, like him, have felt the power of the presence of the tempted and victorious Savior in

their own temptations. It is not needful at all that we seek here to name the temptations which in unnumbered variety assail the believer. Some come to one and some to another, yet to all the truth of the text applies: "Tempted in all points." Brother may not understand brother, because all are not tried in just the same way; one censures another severely, because he has not felt the other's peculiar temptation; we fail to sympathize because we do not know, but this dear Elder Brother pities us as a father pities his children, for he knows our frame, he remembers that we are dust.

"He knows our frame." How should he know our frame except by having taken upon himself our frame? And so while we can know but few, and cannot know that few altogether, he knows all his, and knows them altogether, and so can pity and save. What wondrous consolation Paul ministered to his brethren, to whom he wrote these words, and to us who are favored to read his words and at times to feel their power by the Spirit. And now what is the sum and the comfort of all these considerations? The sum of them is found in these words, which precede and follow the text: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." What more can any one say than Paul has here said? How could what Paul has here said be made more simple? We have such a High Priest, no longer tempted on earth, but now in the heavens

of glory, and this High Priest is none other than the Son of God, and this Priest, the Son of God, is touched with the feeling of our infirmities, and is and was without sin. In his name then we come boldly to the throne of grace and find grace and obtain mercy. All these blessed things belong to the connection of the text.

But we will say no more here. May God bless some of these considerations to brother Reeves, and to all who may read them.

C.

CIRCULAR LETTERS.

The Maine Old School Baptist Conference assembled with the church at North Berwick, York County, Maine, September 3rd, 4th and 5th, 1909, to the churches composing the following named associations with whom we correspond: the Virginia Corresponding Meeting, the Baltimore Association, the Delaware Association, the Delaware River Association, the Warwick Association and the Roxbury Association.

DEAR BRETHREN IN CHRIST JESUS:— We again greet you, wishing you all prosperity in the things of our dear Redeemer. We are still, we hope, holding fast his name, and have once more assembled in his name to worship the Lord our God. The favor that we are the recipients of, that we should be called to know God our Father, and Jesus Christ whom he hath sent, calls forth from us everlasting gratitude, and much we are in need of the ministrations of the Holy Spirit, of the exceeding abundant grace of God, and faith and love, which is in Christ Jesus. We would have you consider with us a few words of the holy Scriptures, which with the blessing of the Holy Spirit will be for our comfort and edification. The apostle Paul in 1 Thess.

v. 9, 10, tells us that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." When, beloved brethren, we consider that we were by nature the children of wrath even as others, (Eph. ii. 3,) we can but be filled with grateful wonderment at the exceeding riches of God's grace that is displayed in quickening us who were dead in trespasses and sins, and begetting in us the hope of salvation and eternal glory. If we had not been apprehended by Christ Jesus we should still, as vile transgressors, be treasuring up unto ourselves wrath against the day of wrath, and revelation of the righteous judgment of God. (Romans ii. 5.) But our hope is that God hath called us by his grace unto the fellowship of his Son, Jesus Christ our Lord. When the Spirit of truth convinced us of sin, and brought us to a living apprehension of our just condemnation under the law, we felt in our stricken souls the wrath of God revealed from heaven against all ungodliness and unrighteousness, and we feared that we were vessels of wrath fitted to destruction; our hearts were heavy under the burden of our guilt, and we could see no way of escape from the curse of the law. Did we not mourn over our iniquities? Yes, and we sighed for relief from the sickening load; our hearts were made humble and contrite, and our fervent cries went forth unto God for mercy. O that he would pardon my sins, and that he would take me into the arms of his mercy. But we were vile, base sinners, our iniquities were set before us, our secret sins in the light of God's countenance, and we felt God's holy law pro-

nouncing tribulation and wrath upon us, and we feared that if we were to die we should die in our sins, and whither Christ has gone there we could never come. How could we escape the damnation of hell? Ah, then it was that we began to know that it was with God that we had to do, and all things were naked and opened unto his eyes. Our hearts said, God sees me exactly as I am; whither shall I flee from the wrath to come? (Matt. iii. 7.) We could find no refuge, but we felt to be the objects of God's wrath revealed in his law, which we had broken, and at times dreadful thoughts would come into our sin-bruised hearts that we were appointed to wrath; but we longed for mercy, and sighed for relief, for the forgiveness of our sins. Then, in God's time, the Holy Spirit set before us the hope of the gospel. (Heb. vi. 18.) To this we looked, the eyes of our understanding were enlightened, and we saw Jesus, the crucified One, as the hope of poor, vile sinners. With sighs over our sins, and cries in our hearts for mercy, with all desire, with faith and affection, we fled for refuge from our sins, from the wrath to come; we fled unto Jesus. We fled to the life, suffering, death and resurrection of Christ, and we have found (have we not, dear brethren?) a safe retreat, a sanctuary in our precious Redeemer.

"God hath not appointed us to wrath." If the Lord had dealt with us after our sins, and rewarded us according to our iniquities, then we should have been justly appointed to wrath. For thus it is written: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. How rich and sovereign is the grace of God!

"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." What a favor to have the power in faith to say this! We read, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13, and so this language can only in truth be spoken by us by the enabling power of the Holy Ghost. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. If God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, how is it so? This is the hidden wisdom which God ordained before the world begun for our glory, and is sacredly discovered to our faith in the gospel of Christ. God's appointment of us to obtain salvation is according to the eternal purpose which he purposed in Christ Jesus our Lord. "We are bound [saith the apostle Paul] 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. Here we trace salvation flowing from the love of God, and God's eternal election of his people. The streams of salvation we trace to their fountain, God, and in his sacred bosom see eternal thoughts of love to us. He hath not appointed his loved, his chosen ones, to wrath, but they are predestinated to obtain salvation by our Lord Jesus Christ. The apostle says, "Our Lord Jesus Christ," and that sacred word "our" gives us to see and most comfortingly to feel how near, how related, how dear, are the ties that bind the church and Christ together. Christ is the Husband and Head of the church,

and he is the Savior of the body. (Eph. v. 23.) O muse upon this sacred revelation, and see the source of our salvation flowing from the eternal purpose which God purposed in Christ Jesus our Lord. God hath appointed us to obtain salvation, and as our God performeth the things that he appointeth for his people, (Job xxiii. 14,) surely there will be no failure, but Israel shall be saved in the Lord with an everlasting salvation. Jesus shall save his people from their sins. Our God is a performing God; he is our King of old, from eternity, working salvation in the midst of the earth. The incarnate Word traveled in the greatness of his strength, mighty to save; yes, he is mighty, he will save. (Zeph. iii. 17.) Christ's own arm brought salvation unto him; he gave himself a ransom for us. While now in the world the elect are brought to the obtaining of salvation in Christ Jesus by faith, in which salvation they greatly rejoice. For God hath from the beginning chosen his people unto salvation through sanctification of the Spirit and belief of the truth. (2 Thess. ii. 13.) By the gracious operations of the Spirit the chosen and redeemed of the Lord are set apart to the obtaining of the salvation that is in Christ Jesus with eternal glory; they are led by the Holy Ghost into the highway of redemption, (Isaiah xxxv. 8,) and taught the truth as it is in Jesus. For this gracious sanctification of the Spirit consists in this that they are born of the Spirit and set apart by a vital experience of the truth of the gospel of Christ in their hearts. Thus our Savior prayed, "Sanctify them through thy truth: thy word is truth."—John xvii. 17. Christ saith of the Spirit of truth, When he "is come, he will guide you into all truth: for he shall not speak of himself; but whatso-

ever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John xvi. 13, 14. Thus led and enlightened in the things of Christ we poor sinners receive the love of the truth that we might be saved, and we live and walk in the truth of the gospel in faith and love. In the belief of the truth our hearts are comforted, our sins are pardoned, our fears dispelled, and by faith in Christ we receive the atonement. (Romans v. 11.) Yes, in the belief of the truth our hearts are enabled to realize that the blood of the Lamb of God cleanseth us from all sin.

"His blood can cleanse the blackest soul,
And wash our guilt away;
He shall present us sound and whole
In that tremendous day."

With the breastplate of faith and love and for an helmet the hope of salvation, (1 Thess. v. 8,) we will fight the good fight of faith, laying hold on eternal life. The hope of salvation, how inspiring and comforting! We are saved by hope; this blessed hope in Jesus is what is now ours as pilgrims and strangers in the earth. By grace are we saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast, and our "faith is the substance of things hoped for, the evidence of things not seen." While we are in the world God gives unto us the comforting earnest, the first-fruits of the Spirit, and as sure as we have obtained the hope of salvation, for the Holy Spirit hath put this helmet upon our heads, we shall reap and come into full possession in all actualness the salvation brought unto us by the blood and righteousness, the death and resurrection, of our precious Lord Jesus Christ. "For God hath not appointed us to wrath, but to obtain

salvation by our Lord Jesus Christ." Thus there will be no failure of this appointment of God, for all such are "kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5. Then we shall come into all the actual blessedness of eternal salvation, we shall be without sin, we shall be immortal, incorruptible, and we shall bear the image of Christ, the heavenly One. Ah, now we feel we are sinful, we are sinners, unholy, but we have obtained the earnest, the hope of salvation by faith in Jesus Christ, and we now through the Spirit wait for the hope of righteousness by faith; our earnest expectation is to be with Christ, and to be like him, to be free, actually free, from sin and corruption and mortality, that the glorious liberty of the children of God may be ours; O most comforting expectation, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Romans viii. 21-25.

Christ "died for us, that, whether we wake or sleep, we should live together with him." He gave himself a sacrifice for us, an offering of a sweet-smelling savor. While we were yet sinners Christ died for us. Did he die for us? Did he die for me?

"Love moved him to die, on this I rely;
My Jesus hath loved me, I cannot tell why;
But this I can tell: he hath loved me so well
As to lay down his life to redeem me from hell."

He made atonement for our sins to reconcile us unto God, he suffered the just for the unjust to bring us to God; to bring us from under the curse, to bring us out of death's embrace, to ransom us from the grave, to bring us forth immortal, and spiritual, incorruptible; yes, the saints of the Lord shall be raised up at the last day, they shall come forth from their graves in the likeness of the ascended and glorified Redeemer. O sin must be atoned for, the justice of God satisfied. Shall sin and the curse, mortality and death hold us their prey forever? O no, for Christ shall swallow up death in victory; he is the first-fruits of them that slept. He now reigns above, and the last enemy that shall be destroyed is death. The dead in Christ shall be raised incorruptible, mortality shall be swallowed up of life. Truly, beloved brethren, this hope of the gospel is comforting and glorious. O sin must be made an end of; sin with all its direful consequences must be put away or else we perish, we are not saved. And what shall put away sin and redeem us from the curse? Only the sacrifice of Christ. He gave himself a ransom for all, to be testified in due time. Consider what anguish was his when sin's intolerable load he bore. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. How hateful is sin in the eyes of the Lord that such a sacrifice should be required to make atonement. Can we think lightly of sin that so

weighed down the Son of God our Savior? He was sore amazed and very heavy, and sweat, as it were, great drops of blood, falling down to the ground; he cried, My soul is exceeding sorrowful, even unto death; and on the cross he cried, "My God, my God, why hast thou forsaken me?" It is written, Thou shalt make his soul an offering for sin. He poured out his soul unto death. (Isaiah liii.) But the sorrows of death and pangs of hell must loosen their hold of him, our Redeemer and Surety, for he in agonies and blood met all the claims of eternal justice; all the wrath of God against the sins of the elect, Jesus endured. O, he for our sakes, for our salvation, was appointed to wrath, he was made a curse for us, he delivered us from the wrath to come. (1 Thess. i. 10.) He could not be holden of the sorrows of death; he drank the cup to the last dark drop, the last wave of the curse flowed over his soul, and he cried, "It is finished: and he bowed his head, and gave up the ghost." "He shall see of the travail of his soul, and shall be satisfied."—Isaiah liii. 11. Yes, this shall be the fruit of his death. He "died for us, that, whether we wake or sleep, we should live together with him." "That, whether we wake or sleep." The apostle is here taking up again the comforting, hopeful subject which he had been delaring in the preceding chapter. There he tells us of the sleeping saints being raised again from the dead, and those who are alive (awake) at his coming being caught up together with them in the clouds to meet our descending Lord Jesus Christ in the air, and so, saith he, shall we ever be with the Lord. (1 Thess. iv. 13, 18.) The apostle Paul declares the same things in 1 Cor. xv. 51—

54: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Romans xiv. 8, 9. Whether we wake, therefore, or sleep at the last day when our Lord Jesus shall descend from heaven, the dead shall be raised incorruptible and we shall be changed. O glorious, longed for change! We look for our Savior from heaven, "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21. That "we should live together with him." This is the fruit of his death. The eternal purpose which was purposed in Christ Jesus our Lord that the whole family of the election of grace shall throughout eternity live together with him. There is in our faith in the gospel a looking beyond the scenes of earth and time to that "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salva-

tion, ready to be revealed in the last time." We shall live together, the whole family, the household of God, we shall meet the Lord in the air. (1 Thess. iv. 17.) O what a meeting that will be, Christ Jesus, the glorified Head of the church, and the members, all regenerated, holy, faultless, glorified in the likeness of Christ. We shall meet Jesus, and never, never part, never more be absent. (for now while in this world, "at home in the body, we are absent from the Lord."—2 Cor. v. 6.) So shall we ever be with the Lord. We shall live together in everlasting friendship, in eternal communion, and immortal love shall reign in us toward each other, and O, we shall all love and worship forever our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him; we shall live with our Husband, our Head, our Redeemer; we shall reign in life with him in eternal excellency. (Isaiah lx. 15.)

"No more shall the wicked our comforts annoy,
Nor conscience from guilt feel a wound;
No tree of temptation, our peace to destroy,
Shall in the blest region be found.

No passions unholy our bosoms shall move,
To taint the fair mansions with strife;
Our Jesus shall feed us on pastures of love,
And lead us to fountains of life."

We shall live together with him; mortality shall be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do."

FREDERICK W. KEENE, Mod.
JOSEPH F. HALL, Clerk.

MARRIAGES.

By Elder B. F. Coulter, at his home in Philadelphia, Pa., Miss Eva C. Peter, of that city, and Benjamin C. Cook, of Pittsburg, Pa.

By the same, at his home in Philadelphia, Pa., Miss Ida Morris, of Delmar, Del., and Angus Mackenzie Campbell, of Brooklyn, N. Y.

OBITUARY NOTICES.

Simon Peacock, of Gardiner, Maine, was born Jan. 17th, 1828, and departed this life to be with Christ, which is far better, May 12th, 1909, aged 81 years. Our brother experienced a hope in God's salvation in early life, and united with the Freewill Baptists, but while among them the Holy Ghost instructed him in the things of Christ and brought him to a clear understanding, both from the Scriptures and his own experience, that the salvation of poor, vile sinners is of the Lord alone, according to the riches of his sovereign grace, not of works, lest any man should boast. Then some forty-five years ago, in the providence of God, he was led to hear Elder Hiram Campbell, who came to South Gardiner to preach. In his preaching he found what his soul longed for: the precious, unadulterated gospel of Christ, the Son of God. It was food to his soul, and the people who feed upon that doctrine, he said, are my people, and their God my God. He united with the church at Bowdoinham, Maine, and was baptized by Elder Hiram Campbell. Our beloved brother was unwavering in the faith, and with him the doctrine of Christ was not a bare theory, but he lived upon it, it was his daily food, and he lived the gospel in his daily intercourse with the children of men. He was a good man, a kind father, a true brother in the church of God, but he was ever accounting himself to be a poor, vile sinner, whose only hope was the grace of God in the blood of the Lamb. He loved the household of faith, and the assemblies of the saints of the Lord, and his life and actions showed it. He looked forward to the monthly meetings of the church at South Gardiner, most of the time walking from his home and back again, a journey of ten miles, which at his time of life, and the frail state of his bodily health, all witnessed his devotion to his dear Savior, and his eagerness to hear the preaching of the gospel of Christ. His life among us was an inspiration, provoking us to love and good works, and we all looked upon him with loving eyes. During his last illness it was my happiness to visit him, and it was comforting to witness the covenant faithfulness of God in supporting him when flesh and heart were failing. He said he was ready to go at any time the Lord should call him, and with sacred delight he talked of his dear Savior. He leaves to

mourn their loss a son, and two daughters and their families.

At his funeral the writer preached from Revelation xxii. 1-5. His body was interred in the Gardiner Cemetery, there to sleep until the last day, when Jesus shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, "and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

FREDERICK W. KEENE.

Mrs. Mary Turner, wife of W. H. Turner, died at her home, near Highgate, Ontario, April 21st, 1909. The subject of this notice was born Dec. 10th, 1855. Her mother was a member of the Covenanted Baptist Church of Canada, which holds the same sentiments as the Old School Baptists. Her father is a member still, but very old and frail, being in his eighty-ninth year. Her mother died many years ago. She was the youngest of five sisters, all of whom were subjects of grace; two preceded her by some years to the better world. The obituary of one was in the SIGNS about sixteen years ago. She had a very remarkable and clear experience and deliverance from the bondage of the law to the power of the gospel. Mrs. Turner was convicted of sin and led to see herself a vile sinner before God when quite a young woman, but from causes I need not mention was led to join the New School Baptists, and was baptized by them, but in a week or two after was led to hear Elder Pollard, and then she knew she had joined the wrong denomination, and she told me, with tears streaming down her face, that she knew Elder Pollard preached her experience, and she saw the Old Baptists were the church of God, and she never again went near the New School Baptists. Though she never united with the church, yet she was a constant attendant whenever she could. She was very clear and decided in her views of truth, and a good talker on spiritual things, and had a good understanding of the Scriptures. I loved to talk with her, and often we talked on these solemn and important things, as for many years while we lived near them she visited us almost every week, and we often visited them, and our acquaintance was very pleasant and sweet, Mrs. Scates and she being like sisters. She had a lump on her side, which troubled her for years and rendered her unable to do her work, and finally was the cause of her death. She had always had a terror of death, but a few days before she died she said to her sister, Would it not be good to die to-night? or words to that effect, showing how the Lord had taken away all fear of death. She was uncon-

scious for some time before she passed away. She was of a meek, humble spirit, but a noble woman by the grace of God, and adorned the doctrine she professed to love by a consistent walk and conversation. She was a kind, loving daughter to her aged father, who lived with them, and a very devoted wife.

Elder Wyman, of Michigan, attended the funeral. She leaves a dear frail old father, a disconsolate and heartbroken husband, one son and two sisters to mourn their loss, but to her we believe it is gain, the change from sinful mortal life to blissful immortality.

R. SCATES.

My mother, **Hannah E. Smith**, was born May 15th, 1824, and died July 30th, 1909, aged 85 years. She was a daughter of Henry and Ann Hait. She was married to Ham Smith, Oct. 27th, 1850; nine children were born to them, three of whom are left to mourn their loss, four having passed away when small and two after marriage, each leaving a child. She was sustained by the almighty Arm to pass through those trying scenes. My father departed this life October 11th, 1888. Since his death she had made her home with her children, most of the time with the writer. July 11th last we took her to my sister's home, Mrs. Lee. In about a week she became ill with indigestion, with which she had been a sufferer for years. A doctor was called; in a few days she became better, and as she was a very ambitious woman, came downstairs. July 25th she took to her bed for the last time. I was with her on the following Monday and Wednesday nights. She suffered considerably then; she seemed to regard it as her last illness from the first, although at times she was hopeful. Once when she spoke doubtfully about recovering I said to her, "Our times are in the Lord's hand, and he doeth all things well." A quick response came with emphasis, "Yes." She loved the Scriptures of truth, and was resting upon the finished work of Christ. She searched the Scriptures, and always looked forward to receiving the SIGNS and enjoyed it contents.

The funeral was held at Mrs. Lee's. A Presbyterian minister read from Gen. xxv. 8; xxxv. 29; Job xlii. 17, and many passages from the New Testament, also made a few remarks concerning my mother, spoke of her as having kept the faith so many years. It is a very deep loss to us all, especially to the unworthy writer, as she was so unselfish and desirous to help, and made herself so useful. I know she is present with the Lord, so do not sorrow as those who have no hope. I do not remember who baptized mother, but know she was a member of Hopewell Church.

Her daughter,

SARAH A. NORTON.

[Mrs. NORTON, the writer of the above, in a personal letter adds that her mother was born in Fairfield County, Conn. She also speaks of hymns and many portions of Scripture marked by her mother.

We feel that we need add nothing to the above obituary, but will say that we have never known one whose whole heart was more wrapped up in the things of the Spirit than was hers. She loved the courts of the Lord; she loved his salvation. We shall greatly miss her letters to us, they have been coming to us for more than a dozen years. May God comfort and bless her family in their bereavement. We do not doubt that they are blessed according to his will.—C.]

Silas J. Lowe died at his home, Rock Springs, Md., May 19th, 1909, in his 68th year, after being afflicted for twelve years with lung trouble, which he bore with all the fortitude that mortal man could. The last five months of his life he gradually went down, like a lamp going out. He was fond of having the Old Baptists visit our home, especially the ministers. Elder Grafton's death was very hard on him, as he looked forward to his getting better; he was always pleased to see him drive in, but alas, he is gone; he was a lovely minister, and we all miss him. I pray the Lord to give me strength to bear what he has seen fit in his all-wise providence to put upon me, and make me to say, Not my will, but thine, be done. Mr. Lowe never made a public profession, but left evidences which make me comfortable. He had a beautiful view about a week before he died; he aroused about midnight, and he saw the room was filled with little girls all dressed in beautiful white robes, and each carried a light, he said the most beautiful light he ever saw; they were coming for him. I asked him if it frightened him. He said, No, it was too beautiful to get frightened at. I asked him about three hours before he died if the little girls came for him was he willing to go with them? which he responded to at once.

We had Elder Wm. Alexander with us, who spoke comforting words, and sang his favorite hymn: "Asleep in Jesus," after which the remains were laid to rest in the Rock Springs graveyard until the resurrection. He has left to mourn, beside myself, a daughter, wife of Edward Dawson, a brother in Ohio, also nephews and nieces.

SALLIE LOWE.

ROCK SPRINGS, Md., Sept. 14, 1909.

David Albert Williams was born near Lebanon, Ohio, Dec. 26th, 1859. He was a graduate of the National Normal University at Lebanon, also of the Miami Medical College in Cincinnati in 1888, and immediately began the practice of medicine in Franklin, where he resided until his death. In December, 1894, he was received in the Old School Baptist Church at Tapscott, near Franklin, and this letter inclosed was written to mother the evening after his baptism. He was a dear and lovely son and brother,

and loved every one, and had a kind word and smile for all with whom he came in contact. Two weeks before his death, on Sunday, he came to visit mother, who is in her eighty-fourth year; he was full of love and joy to see us all and be with us, yet there was a vein of sadness about him; he spoke often of the wounded heart. He just preached us a sermon, his theme was the goodness and faithfulness of God to his children. It was a sore affliction to see our beloved brother, who looked to be in the full flush of health and manhood, so suddenly taken from our midst, but we must be still and know that God reigns. It was said of him that such a calamity had not befallen Franklin in years as the loss of such a useful man as Dr. D. A. Williams. Not as the world thinks do we write thus of our beloved brother, but "The steps of a good man are ordered by the Lord." God caused him to confess His holy name in the true church, and it is a great comfort to those who loved him and had fellowship for him to know that the blessed Savior said, They that the Father gave to me shall come to me, and nothing shall be able to pluck them out of my hand. He died April 9th, 1909, aged 50 years, 3 months and 14 days. There remain to mourn their loss his aged mother, a wife and daughter, two brothers and three sisters, besides a host of other relatives and friends.

His sister in the flesh, and I hope in the Lord,

(MRS.) EVA MORRIS.

(See communication on page 593.)

My husband, **David R. Mellott**, of Pleasant Ridge, Pa., died June 23rd, 1909, aged nearly 76 years. He was baptized nearly forty years ago, and united with the Needmore Church, which he dearly loved. He was a veteran of the Civil War, and never had good health afterward. Thirteen years ago he was thrown from a train, nearly killed, and never fully recovered. The last few years he was like a child, sitting in a chair, often asking about the church and longing to hear a sermon preached, which privilege was denied him, his pastor, Elder E. V. White, having crossed the river, and as yet no one has taken pastoral care of the church. We believe he is now at rest with his Savior, no more longing—satisfied. He was married twice, and leaves a widow and twelve children to mourn their loss.

Elder A. Mellott conducted the funeral service.

ELIZABETH MELLOTT.

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

Mrs. B. M. Bouton, N. Y., \$1.00.

MEETINGS.

THE Old School Baptist Church of Lexington, N. Y., (Lexington Association) has appointed a yearly or two days meeting to be held at our meetinghouse, in Lexington, Saturday and Sunday, October 3rd and 4th, 1909. All lovers of the truth, and especially ministering brethren, are cordially invited to meet with us.

FLETCHER MACKEY, Church Clerk.

THE Primitive Baptist Church called Columbia, in Cement City, Mich., will hold her yearly meeting the first Sunday, and Saturday before, in October, 1909, commencing Friday evening. All are invited to attend.

M. LINDLEY, Church Clerk.

THE Lexington Association of Regular Predestinarian Baptists will be held, the Lord willing, with the Jefferson Church, at Jefferson, Schoharie Co., N. Y., commencing the first Wednesday in October and continuing two days (6th and 7th). The nearest station is Stamford, on the Ulster & Delaware R. R., where teams will be provided to bring all who may come Tuesday p. m. All lovers of the truth are cordially invited, especially ministering brethren of our faith and order. Elder Eubanks is expected.

This done by order of the church.

D. C. HIX, Church Clerk.

THE Juniata Association will be held, the Lord willing, with the Providence Church, near Rainsburg, Bedford Co., Pa., beginning on Friday before the second Sunday in October, 1909, and continuing three days (Oct. 8th, 9th and 10th). Those coming from the south will leave Cumberland, Md., at 3:30 p. m. on Thursday; from the north, Huntingdon, Pa., at either 2 or 5:40 p. m. Thursday. These trains will be met at Bedford, Pa. Should any one arrive in Bedford at any other time, go to 652 West Pitt St. A cordial invitation is extended to all lovers of the truth. For any further information write to Geo. W. McClellan, 652 West Pitt St., Bedford, Pa.

J. C. MELLOTT.

THE Old School Baptist Church of Gilboa appoints the 9th and 10th days of October to hold their yearly meeting, and cordially invites our ministers, brethren and friends to meet with us.

D. S. ELLIOTT, Church Clerk.

THE Old School Baptist Church of Olive and Hurley will hold a two days meeting, the Lord willing, on Wednesday and Thursday, October 13th and 14th, 1909. Trains will be met at Shokan on Tuesday p.

m. before the meeting. All who love the truth are cordially invited to meet with us.

J. B. SLAUSON.

THE Virginia Corresponding Meeting is appointed to be held with Mt. Zion Church, October 13th, 14th and 15th, 1909. Friends coming to the Meeting by railroad will be in Washington, D. C., on Tuesday preceding the meeting, in time to take the train for Leesburg, Va., at 1:30 p. m., where all will be met and taken to places of entertainment in the neighborhood of Mt. Zion. A cordial invitation is extended to all who may wish to meet with us.

J. N. BADGER.

THE Old School Baptist Church in Wilmington, Delaware, has appointed their yearly meeting for Saturday and Sunday, October 16th and 17th, 1909, to commence at 2 o'clock p. m. on Saturday. Trolley cars from the Pennsylvania and the Baltimore and Ohio depot direct to Tenth and Market St., one and one-half squares from meetinghouse. All who love the truth are cordially invited.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the Indiantown Church, of Wicomico Co., Md., October 20th, 21st and 22nd, 1909. Friends will please come on Tuesday before the meeting. Those coming from the north or south will get tickets for Salisbury, Md., where they will change cars to the B., C. & A. R. R., getting tickets for Pittsville, where all will be met. Those coming from Baltimore will not have to change cars at Salisbury. A cordial invitation is extended to all lovers of the truth, especially ministering brethren. We will try to give all a warm reception to our homes and make you feel that this is our people. Trains will arrive about 1:30 p. m.

T. M. POULSON, Pastor.

THE church of the Roxbury Association will hold their fifth Sunday meeting, the Lord willing, at Union Grove, N. Y., October 30th and 31st, commencing on Saturday at 2 p. m. All who love the truth are cordially invited to meet with us. Nothing preventing, we expect brother J. M. Fenton to be with us at this meeting. Trains on the Delaware & Eastern R. R. will be met Saturday morning at Union Grove, N. Y.

J. B. SLAUSON.

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

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

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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 ex-
pressions I have already received assure me that it is
so. Elder P. D. Gold writes: “I have read the
poems and experience of your brother with much
pleasure. How wonderful was the view of divine
things given to him. Surely to be absent from the
body and present with the Lord is far better.” Elder
S. Hassell says: “I shall have a commendatory edi-
torial notice in April. I hope you may dispose of
several thousands for the comfort of the Lord’s scat-
tered 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.

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Southampton, Pa.

SILAS H. DURAND.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., OCTOBER 15, 1909. NO. 20.

CORRESPONDENCE.

“A GREAT GULF FIXED.”

(Luke xvi. 26.)

DEAR BROTHER KER:—I feel my unworthiness to claim this holy relationship, but the anointing of the Spirit has taught me to love you for the truth's sake, which truth I have somewhat opposed, as you will remember, being ignorant of the deep riches contained in your article on the rich man and Lazarus. I am grieved in my heart at the disappearance of your name from the editorial pages, and feel that my opposition to your views, and probably that of others, is partly the cause of your not writing oftener. How I am made to mourn at the thought, for it has been revealed to me, and made plain, that the rich man does represent the Jews under the old covenant, and Lazarus represents the people who feel their poverty, being without God and without hope in the world. We may differ as to the natural things used in this parable, but in its spiritual import, I rejoice to say, we see eye to eye. I humbly ask you to forgive me for asking a further explanation of your views as I did. “There is a God in heaven that re-

vealeth secrets;” and again it is written, “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.” Brother Ker, you have well said that this sovereign work of God, who worketh all things after the counsel of his own will, is the gulf fixed between Lazarus and the rich man. Jesus saith, “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.” Here again is the gulf fixed. God had dealt with the people of his creation in many ways, but this is the first time he had utterly divided them so they could not get back together. When Eve partook of the forbidden fruit she was for a time separated from Adam. She could not get back to him, but Adam could go to her, and he did, and they were again together. God chose Jacob as the lot of his inheritance and blessed them above all nations, so there was a division between them. Other nations could not come in with them, but they

proved unworthy of God's favor and rebelled against him until it was thoroughly proven that they would not walk in the law of God; so when the day of their probation was at an end the verdict was read: "There is none righteous, no, not one." O what a sad condition, yet all men by nature are in it together; there is no division. Other nations could not come unto Israel, but Israel did go back unto the world. So it was the case as long as God suffered man to walk after his own ways, but it is written, "Who in times past suffered all nations to walk in their own ways," which signifieth that the time is no more when man can walk in his own ways. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." "The law and the prophets were until John: since that time the kingdom of God is preached." But wherein is the difference between the kingdom of God, and the law and the prophets? The law was to try man, and as it was given only to the Jews, it was therefore a gulf between them and all other nations; but this gulf was not "fixed," it was only temporary, as every nation was suffered to walk in its own ways, and the Jews, who would not walk in the law of God, soon became as other nations. So this first gulf, or middle wall or partition, was torn down, and now all men, naturally, stand together before God; all are alike sinners; all are condemned alike. O where then is there any hope to be found? Man has gone on in his sins until the day of probation is over. But here comes the gospel of the kingdom of God. "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." O how great those blessings must be, if indeed they are double for all my sins. But these blessings are not bestowed upon God's people in his kingdom as they were upon the Jews under the old covenant. They received all the riches of the earth; they had every opportunity given to prove them, whether they would walk in God's commandments, but they would not, and it is written in the parable, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." They had rejected Moses, they had slain the prophets, they had stoned all that were sent unto them, and now, in the gospel day, a gulf is fixed between them and the true worshipers of God. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." Was the city of Capernaum literally exalted to heaven? Will not the same rule of figurative speech apply to the word "hell"? Surely the Jewish nation was brought down to hell when the Lord said, "Behold, your house is left unto you desolate." But God had a higher motive in casting them down than the mere display of his wrath against them, as it is written, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Was not the rich man provoked to jealousy when he saw Abraham afar off, and Lazarus in his bosom? Yes, Abraham was afar off,

This is one of the mysteries of the kingdom of God which was first preached by John, saying, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." O the power of God in his kingdom. The day of man's power is over, and even then he could only do what God suffered him to do; but now is the day of the Lord; the kingdom of God has come. "Thy people shall be willing in the day of thy power." "No man can come to me, except my Father which hath sent me draw him." Again, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." How great is that gulf, and how fixed it is; none but the elect can come, and all of them shall come—a complete separation; the rest cannot come, and the elect will in "no wise" be cast out; so it is impossible for all mankind to get together again. Some think there will be a final separation to take place in that great future day, but even now here in time the separation takes place; the sheep are separated from the goats wherever the gospel is preached. "There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil." This was blasphemy against the Holy Ghost, which hath no forgiveness, so it was impossible for them to ever repent and receive forgiveness, hence the division was final, the gulf was fixed. Others believed on him, and Jesus said, He that believeth on me hath eternal life, and shall never perish. O how great is the gulf. The gospel divides; it does not make sheep, but divides them from the goats. "Ye believe not, because ye are not of my sheep." "Wherefore I give you [to un-

derstand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Again we see that the great gulf is fixed. If we have not the Spirit we cannot say Jesus is the Lord, and if we have the Spirit we cannot say he is accursed, therefore God's people cannot blaspheme against the Holy Ghost, and if they do sin, it is forgiven, for all manner of sin and blasphemy is forgiven, but the blasphemy against the Holy Ghost is never forgiven. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." It is not left with God's people as to whether they will come. Under the old covenant there were invitations given, and left to man whether he would obey, but under this new covenant, the gospel kingdom, the servant is commanded to go into the streets and lanes of the city, and in the highways and hedges, and bring the maimed, the blind, the halt, and "compel" them to come. This is the poor man, Lazarus, that was full of sores. Notice it says he "was carried" by the angels into Abraham's bosom. So the Lord has always carried his people, and now in this last time he is revealing these secrets unto his children. "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." "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." Again, "Except a man be born again, he cannot see the kingdom of God." O the depth of that great gulf! "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." Here is the secret of the kingdom of God. He works in his people both to will and to do of his good pleasure, even as it is written, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Of others it is written, "For there are certain men crept in unawares, who were before of old ordained to this condemnation." O such an ordained gulf. The Scripture doth not say in vain "it is fixed." You will notice that these men crept in unawares, and they have not the wedding garment on them, and those favored ones claim no honor to themselves, as it is written, "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."

Brother Ker, I must close. It is nearly midnight now, and I must work hard every day for the support of my family. I know my body needs rest, but I have been keeping late hours this way for two or three weeks, thinking and writing of these glorious things, and I cannot tell that I am breaking down in the least. I feel that this anointing of the Spirit gives bodily rest as well as rest from all our work under the burden of sin. It seems that if I could unburden my heart

and write of all the glorious things of the Scripture that are opened unto me, even the world could not contain the books. I am away from any Baptists, and when I get to writing of these things to my few correspondents I am afraid I will weary them, though I will neither complain nor apologize for this letter; it is only the meditations of my heart in my lonely hours. O I long to be with God's dear children, and talk with them face to face, and be comforted one of another by our mutual faith.

I have been working at saw-mills and planing-mills for the past three years, and you know it is a profane class generally around all public works. Pray for me that the Lord may deliver me from this bondage, if it is according to his will. For we are taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." How foolish for a man to pray for a thing when he would not have it when he got it. I have heard people pray as above quoted, and then I have heard them rail against the doctrine of God's sovereign will, and you tell them what the kingdom of God means and they will not have it at all. But we have nothing except what we have received of him, and they are to be pitied, for they know not what they do.

Pardon this rambling mind of mine. I thought I was going to stop, but forgot it straightway. He "that knoweth to do good, and doeth it not, to him it is sin." I now feel that it is good for me to stop.

Your brother in the faith,

ROBERT S. PACE.

NACOGDOCHES, Texas, Nov. 10, 1908.

[WE have no doubt God gave our dear brother strength of body as well as strength of mind to write the above excellent letter. We freely forgive him for any difference he may have manifest-

ed regarding our article on "The rich man and Lazarus," but assure him that his objection and further inquiry had nothing to do with our silence in the editorial columns. Our lack of time and ability often hinder us from writing, even when we feel that we should. Our private correspondence is sometimes neglected, and questions go unanswered for weeks for the same reason. We hope the brethren and friends will pardon us.—K.]

SOUTHAMPTON, Pa., Sept. 28, 1909.

DEAR BRETHREN:—I have asked brother McTaggart's consent to send the following letter to you for publication in the SIGNS, and he has consented, and if it meets your approval I think it will be read with much interest and comfort by the lovers of truth. As will be seen, he is now nearly eighty-four years of age. He was given a good hope through grace long ago, but was not baptized until he was nearly eighty. His wife has been a member of the church many years, and their pleasant home has been one of the homes of the Old School Baptist brethren since, and long before, my first visit there in 1867. They are now left nearly, if not quite, alone of all that generation who came from Scotland about the same time; but they do not seem alone when at the June quarterly meeting; their many children with their families come back from their separate homes, and, with the multitude of brethren and friends, crowd the old home. My first visit to the church in Canada was at this quarterly meeting at Ekfrid, and I remember how cheerfully and cordially Elder McColl gave out the invitation to the great crowd of people: "Go anywhere along these roads, and stop at any house; all are prepared, and will be glad to en-

tain you." It is seldom I have failed to be at their meeting since then, and that invitation of the dear old father in Israel, who has long since gone to his rest, still holds good.

Your brother in the hope of the gospel,
SILAS H. DURAND.

APPIN, Ontario, August, 1909.

MY DEAR AND LOVED ELDER DURAND:—I am now attempting to answer your kind, loving letter. I never yet have had the courage to call a child of God brother or sister, seeing myself so unworthy of that loving salutation. I was born in the western part of Argyleshire, Scotland. I came to Canada with my parents in the year 1831, and settled on the same farm on which I now live and have lived ever since. I was the youngest of a family of six, two sons and four daughters. My parents were members of the old Kirk of Scotland. My father used to tell me that he was not satisfied there. But there used to come Baptist preachers around whom he thought were from a different college than the Presbyterians, and one that was founded before that of Athens or Rome, and he would go and hear them, with many of the inhabitants of that section of country. Because of his attachment to the Baptists the preacher sent him word that if he would not stop attending the Baptist meetings he would cut him off from the privileges of the church. His answer was that he was not sorry for the change.

In the years 1818 and 1819 there was quite a colony came and settled on the shores of Lake Erie, in the townships of Aldboro and Oxford, and in Duart village; among them was one Dugald Campbell, in whom dwelt the Spirit of his Master, who was a Baptist in Scotland; so my father was determined to follow

him. He was encouraged to hold meetings on Sundays in some of the houses, but said he did not want to disgrace the cause of his Master by going without shoes, for I believe he was barefooted at the time. No comforts could then be had nearer than Toronto or Detroit. In the township of Lobo there were a number more settled from the same part of Scotland. Elder Campbell was ploughing with a yoke of oxen; when in the middle of his work he set the team loose and came into the house. His wife asked him what was the matter. He said he had a call from his friends in Lobo to go and preach the gospel to them, or a call from a higher Power. So he and Thomas McColl, then a young man who was not yet preaching, I think, went and staid a long time among them.

In Lobo the power of God was manifest among the people for years. A young man by the name of Duncan Lamont joined the church, and in a short time began to preach, and a very powerful preacher he was, and a fine walking man. He also was endued with the Spirit of God; his work showed it; but he never spoke but in the Gaelic language, which was understood by all at that time. I remember going to Lobo when I was but a boy; the meeting began Friday and went on until Monday noon, the usual time for the quarterly meetings to last. When Monday noon came the whole assembly urged the speakers to continue another day; when Tuesday noon came they would have a night meeting, so they continued speaking until late Tuesday night. The whole house was like waving corn when the wind blows upon it, and you could hardly hear the preachers speak; some lying prostrate on the floor, some young women throwing their headdresses on the floor

and crying unto God to be merciful unto them, sinners. Truly the King was among them. I would like to see another such a time before I go hence and be no more. The Elder got up and sang, mostly alone, the fifty-first scriptural paraphrase, commencing at the seventh verse: "What faith rejoices to believe." Some time after this I was in Lobo at a meeting, not the quarterly meeting, where I staid at night after the meeting. There were a great many folks, mostly young people. Before retiring they were singing hymns and talking, and it seemed as if a wind of mighty power blew among the people, particularly the young. I was smitten among them. I could not then tell of sorrow, but I felt a desire within me for something that would be precious to my heart. For the life of me I could not stop this emotion, but I felt very much afraid that my trouble was not from the right source. The next time I went to meeting I was overcome again with the same desire. I then used to pray to the Lord if the work was according to his will and purpose to continue it, and let me not return from following after him, and although he should not answer my petition until my death, not to let me turn back from following after him. The psalms and hymns seemed to have changed and become sweet to me. I continued this for over a year. After this I became quiet in my mind, but could not say that I had any assurance of my interest in my Savior. I was one day working in the field and came to the house for a drink of water; in returning this Scripture came to my mind: If thou believest thou shalt see greater things than these. I would like to have fallen on my face to the ground to worship Him whom my soul loved, only the folks who were around would see and would think

that something had happened to me. I was reading one day in the eighteenth chapter of Genesis. I saw a great glory in this; I could see him who was to be the Head of his people, the Captain of their salvation, promised through Abraham and Sarah his wife. It broke my heart, it made my eyes run with water so that I could not see; I could not read any more at that time.

When we first heard that we were to have a visit from American preachers I was determined to be at the first of the meetings. My ever-loving Elder McColl was there, and Elder Beebe, whose very appearance I loved. Elder McColl read 2 John 10: "If there come any unto you, and bring not this doctrine," &c. Elder Beebe, like a champion of the truth, got up and read the third verse of the second chapter of the same John's first epistle, and he soon answered our preacher. I thought then that he did have the spirit of the Lion of the tribe of Judah in him. I could then feel the drops coming down my cheeks, like the dew that falleth upon the mountains of Zion. I then came home, and I returned a little like the disciples coming communing to Jerusalem with joy. I wish I was to-day like those days. The Psalms of David are my whole delight, and were of the early members. I read the one hundred and nineteenth Psalm like a daily lesson. The early preachers were humble walking persons, in attire and everything else. But you will or can say they could not be anything else; they could not get it. They did not wear long robes or gold rings on their fingers; if they had they would not have been listened to.

I am sorry you will have trouble in reading this writing, it is so bungled with mistakes. I intended to have written it over again, but I am completely done

out. Make the best of it with patience. My wife tells me to remember her to you and your family. We were sorry for what happened to you at Buffalo. Hope your hand is better. I will add no more, but will say with Jude, "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

ANGUS McTAGGART.

P. S.—With Elder Beebe came Elders Hill, of Utica, N. Y., and Meaders, of Mississippi; they were great soldiers of the cross. This was in the year 1857. We had a place prepared in the woods, comfortably fixed. Elder Meaders was preaching about the remnant to a large congregation, who were giving close attention, when the rain poured down in torrents. We then moved into the meetinghouses. The old log house was still standing; the frame house was newly built, so we got along all right. My wife and I had been about a year or so married at that time, and we had quite a number over night. She had never been used to these meetings. I said, "You will feel it tiresome to be attending to so many people." Her answer was, "If I had to go on my knees, if I thought they were the servants of God I would be happy to wait on them." This was encouraging to me, and her a Presbyterian. We were married in February, and the Lobo meeting was the next Sunday. I asked her how she would like to go to the meeting on our wedding trip. She said she could not go to any place she liked better; so we started Friday noon. On the road I said, "You would be used to the Psalms of David in the Sunday School." "Yes," she said, "and I used to learn them by heart." I thought by this that she had an exercise in her heart. When we came home she said, "I noticed

that the people seemed to love one another; it was hard for them to part." After that she had some gracious exercises which she told me.

I want to mention the names of Elder Neil McDonald and of deacons Duncan McCollum, John Ford, John McIntyre and Donald Walker. These were faithful men in exhortation and in preaching. I only intended to mention those I knew in my younger days, whose remembrance to me is sweet. About Elder Pollard and later ministers I will say nothing, as the young people know about them as well as I do, and it is for them I am writing.

Dear Elder, I got started remembering old things, and could not stop. I thought only to write one side of the sheets, but now I have covered both pages. May he who is the King of kings and Lord of lords be with us now and forever.

A. M.

A CONFESSION OF FAITH.

To all the faithful in Christ Jesus I would make this confession of faith. This which follows is a confession of what I believe and preach. I am not ashamed to let the whole world know just what I do believe and preach. I did not receive it of men, and neither was I taught it, but by revelation of the Lord Jesus Christ. I was stigmatized as a "Hardshell" before I ever heard one preach. Dear brethren, there is one point in my experience which I never shall forget: I did see the face of Jesus, and did hear him say, The power is in me, and not in man. From that moment until now I have never been able to recognize any power in anything to think, speak or act, except the power of God. First, God is life, and second, he is the first and last. He is the antecedent life of all life, and everything must possess

life before action, therefore the power must come from God. Then all things must take place according to God's most holy and righteous will, or else it takes place against his will.

But let us look to the Scriptures, they are they that testify of Him. Inspiration speaks and says, "He doeth according to his will."—Dan. iv. 35. "That the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Dan. iv. 17. "For I am God, and there is none else: I am God, and there is none like me. Declaring the end from the beginning, * * * saying, My counsel shall stand, and I will do all my pleasure." And his will and pleasure was to call a ravenous bird from the east. (Isaiah xlvi.) Now if it were his will to declare the end from the beginning, can anything take place between the beginning and the end that is not according to his will? Predestination means nothing more or less than the purposes of God covering all events, and so inspiration says it was God's most holy will to set up the basest of men to rule over the kingdoms of men. No man really believes in predestination unless he believes it is the purpose of God covering all events. If there be one event between the beginning and the end that is not according to his will, then the chain is broken, and ruin is the result. Therefore, dear brethren, please allow me to believe that my God does rule in the army of heaven and among the inhabitants of the earth, and none can stay his hand nor question his authority. He declares that he created evil, and made the wicked for the day of evil, and the wicked shall do wickedly and shall not understand. I believe that these are the vessels of wrath fitted to destruction.

These are as brute beasts, made to be taken and destroyed; they are the children of the bondwoman, and shall not be heirs with the freewoman. I do believe that by the disobedience of one man many were made sinners, and by the obedience of One were many made righteous, and I do believe that every spiritual blessing they ever have received, or do now receive, or ever will receive, comes to them through the obedience of Jesus Christ, and not because of their own obedience. I believe that our God made this body subject to vanity, and therefore the subject of hope. Pilate said, "Knoweth thou not that I have power to crucify thee, and have power to release thee?" But Pilate was told by the Savior that he had no power, either for or against him, only as it was given him of the Father in heaven. Pilate had a will to release Jesus, because he found no fault in him, yet he acted against his will; he had not power to do his will, and that is why he failed, and yet in this event he was but carrying out God's purposes, and the end to be obtained justified all the means of which our God made use, whether good or evil. What often to us looks like evil God makes to work together with all things else for good, and it does not work together for evil. This holy doctrine of God does not, neither can it, make God the author of sin, as some claim. Man is the author of sin, for sin is the transgression of the law, and man transgressed the law, and fell under its curse. The one reason why man did not stand is this: that God did not give him the power to stand, and the only reason for this was that it was not the will of God to do so. Had not man transgressed, we should have been without hope and without God in the world. But the mercy of God reached the trans-

gressor, and, I hope, reached even me. It freed man from the curse of the law, for there was no mercy in the law, and no way for man to escape its curse except by death, and so "in Adam all die," for God said, "Thou shalt surely die." Now I ask, brethren, Did not our God predestinate the beginning and the end, and every thought, word and deed of this natural man, which all brought about the end of this natural life? It is all to the end that "the purpose of God, according to election, might stand, not of works, but of him that calleth." For God has called us according to his own purpose and grace, which was given us in Christ Jesus before the world began. The first creation was in Adam, and ended in death; the second creation began in Christ, and has no end, for he is our life, and our life is hid with Christ in God, and we shall see him as he is, and be like him.

Now let me say in conclusion, if any link in the chain is a conditional-link, or a link of chance is found in all this great and mysterious work of God, how could it be truthfully said, "Known unto God are all his works, from the beginning"? "Shall we receive good at the hand of God, and shall we not receive evil?" Which is it that is saved, a sinner or a saint? What are sinners saved from? O am I one of his? Shall I see him and be satisfied, or am I under the curse? But I would say, O Lord, thy will be done. Brethren, I wish that you would for Jesus' sake write me whether I am wrong. Is this only a delusion of an overworked brain? I can but say, "God be merciful to me a sinner." O that I might have more evidence that I am his. But he is just and right in all that he doeth, though he cast me away forever.

Your brother, C. K. HAINES.

PRINCETON, Ky., Aug. 8, 1909.

SOUTHAMPTON, Pa., July 28, 1909.

EDITORS OF THE SIGNS—DEAR BRETHREN:—I send you for publication, if you think best, the following letter written to Miss Ida Mann, by Elder E. Rittenhouse, in 1897. She died more than a year ago, not having united with the visible church, of which her mother is a member, but rejoicing in hope. This letter will appeal to many, and those who were favored to know Elder Rittenhouse will be glad to read it.

Yours in hope,

SILAS H. DURAND.

STATE ROAD, Del., Dec. 3, 1897.

MY DEAR YOUNG FRIEND:—YOURS just came to hand this morning. You are justly entitled to a reply, and I am seated to reply to-day for some reasons that seem to urge it upon me. I want to say to you that you have given me all the outlines of a genuine christian experience. You do not go into very extensive details, but so far as you go you have evidently learned the lessons that are taught in the school of Christ. As to believing, the apostle John says, "He that believeth on the Son of God hath the witness in himself." When we have the evidence in our own experience we believe, and the belief comes along with the evidence. We believe what we know, and we do not and cannot believe beyond that. If we come to know the Savior it is as a deliverer. We know him in what he has done for us in giving us to hope in his mercy and opening the prison door. No one ever believes in the Savior or loves the Savior until he becomes a Savior to them, then they know what a loving and pitying Savior he is, and they love the salvation that has come to them, and they cannot help loving it. For myself, I did not experience any outburst of

joy, or feel like shouting. I was disappointed, for I had been led to think that if I ever experienced that change it would come in a sudden outburst of joy unspeakable. I did not have to say,

"On the wings of his love
I was carried above
All sin and temptation and pain,"

but there was a sweet calm, and an entering into peace and rest, and the condemnation and gloom passed away, but the peace that came to me then came to stay, and the Savior that found me then I still believe in and love, and I love all his little ones, and love to encourage and comfort them. I think that those who have the most trouble with themselves, and the most doubts, and worry about their experience and their fitness, have the most satisfaction afterward. Preaching does them more good, for the reason, I suppose, that they are more needy. I do not wonder that you could get nothing at the kind of meetings you spoke of; there are many places about that city where the bread that comes down from above is unknown. Your experience will lead you to the right place and to the right people, and I cannot advise you to wait to become more fit or more worthy. You do not say whether it has been on your mind to ask a place in the church. It may have been that that was just what you wanted to have some talk with me about. It could hardly be otherwise but that you would feel to want the company and confidence of those who had traveled in the same pathway with yourself. Folks who have waded through trouble and sorrow want sympathy and companionship. The Lord's people are called companions. I wanted to know something more of the state of your mind, so I could know better what I might say to you. The story you have told me will

satisfy experienced people that you have come to know and love the same gospel that they have, and I doubt not you would be gladly welcomed to a home and a place among them. If we have the Spirit of Christ we have also a spirit of obedience to his will, and it leads us to desire to follow him and to confess him before men. We do not persuade people, but we try to encourage them and help them along. We know that they are often timid and weak. Write again if you feel so inclined.

Yours to serve in the gospel,

E. RITTENHOUSE.

COGITATIONS.

How may I best serve God and yet please men? The reply is, "That which is highly esteemed among men, is abomination in the sight of God."—Luke xvi. 15. How many citations might be brought forth bearing especially upon this line; but all Bible readers ought to be posted upon these things. To preach Bible doctrine of salvation alone by grace, through faith in Christ, is to hold up and to magnify the name of Christ, and to please God, and he who pleases God is sent of God and is his true servant. To preach, hold up and magnify works in the salvation of sinners is to please men, to exalt one's self, and in so doing to leave the Bible out of the matter altogether, and to so please men, and to thus persuade men, is to cease to be the servant of God. For "do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Is not salvation partly of works and partly of grace? and if it be partly of each, may not all be saved, and not a remnant? "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a rem-

nant shall be saved." "Even so then at this present time also there is a remnant according to the election of grace. And if it be by grace, then it is no more of works." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." If it be a gift, it cannot certainly be of debt. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." If it were by works we might have cause to boast, and would certainly boast; and were we justified by works we should have cause to boast, but not before God. But if we believe God, it shall be counted unto us for righteousness. "Blessed is the man to whom the Lord will not impute sin." "Blessed are they whose iniquities are forgiven, and whose sins are covered." If these things be true, is not salvation beyond creature merit or creature help? and does it not drive all confidence out of man, thereby discouraging him with self? Does it not also abase creature merit and creature help? If the people could see it in that light would it not drive hosts of men out of employment who are now salaried to prove that salvation is by human help or merit? There is no other name under heaven given among men whereby we must be saved but that of the blessed Jesus, and Jesus is exalted to this end; and if he be exalted, correspondingly must man be abased. It does seem to me that if the people could just see Jesus as their only hope of salvation, yea, as their salvation itself, they would withdraw their hard earnings from all creature help, and this would put them out of business. Only those who are called of God, as was Aaron, and who feel, Woe is unto me, if I preach not the gospel of the grace of Christ, would continue, and

these will preach the gospel regardless of dollars, and their message will always be good news, or glad tidings, to all who are abased in the flesh, but exalted in Christ. Sweet thought indeed; this doctrine does not divide, but will build up together God's humble poor.

From one who is waiting, and, as he hopes, trusting alone in the grace of God,

J. A. TEAGUE.

LAMONTE, Mo., Aug. 22, 1909.

WAVERLY, Pa., September, 1909.

DEAR BRETHREN AND SISTERS:—Beloved of God, heirs to the one common salvation, even Jesus Christ, God's only begotten Son. I feel impressed to write a short letter to be published in our family paper, the SIGNS OF THE TIMES, that all of the family who so desire may read what I may write. First, I will say that I am still in much weakness and darkness of mind trying to serve the ten churches formerly mentioned by me. Several of these churches have had two days meetings the past summer and fall, which were greatly enjoyed by all lovers of the truth present; good congregations at each meeting, and the preaching at each one was all that could be desired; as there were no hobbies ridden or theories aired, peace and harmony prevailed. We had at the several meetings mentioned in the SIGNS (not all of them at one meeting), Elders Ker, Slauson, Alexander and licentiate brother J. M. Fenton. I was with the brethren at all except the meeting at Shohola, Pa.; Elder Ker was there. I was called to attend a funeral the same day of the meeting, but I know the preaching was good. The gospel was preached at all these meetings, with no uncertain sound; Jesus Christ and him crucified was the theme, first, last and all the way through. The

things set forth in the preaching were plain, simple and experimental truths, so that the little lambs could feed and feast their hungry souls, as well as the sheep, and it was very clearly seen that there was a stirring up of the pure minds of the attentive listeners, and it did my poor, hard heart good; even I, as vile, ignorant and bad every way as I can be, was made glad, perhaps I might say happy, and O how I wished I could preach like that, but I cannot, and I know it. I have also attended the Delaware River, Warwick and Roxbury associations; they were all excellent, especially the Warwick and Roxbury. There were a goodly number of ministers at each one, and they preached well. I am glad that I can say I am personally acquainted with the churches and ministers of the Warwick, Delaware River and Roxbury associations, and the churches that once comprised the Chemung Association. Elder Bogardus and myself serve them, and I can truthfully say that I have no knowledge of any division, or any signs of division, among them because of different views of points of doctrine, or anything else, neither has there been any, and any statement contrary to this is not correct. I do not say that all see alike concerning some Scriptures, or to the application of them, or perfectly alike on every point of doctrine; they at least use different phraseology in explaining their views, but that spirit that would lead one brother to call another brother a heretic because he should differ with him, thank God is not among the ministers of these associations and churches, and I pray God to keep us from acting out such a spirit, for it is like a roaring lion, devouring every one who does not see just as they do. Elder Beebe once said if any of the brethren had a

hobby to ride, to take it in the back yard and ride it to their heart's content, but when they went preaching among the brethren, to preach Jesus, and leave the hobby in the back yard; but it is better not to have a hobby. May the dear Lord keep us poor, blundering, halting, blind, depraved, erring creatures from falling out by the way, to our journey's end, is the desire of an old sinner, saved by grace, if saved, by the name of

DANIEL MARVIN VAIL.

DEAR BROTHER CHICK:—There is no law now applying to us except that we love one another, and that we cannot help doing, for when the Spirit of Christ in us sees the Spirit of Christ in others there is love inexpressible and never yet explained by mortal man, and none but the redeemed know anything about this love. "We know that we have passed from death unto life, because we love the brethren." Ishmael, the child of the bondwoman, was cast out with his mother, and could not inherit with Isaac, the child of the freewoman. Ishmael was a bond-child, representing the product of legalism, which are all under the law and under bondage; they are children of a harlot, and cannot share with the free or legal child. Isaac represents the children of the freewoman, or the church of God, she who is espoused to one Husband, whose righteous name is become hers, and no one can bring reproach to her, for he will shield her. Still, Ishmael should become a great nation, and I suppose that he did. They of the married wife are legal offspring, and cannot sin, for the seed of God remaineth in them. The question arising in my mind is this, Am I born again? But then I sometimes think about it this way: No one could mar my feelings nor my happiness in the

least if they should tell me, Selby, you are not the child of George Washington. That would not cause me any pain or humiliation; but let any one approach me with a strong testimony and say, Selby, you are not a child of Martin D. Fisher by his legal wife, such an assertion would hurt me beyond measure; it would cause me to grieve and mourn, and beg my father for evidence of being his son by his lawful wife and a legal heir. I would continually search for evidence, and trace all records in every way I could to satisfy my mind; but still I might remain in doubt until I should hear in the reading of his will such words as these: I will and bequeath to my son Selby so and so, then I would be satisfied. How often Satan appears to us with a very plausible testimony that we are not God's children, and this grieves us, because we are susceptible to feeling, having been born of God, born again, not of corruptible seed, but of incorruptible. It is because we have life that it hurts us to be told that we are not the children of God, and this leads us to search for evidence continually. I have been at this almost every day for several years, searching the old records, searching in myself for some family favor, for I can see the favor in others' ways and actions; but if I am given to see any resemblance to a subject of grace in my reflection, I go straight away and forget what manner of man I am. So I cannot be satisfied here, and will not until I have attained to the measure of the stature of the fullness of Christ, then indeed I shall see him as he is, and shall be satisfied.

Your brother,

F. SELBY FISHER.

[THE above are extracts from a private letter written to us by F. Selby Fisher.—C.]

BENNING, D. C., April 17, 1909.

DEAR EDITORS:—With much love for the glorious doctrine of salvation by grace I make the attempt to write a few lines, knowing full well that if it were not for grace this poor, helpless worm of the dust would be forever lost. My mind of late has been on Christ's sermon on the mount. (Matthew v.) He taught his disciples, saying, "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth." Throughout that whole chapter what comforting words to those who know the joyful sound, having been taught of the Lord, for we cannot know any other way. Christ said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The servants who testify of him to-day are they who are born of the Spirit; no others can testify of him. Dear brethren, if we love this doctrine then we are the poor in spirit and certainly are blessed. He speaks to those who know the joyful sound. I feel to thank the Father in heaven that he has "hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." When we feel in our hearts that we are the children of God, then we can say,

"Come, happy souls, approach your God
With new melodious songs;
Come, render to almighty grace
The tribute of your tongues.

So strange, so boundless was the love
That pitied dying man,
The Father sent his equal Son
To give them life again."

We know our lost and ruined condition before the just and holy God, and those who know are "born, not of blood,

nor of the will of the flesh, nor of the will of man, but of God." "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." "For as many as are led by the Spirit of God, they are the sons of God." "Who shall lay anything 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?" Now, dear brethren, knowing these things, what manner of love we should have toward one another, for God is love; he loved us when we were dead in trespasses and sins, living in open rebellion against him, as Saul was. We should not let trifles prevent us from attending the meetings of the church. Christ told his disciples to love one another as he had loved them, and to forsake all and follow him, and said, "I am the good shepherd: the good shepherd giveth his life for the sheep." What wonderful love, to suffer and die for his people, his church, his bride; such love is past our natural understanding; his ways are as high above our ways as the heavens are above the earth.

Please pardon me for intruding on your time and patience with my poor letter. May God's richest blessings abide with you both, and all the readers of the SIGNS. It is a welcome visitor to my house. If you see anything in this you can publish it, if not, it will be all right with me.

Your unworthy brother, if one,
THOMAS ALDEN.

NEWARK, N. J., July 13, 1909.

VERY DEAR SISTER:—You have been much in my mind of late, and your last words to me when I left you at Middletown come to me often; you said, Write

to me when you can. Now I feel incompetent and unworthy to write or claim the fellowship and esteem of the saints of God, still I love you all, and hope it is godly love; it is different from natural love. The word tells us, "He that loveth not, knoweth not God." To-day I feel a love for the church which cannot be expressed. There are times when I have felt I did not know whether I loved any one, but this week I have been all alone (Mr. Ballard and Sidney are in the country), and I have had sweet meditations. I have not been alone, for His presence has been with me; but O how I reproach myself for my unbelief at times. I am continually working, trying to make for myself a reputation and work out my own will, but that article in the SIGNS of July 1st, by Elder J. W. Futch, on the predestination of God, is a glorious theme to me. I feel glad he who is all-wise rules in heaven and among the inhabitants of the earth; if he be for us who can be against us? He rules everything, good and evil, for his own praise and glory, and I am glad it is so. Dear sister, what a wonder that he chose me, who cannot think one good thought of myself. Every day I reproach myself for my evil thoughts and deeds, and am made to wonder, Is there any good or any of the Spirit in me? When I look back along the way I have been brought and am made to see the divine hand in the crooked ways made straight, and the light shining out of the darkness, can I doubt his love? Often he has spoken peace to my weary, troubled soul, and the peace that passeth understanding was mine. Again, I ask,

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

I have written along as my mind was

led, so please cast the mantle of charity over all imperfections, and may this find you enjoying good health.

Your sister in bonds of christian love,
A. BALLARD.

LOVELAND, Colo., Sept. 16, 1909.

DEAR EDITORS:—My note of inquiry, which was inserted in the SIGNS recently, has borne fruit: I have found through it three more precious and loving brethren, to wit, brethren Virgil Agan, B. Allred and J. B. Adams (an Elder from Oklahoma). We held another meeting at old sister McCollum's, near Evans, Colo., on Saturday evening, and on Sunday in a hall in Evans. Surely our blessed Master verified his promise unto us, that where two or three meet together in his name he will be one in their midst. Another meeting was arranged for October 9th, at brother A. G. Johnson's, near Fort Lupton, Colo., at which time we will consider the advisability of constituting ourselves into a church as a little band of true worshipers of God, who is a Spirit and seeketh such to worship him as worship him in spirit and truth. There is one dear old sister among us whose experience of a hope dates back nearly forty years, but has never been situated near a church of her (our) faith, or near one legally authorized to administer the ordinance of baptism to her during all this time. There are others among us who would cast their lot with us if we had a church in our midst so we could receive them.

I wish to renew my request to the readers of the SIGNS: that if they know of others in this part of Colorado who hold to the faith, and love the doctrine of the Old School Predestinarian Baptists, that they will kindly inform me of their whereabouts. I feel the Lord has heard

my cry, in that I have been permitted to once more meet with a few of those I love so well in the Lord. I desire to praise him for his goodness and mercy to me, a poor old man and sinner. Brethren and sisters, pray for unworthy me.

I remain yours in hope of a better life beyond,
J. H. YEOMAN.

BALTIMORE, Md., August 24, 1909.

DEAR BRETHREN EDITORS:—Inclosed you will please find two dollars for the SIGNS OF THE TIMES. I have nothing to tell, but thought to try and write you a few lines, though I cannot explain my feelings. I am a deaf mute, yet I do not complain about it; but I often wish I could speak and hear, but God knows what is best for me. No tongue can express the gratitude I feel in my heart, for I know I am with God's people, and am a member of the church, which is the Primitive Baptist. I thought I could never explain the condition of my mind with regard to my dear mother's religion, but my mind follows hers. She died four years ago, and I was so sorry to lose my darling mother, but I know certainly she is in heaven, where I hope I will be when God calls me. I feel that I could never stop praising my God, and also never want to leave the church. As I am a deaf mute, I have a very good reason to subscribe for the SIGNS, which teaches me about the love of God, because I cannot hear the preaching. I think every mute should subscribe for the SIGNS, and they could read it in their own homes, and learn more about God and his love. I will be glad in my heart to read the SIGNS when it comes to me.

Well, I had better bring this letter to a close; if you wish to publish it, please correct all mistakes.

Very respectfully,

RAY KAUFFMAN.

ST. THOMAS, Ont., August 10, 1909.

DEAR EDITORS:—I have taken the SIGNS for a long time now, and I do not think I was ever so well pleased with any one issue of it as the present one. Elder Beeman's article is good and comforting, and I felt to thank God for raising up good and faithful men like him. I have been made sad when hearing some of our own people say, It is better to have such than none at all. I heartily agree with Elder Beeman: If they are good enough for a funeral, they ought to do all the year round. They may for some of our people, but not for me; I have no use for them whatever, religiously, and I do not think any one as weak and poor as I am, who has a hope in God's mercy, can have any use for them.

Next comes Elder Durand's "Fragments." O how good they are, giving God all the praise in the salvation of his people. Then comes O such a good letter from D. S. Elliott. I just felt lifted up after reading it; in fact they were all good and encouraging, but when I read Elder Chick's reply to Elder Allison it did me much good; I thought it one of the best articles I had ever seen on that subject. I remarked that this issue is worth the price for one year. I cannot see how any old-fashioned Baptist can do without the SIGNS; I cannot. Now, dear editors, and others, I hope you may live long to comfort the weak ones like me; if one at all, the very least of all. I hope I love those articles, and the writers, too. Although contrary to previous expectations, I seem to get no better, rather worse I am afraid. I hope you will remember me at the throne of grace. I can say with Elder Moore,

"My nature is so prone to sin,
Which makes my duty so unclean,
That when I count up all the cost,
Without free grace I know I'm lost."

Inclosed please find one dollar to aid in sending the SIGNS to "the poor of the flock."
A. J. BLACK.

PINSONFORK, Ky., July 26, 1909.

DEAR ELDER BARTLEY:—Your postal of the 20th inst. just received. The desire of my heart is great toward you that I might see you once more in this life, but I never shall I am sure, but there is one thing which gives me much comfort, and that is, that the Lord blessed you to visit us and preach unto us the gospel of the grace of God to our comfort and enjoyment spiritually, so much so that it is a feast unto the brethren yet, and I do believe will be unto us while memory lasts. I must mention those two days of the almost (if not altogether) miraculous outpouring of the Spirit of the dear Redeemer upon you, and they were Thursday at Big Creek Church, the day you were sick in the morning, and at Pond Creek Church on Sunday of their church meeting.

My dear brother, while the contents of your note throws a dark gloom over my mind, yet there is a bright side to it, which shines so brilliantly that we can but lose sight of the gloom, measurably. I have no doubt but it will be a happy change for you, dear brother, when that change comes, let it be so very soon or in the further future—great grace indeed. My dear brother, your wonderful clearness and soundness in the doctrine of God our Savior, and your firmness in the faith, gave unmistakable evidence of a vital interest in the saving grace of God.

I feel it my duty to close for the present, but will say, if I am not deceived my soul leaps forward with the blessed thought that though I shall never meet you, my dear brother, in this world, that through Christ, our dear Redeemer, we shall meet in that blessed immortality beyond all sorrow, pain and death, then and there to enjoy heaven with all that heaven means.

My wife and the family join me in love to you and yours.

Yours in abiding love,

W. J. MAY.

[THE above letter, written to Elder Marion Bartley, by Elder W. J. May, was forwarded to us for publication. Elder Bartley's obituary will be found on page 638 of this issue.—Ed.]

DIVIDE, W. Va., August 21, 1909.

DEAR BROTHERS EDITORS:—Feeling myself unworthy to call you brethren, or to claim a hope with you, as I feel to be the chief of sinners, I thought I would write a few lines to let you know that I appreciate your kindness for the continuance of the SIGNS OF THE TIMES from June 15th. I was called to this place from Maplewood about the first of May to help my afflicted brother. He has a family, and has not been able to work much for about two years, and I have had quite a burden to bear on account of his affliction, but I hope I am thankful that it has been the will of God for him to still remain with us. I had a friend forward me the SIGNS from Maplewood, and to my surprise I received more copies than I expected, and they have been of great comfort to me, as there is not a body of Primitive Baptists nearer to us than forty miles, and the body I belong to is about seventy-five miles from here. I would love to be with the brethren, but I think it is good for me to be here, as the way of man is not in himself. If you will continue to send me the paper you may send it to Divide, W. Va., and I will send the money as soon as I can get it. Pardon me for writing so much.

Yours in precious hope,

W. C. PENNINGTON.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1909.

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.***SOME SIGNS OF THE TIMES.**

ANY one who is a careful reader of the Scriptures will not be surprised at the prevailing carelessness among the masses of mankind toward the things that relate to the religion of the Bible, and the gross skepticism and avowed infidelity that exist largely among many who profess to be christians. These things are clearly predicted by the apostle of the Lamb. We can judge of the ages past only as we read of them, but surely there can never have been an age when spiritual wickedness in high places more abounded than in the present age. Indifference to the things of God among professedly worldly men does not surprise us, nor shock us as being something that we need not have expected, but that thousands of those who profess godliness should be found seeking to undermine and break down the faith of others who profess to be followers of Christ in the very truth concerning Christ, must be a shock to all who reverence his name. It would have been thought a thing incredible, not more than half a century ago, that professed christian ministers should be found denying the immaculate conception of the Lord Jesus Christ, and his birth of a virgin, the sacrificial atonement, and imputed

righteousness, and bodily resurrection of Christ and of his followers, and, on the other hand, asserting that, after all, Christ was but a man, and not God manifest in the flesh in that high and peculiar sense in which God is not manifest in any man save the blessed Lord; that his death was not sacrificial, but rather that of a martyr; that he was only a better man than most others of mankind, and more perfectly filled with the Spirit of God than others; that he did not really rise from the dead, either because he did not really die, or dying, the disciples were deceived in thinking that he arose; that the Scriptures are not the inspired word of God in any sense, above that sense in which it is claimed that all that is good and true is inspired of God, and that there is no such thing as justification by faith in the imputed righteousness of Christ, nor any miraculous operation of the Spirit, by which men are brought to a living, saving knowledge of divine things; but this is the common teaching of this day. These men say much about the progress of the world toward all that is excellent, and nothing, or next to nothing, about any personal hope beyond this life. They preach about the questions of the day, its politics, its social questions, its philosophies, taking the noted men of the day as texts, and spending Sunday after Sunday in exploiting their names, but preach sermon after sermon which are utterly Christless. We have ourself heard funeral sermons in which the name of Christ was not named. The pulpits are Christless, and the pews love to have it so. The philosophies of men have taken the place of the gospel almost all over the world; men do not hesitate to cast doubt upon the revealed word of God, as not being really, in many portions of it at least, the word of God at all. They

do not hesitate to assert that the writers were mistaken in many of their assertions; that they wrote out of some preconceived notion of their own, which colored all that they said. Thus they say that the gospel and epistles of John were warped by some speculative notions that were in the mind of John when he wrote them, and are not the record of the revealed will of God; that Paul wrote simply as one uninspired, endeavoring to uphold his own peculiar notions concerning predestination, election and salvation by imputed righteousness, and that his conclusions are matters which may be disputed, and ought to be, rather than accepted as the declarations of the perfect will and wisdom of God, and yet the chief shame of all this is that these men claim to be the ministers of Christ whom they deny. They surely must fall under the curse named by the apostle who said, If any man should preach any other gospel "let him be accursed." It is sure also that whatever may be said concerning their refinement, their high ideals of living, their efforts to improve mankind, their polished manners and their claims to all goodness, they are not in any sense of the word christian ministers. If they elevate the people among whom they labor, it is to an elevation of infidelity, and not christianity. If they help men to progress, it is not toward Christ, but away from him, not toward faith, but toward unbelief, not heavenward, but earthward, not toward that humility which Christ exemplified in all his life and teaching, and which is enjoined upon all who follow him, but toward pride of the flesh and boastfulness of its wisdom and goodness. The superiority of man and his capabilities become the theme of preaching, rather than the great and solemn teachings of the Bible as to his

total depravity and alienation from good and from God. This being the case, it is no wonder that little is said about Christ, and nothing at all regarding the atonement wrought by his death and resurrection from the dead. In all this modern teaching there is no shame, no offence of the cross; the cross is buried out of sight. Had Paul gone preaching as such men teach now, bonds and imprisonment would not have awaited him in every city where he should be sent. The cross then was what offended men; the cross now is just as offensive as then. But such men do not preach Christ crucified; if they preach him at all, it is as an example of godly living, of kindness, of good will and good deeds, of sympathy with the sorrows of men, and also with their joys. In all this there is no offence to any one, and the persecutions of the ages past could not have occurred at all had this been all that christians asserted concerning Christ. In all this there would have been an appeal to the self-esteem and self-complacency that is natural to men, and such teaching would have been applauded. It was the doctrine of the cross that aroused the hatred of men, because this doctrine asserts that men are vile, that they are slaves bound in sin, and that men are hopelessly condemned to everlasting ruin if left to themselves, and that only by the death and resurrection of Christ can any be saved. This doctrine excludes all the boasting of men, and places the highest with the lowest, and makes all to come to God upon one footing, the pharisaic Saul as unworthy as the highway robber and murderer upon the cross. It is no wonder that all natural men see no beauty in Christ, and that religious men see a visage marred more than any man, since his very person and work declare that they all are

lost and must perish in their sins. But this Jesus, who is thus a stumbling-block to the Jew in his righteousness, and foolishness to the Greek in his wisdom, is, after all, to some men the power of God and the wisdom of God.

But why call attention to these terrible things at all? Is it necessary that the people of God should be aware of them? There can be but one reply to these questions. If the writings of the apostles to the churches may be our example, and we can think of no better, then it is sure that faithful ministers must and will call the attention of their brethren to just such things as these, because it is sadly true that they all are yet in the world and in the flesh, that world and that flesh which loves just such teachings as these, and therefore are themselves in danger of being ensnared and broken away from their own steadfastness to the faith. Thus the Galatians departed from the truth in great measure, and it was needful that Paul should warn them; thus the church at Corinth embraced most grievous errors, both in faith and in practice, and both the epistles of Paul to them are largely taken up with reproof and warning against the errors that were so many and so grievous among them. It needs great watchfulness, watchfulness unto prayer, to avoid being ensnared by the plausible reasonings and philosophies that abound. It needs that every member of the churches should be taught from the word and in the pulpit again and again to beware of insinuating theories. This was needful evidently in the days of the apostles, and it is no less needful now. The Bereans were more noble than others, because they were so anxious to know the truth of the Bible that they searched the Scriptures daily to see whether the teaching of the apostles was true. It is good

when the hearts of believers are turned to search the word of God. It is sure that the doctrine of God will stand as it has always stood, but it is also sure that it is a blessed thing to come to a clear understanding of what that doctrine is, and the things named in the beginning of this article are the things which ought to be kept in mind with especial care, for without a belief in these things no one can know what a good hope in Christ means. If that hope which is in Christ be clouded, that means that the very name and work of Christ grow dim, and testimony to him ceases, and the hungry must grow hungrier for the bread of life which is denied them. In all this is manifest that conflict which has been going on during all the ages past, and which (we have the word of God for it) shall continue to go on to the end of time. On the one hand, this world is all and in all; on the other hand, this world is to perish and all its glory fade away and Christ alone is to be magnified. Thus Cain and Abel, Esau and Jacob, Saul and David, in the former times stood as representative men, the one manifesting the spirit of worldly fame, pride and religion, and the other humility, and that wisdom which is not of this world, and that religion which binds men to God and exalts him as the Savior, Redeemer, Law-giver and King. The conflict centers around the blessed Lord; it is all either the acceptance or the rejection of Christ.

Returning to the thoughts at the beginning of this article, to deny the miraculous conception and birth of Jesus of the virgin, his sinlessness, that he was God manifest in the flesh indeed, that he was crucified actually upon the cross as an atonement and not as a martyr, that he actually arose from the dead in the very

body that was crucified and laid in the tomb, that he appeared to men who were chosen of God as witnesses of this very truth, that these evidences of his resurrection were infallible proofs that God raised him from the dead, and that after appearing to different disciples many days he was taken up into heaven in the sight of many, and that a cloud received him out of their sight, and that he now sits at the right hand of God in heaven making effectual intercession for us, and that all this work of the blessed Lord is effectual to the final salvation of his people, is to deny Christ, no matter what great zeal may be professed for goodness and righteousness and the elevation of mankind. If these foundations be removed what indeed shall the righteous do? and what shall be said of those who professing to be teachers of Christ yet deny him that which is his chief glory, namely, the glory of the redemption of men from sin and death.

We are not writing this because we have any idea that the ungodly religious world can be turned from their perversions of the gospel, unless indeed the same power that wrought in the heart of a Saul, or of a dying thief, shall also work true righteousness in their hearts, but that our own minds be stirred up by way of remembrance of the faith once delivered to the saints, and but once delivered and unchangeable forever. Of one thing we have felt glad many times, viz., that those who deny the solemn truths named above do not attempt to justify themselves by the testimony of the Scriptures as the infallible word of God, but soon come to refuse the Scriptures, and to assert that they are not to be received as authority for faith or practice. This is in itself an admission that these principles of doctrine are taught in

the Bible, and the only way to avoid believing them, therefore, is to deny the truth of the Scriptures. Thank God we have the Scriptures as our testimony, and that we can rely safely upon their truth. That experience by which we come to rest in these principles of doctrine is a soul-humbling one; but as the soul comes to see and mourn over his emptiness and poverty, his sinfulness in heart and life, and his just condemnation before God because of these things, he is prepared thereby to magnify the grace of Christ as it is revealed in these principles of doctrine. These teachings of the Bible in this way become precious to him. Unholy, he needs a holiness not his own; condemned, he needs a price for his redemption that he can never pay; weak toward righteousness, he needs strength that is able to overcome all unrighteousness. All this he finds in the blessed Son of God, and so the hope of such an one comes to be based upon that redemption which was accomplished upon Calvary when Jesus bowed his head and died. It also pleases God at times to cause these truths to bring gladness to the souls of his people, and in every portion of the Bible, in every step of the believer's pathway, the name of Jesus comes to be exalted above every name, and at last it is sweetly true that Jesus becomes all in all to him, and it is the Savior of the Bible, and not the false christ of the advanced religion of the day, who becomes the sinner's trust and plea, and that hope is a good hope through grace to every one who believes. C.

CHANGE OF ADDRESS.

ELDER Wm. Little has changed his address from Pottsville, Texas, to Donie Texas.

CIRCULAR LETTERS.

(Written by Wm. Sloan.)

The Licking Association of Old School Baptists, now in session with the church at Salt River, Anderson Co., Ky., to all with whom we correspond, and all lovers of the truth everywhere, sends christian salutation and love in the Lord.

DEAR BRETHREN AND SISTERS:—We call your attention to the words of Jesus: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." All Bible readers know that these are the words of Jesus, spoken to his disciples after he asked them the question: "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God."—Matt. xvi. 16. Jesus said to Peter, that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And this is the only way that Jesus is known to-day, or has been known to any of the fallen sons or daughters of Adam's race through ages past, and it is the only way that any poor sinner knows Jesus to-day, (and we are all sinners, ten thousand talents in debt, and with nothing to pay.) He is known only by revelation, through the teaching of the Holy Spirit, that they might know him whom to know is life eternal. All that hath heard and learned of the Father cometh to Jesus, for they shall all be taught of the Lord, and learn to their joy and consolation that Jesus is the end of the law for righteousness to every one that believeth. The endurance and stability of a building is due largely to the fact that it is built on a firm and solid foundation, and constructed of good material. The walls and temple of ancient Jerusalem, the city of David, stood for ages, because of having a solid foundation, and built of hewn stone. In fact

the Roman general, when he gained entrance into the city with his army and examined the walls and towers and the various defences of the city, declared that such was the strength, that had the Jews been well supplied with provisions and united, the city could never have been taken, but through famine and strife between the various factions of the Jews they were unable to keep up the defence on the walls and towers, so that the Roman army gained possession and slew the Jews within the city, and at once set to work and threw down the walls, digging up the foundations, and so fulfilling the words of Jesus, that not one stone should be left that should not be thrown down. So this temple and this wall of ancient Jerusalem, although it stood for ages, yet fell in ruins, as all the works of man will do in the course of time, as men cannot build a structure that will last forever. Now Jesus is the sure foundation stone upon which his church is built, and it will stand forever. For in the days of these kings shall the God of heaven set up a kingdom which shall break in pieces and destroy all other kingdoms, and stand forever. (Dan. ii. 44.) The church of Jesus Christ is built of lively stones, chosen, fitted and prepared to fill the very place the Father ordained that each one should fill in this glorious building, the church, which is his body, the fullness of Him that filleth all in all. All the heirs to this inheritance were chosen ere time began, and through the quickening power of the Holy Spirit they are brought to know that this inheritance is in store for them. The subjects of this kingdom are born again, not of blood, nor of man, nor of the will of the flesh, but born of God. This is the glorious highway that the vulture's eye hath not seen, but the redeemed shall

walk there. As Jesus has power over all flesh, to give eternal life to all that the Father hath given him, and as he has never lost a battle, but is ever victorious, going forth conquering and to conquer, he rideth on the heavens in their help and in his excellency on the sky; he is King of kings, and Lord of lords, the blessed and only Potentate, who only hath immortality dwelling in the light, which no man can approach unto, which no man hath seen, or can see, to whom be glory forever. He is able therefore to finish this building, and we know that "except the Lord build the house, they labor in vain that build it." So not one of his people will be left out from Adam to the end of time; they will all be manifest and brought in, from the least to the greatest, through the abounding grace of the Lord Almighty, for Jesus yielded up his life on the cross, offering himself without spot unto God, and paid every debt that was charged against his people. His work is perfect and acceptable to God, for the Father raised him from the dead the third and appointed morn, and he rules and reigns at the Father's right hand, and ever intercedes for his people. One of the sisters in her letter in the "Signs of the Times" says, "I love the people who trust in the Lord for their salvation and have no confidence in the flesh;" will say, So do we; and will add in the beautiful words 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: the Lord do so to me, and more also, if aught but death part me and thee." Their lot be our lot. Finally, "brethren, be ye steadfast, un-

movable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Be courteous, be kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. May God bless his Zion, and that right early, is our prayer for Jesus' sake, and to his name be all the praise in the world without end. For the "foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If we are built on this sure foundation, not all the works of the world, the flesh and the devil will ever prevent a single one of his people from coming into the full possession of the inheritance reserved for you or them.

J. G. EUBANKS, Moderator.

J. T. McCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

(Written by Elder J. B. Slauson.)

The Roxbury Old School Baptist Association, now in session with the Second Church of Roxbury, Sept. 22nd and 23rd, 1909, to the several churches comprising the Roxburg Association sends christian greeting.

DEARLY BELOVED BRETHREN IN CHRIST:—Once again, through the tender mercies of our God, we are privileged to meet, according to appointment, in an associate capacity, and according to our custom you will expect our annual letter.

We desire first to make mention of the goodness and mercy of God to us during the year past; his loving-kindness and tender mercy have surrounded us, and his watchful care has been over us; out of thankful hearts we wish to say that the Lord has been better to us than all our fears. We have been blessed by the presence of his Spirit in our meetings, and our hearts have been made to rejoice

with joy unspeakable and full of glory. Since our last session we have been called to mourn the loss of some faithful members, whom it has always been a pleasure to meet at our association; but their faces we shall see no more. They have fought the good fight of faith, have finished their course, henceforth there is laid up for them a crown of righteousness, which the Lord, the righteous Judge, shall give them at that day, and not to them only, but unto all them that love his appearing. Therefore if we believe that Jesus died and rose again, then they also that sleep in Jesus, God will bring with him. We also desire to express our gratitude to the King of immortal glory for his watchful care over this band of churches composing the Roxbury Association, that we have been able to dwell together in bonds of love and unity of the Spirit, and no error has crept in among us to mar our peace. O that we might praise him for his goodness and mercy manifested to us during the year past, and pray for mercy still.

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." We wish to write a few thoughts for your consideration upon the words: "Great is the Lord," as recorded by the sweet singer in Israel. (Psalms xlviii. 1.) Our finite minds can only in a slight degree comprehend the magnitude of our God, whose throne is the heavens and whose footstool the earth is. O what is man that He should be mindful of him? Well did the prophet cry, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."

As we look at the creation of nature, and behold it in all its beauty, we stop and wonder at His greatness; every blade of grass and everything that our eyes behold speak forth of his handiwork. "The heavens declare the glory of God: and the firmament sheweth his handiwork." And as the Spirit of the Lord bloweth upon us we fall down before him, crying, "Holy, holy, holy, Lord God Almighty, which was and is, and is to come," knowing that we are nothing, and less than nothing, and vanity in his sight. Who can comprehend the height or the depth of the infinite love of God bestowed upon poor mortals? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and to make manifest his love he sent his only begotten Son into the world to redeem his people who were chosen in him before the foundation of the world, and by the shedding of the blood of our Lord and Savior Jesus Christ they are cleansed from every sin, and stand holy and without blame before him in love, for he bore all our sins and iniquities in his own body on the tree; and by the power of his word, who speaks and it is done, who commands and it stands fast, we are quickened from a dead state in sin into life, light and knowledge of the truth, and the love of God is shed abroad in our hearts, who loved us and gave himself for us; and thus quickened by his Spirit we see the greatness of his power in bringing us from death in sin to a knowledge of the truth, and to hope in his mercy, and we sit down in the kingdom of God with Abraham, Isaac and Jacob, by faith, which is the gift of God; and now as our minds revert to the youthful days in our experience, when the candle of the Lord shone about our own tabernacle, and our

hearts were filled with praise, what a manifestation of the greatness of the Lord, as we were brought into fellowship of the saints, separated from former things which we once loved, and caused to love the things which we once hated, and to seek the things which are above, where Christ sitteth at the right hand of God. No power on earth could have changed the desire of our hearts from following after the things of the world, and caused us to love him as our Savior, and desire to serve him in our bodies and spirits which are his. This great and glorious change that was wrought in us by the power of God, is an evidence that we are born again, born of an incorruptible seed, by the Word of God that liveth and abideth forever, and being born of that holy and divine life, we love all the attributes of that life, so it is written that we know that we have passed from death unto life, because we love the brethren; and the love for our brethren is a living principle in our hearts, and is a manifestation of the work of grace that we do love one another with a pure heart fervently, and all can testify that the church has been a great blessing to them, and our desire is to live humbly and at the feet of our brethren, that we shall prove a blessing to the church. The desire of our heart is that we shall be "kept by the power of God through faith unto salvation, ready to be revealed in the last time." "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. Wherefore comfort one another with these words."

J. B. SLAUSON, Moderator.

H. C. ELMENDORF, Clerk.

(Written by Elder W. T. Walters.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, now in session with Spring Creek Church, Adair County, Missouri.

VERY DEAR BRETHERN AND SISTERS IN THE LORD:—It is by, in and through the tender mercies of an all-wise God that we have passed through another year with its joys and sorrows, toils and cares, and are once more permitted to meet together in an associate capacity, to preach and praise that God who is the high and the lofty one that inhabiteth eternity. Now, very dear brethren and sisters in the Lord, from a long established custom of the Association, every year they appoint some one to write what is called a Circular Letter, and as the Association has said I should write it this year I will try and do the best I can, unworthy though I am to try and write such a letter.

You will expect me to use some Scripture for a starting point, so I will call your attention to Acts xv. 18: "Known unto God are all his works from the beginning of the world." Now inasmuch as he was the Creator and Maker of all things, he being all-wise, all things were known unto him, and without him there was nothing made that was made. Inasmuch then as he was the Creator and Maker of all things, then, having all power, he has and does rule them according to his own will, without the counsel of man. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" Then, all things being known unto God, the plan of salvation was laid, and in due time "God sent

forth his Son, made of a woman, made under the law, to redeem them that were under the law," which we understand to be the law of sin and death. As Paul said, "With the mind I myself serve the law of God; but with the flesh the law of sin." Now when God sent forth his Son it was at his good and appointed time, and that was in time to save his people from their sins, from the beginning of time throughout an endless eternity, and that was as many as the Father hath given to the Son. Jesus said, As many as the Father giveth me shall come to me. These we find to be a gift to the Son. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Now as they are a gift unto him he has a lawful title to them, and it is the Father's will that of all he hath given him he should lose nothing, but should raise it up again at the last day. When the time appointed and known unto the Father had come that Jesus should lay down his life, then the law was satisfied. He paid the redemption price, then they were redeemed, and when he bowed his head and gave up the ghost, and said, "It is finished," the work of redemption was complete. Then he was buried and arose again the third and appointed morn, then his people (church) stood redeemed and justified in the sight of God. He arose for their justification and that they might have life. Yes, "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He was a man of sorrows, and acquainted with grief; though knowing all things he had to suffer, he murmured not a word. No wonder the apostle John could say, "Behold, what manner of love the Father

hath bestowed upon us, that we should be called the sons of God." Dear brethren, our sufferings are nothing compared with what our blessed Redeemer had to suffer when he took the sins of the whole family of God on his own shoulders, and bore them all. Dear brethren and sisters, seeing that Jesus was ever obedient to the Father's will, let us try and be submissive to the will of our Master, and be obedient to the law he has laid down to govern his church. Now inasmuch as all his works were known unto him, then he had all things in view. "The Lord knoweth them that are his." "How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" Now, dear brethren, let each one of us who love Jesus and the truth go forward in every known duty which we owe to our Savior, who laid down his life that we might have everlasting life. May God guide and direct us in all our deliberations for our good and his glory, and may grace, mercy and truth be with all the true Israel of God, is our prayer for Christ's sake. Amen.

S. W. GARD, Moderator.

J. M. CATE, Clerk.

N O T I C E .

IF nothing in providence hinders, there will be services in the Old School Baptist meetinghouse in Woburn, Mass., the fourth Sunday in October (24th), at 10:45 a. m. and 2:30 p. m. The ordinance of baptism is expected to be administered. All brethren and friends are cordially invited to meet with us.

L. B. FORD.

CORRESPONDING LETTERS.

The Mt. Pleasant Association of Regular Baptists, now in session with the Cane Run Church, at Turners Station, Kentucky, on the 3rd, 4th and 5th days of September, 1909, to the several associations and meetings with whom she corresponds, sends greetings of love in our Lord Jesus Christ.

DEARLY BELOVED IN THE LORD:—By the kind providence, and, as we trust, divine arrangement of an all-wise and unerring God, we are once more permitted to meet in an associate capacity, and to mingle our feeble voices in the praise of him who rules all things after the counsel of his own will, and is the One altogether lovely.

Dear brethren, we are glad to again meet you as messengers and kindred in Christ, enjoying your messages of love and godly conversation. The ministering brethren sent among us, as we trust, by the Holy One, seem to know nothing but Christ and him crucified, proclaiming the glorious riches of the Son of God, for which blessed privilege we should ever give thanks to him who rules in the army of heaven and among the inhabitants of the earth, and though we may never again meet in this life, let us ever be found faithful to do the will of our Father, that when time and time things shall be done away we may hear the welcome plaudit, Well done; enter thou into the joy of thy salvation.

Finally, brethren, farewell.

E. F. RANSDALL, Moderator.

G. R. TURNER, Clerk.

N. B.—After due deliberation of this associational body, and with much sadness of heart, it was thought best, owing to the numerical weakness and scattered membership, to discontinue the annual

session; there will therefore be no more sessions of the Mt. Pleasant Association. While we as a body feel pained to make this public announcement, we also feel that it is but one of God's ways, and as his ways are far above our ways, and his thoughts above our thoughts, we can but submit, saying, Thy will, O Lord, not ours, be done.

Done by order of the association, Sept. 3rd, 4th and 5th, 1909.

E. F. RANSDALL, Moderator.

G. R. TURNER, Clerk.

The Licking Old School Baptist Association, in session with Salt River Church, Anderson County, Kentucky, Sept. 10th, 11th and 12th, 1909, to the churches and associations with whom we correspond, sends greeting.

DEARLY BELOVED IN THE LORD:—Through the grace and mercy of an all-wise God we have been permitted to meet in an associate capacity, and your ministering brethren have come to us with those precious truths, preaching Christ and him crucified to us, a poor and afflicted people, and we hope to have a continuance of your correspondence.

We have appointed the next session of our association to be held with our sister church, Bethel, Shelby County, Kentucky, commencing on Friday before the second Saturday in September, 1910.

J. G. EUBANKS, Moderator.

J. T. MCCOUN, Clerk.

T. J. RATLIFF, Assistant Clerk.

MARRIAGES.

By Elder T. M. Poulson, at the home of the bride's parents, in Wicomico Co., Md., Sept. 29th, 1909, Isaac H. Powell and Miss Virginia E. Freney, both of Wicomico County, Md.

By the same, Oct. 6th, 1909, at the home of the bride's parents, in Worcester County, Md., Harold W. Powell and Miss Cora B. Thales, both of Worcester County, Md.

OBITUARY NOTICES.

Elder Isaac Sawin was born Dec. 15th, 1833, near Edinburg, Ind., died at Cedar Falls, Iowa, March 23rd, 1909, after a brief illness of only forty-eight hours, aged a little over 75 years. Brother Isaac was united in marriage with Mary A. Hill, Jan. 22nd, 1855. Two sons and seven daughters were born to that union, and all survive except two daughters, one dying in infancy and the other some two years since. The subject of this sketch made a profession of religion and united with the Primitive Baptist Church at Lewis Creek, Shelby Co., Ind., and was baptized by the late Elder A. B. Nay on the third Sunday in January, 1854. On the last Sunday in October, 1871, he was set apart to the full work of the gospel ministry by a presbytery of brethren called together at Bethel Church, Johnson Co., Ind., and from that day until his death he was an able, active and zealous doer of his Master's will as he understood it. No sacrifice was ever too great for him when the brethren needed and asked his services in all the thirty-nine years of his ministerial life. Aside from serving several churches almost constantly he traveled extensively, reaching out in a number of different States. In a diary kept by himself it is shown that the distance he traveled by rail was equal to nearly three times around the earth, or nearly seventy-five thousand miles, besides about twenty-five thousand miles in private conveyance. In the month of October, 1895, he traveled by rail six hundred miles, by private carriage four hundred, and preached twenty-seven times. This is only mentioned to show his energy and willingness to serve in the Master's vineyard. His faithful work in the churches bore evidence of divine approval, and many were the seals of his ministry. It is written of him that he never preferred a charge against a brother, while, on the other hand, no charge was ever laid against him, yet he was a firm advocate of strict discipline in the church. Only five times was he ever called upon to vote for the exclusion of erring brethren, and he lived to see three of them returned to fellowship in the church and become worthy and useful members. As already mentioned, his illness was of short duration. He filled his regular appointment in Cedar Falls on Sunday forenoon and evening, and spoke with his usual zeal and animation on the subject of salvation by grace as revealed in the story of the cross, and which had so often called forth his best powers under the seal of divine inspiration. On Sunday night he was suddenly taken very ill, and in a short time passed into a comatose state, from which he never rallied to consciousness. On Tuesday morning following he passed away from earth to join the church of the Firstborn in heaven, where earthly cares and struggles will

never intrude. He left a dear companion (since dead), two sons, five daughters, eighteen grandchildren, two great-grandchildren and four brothers (one since dead), with a large circle of brethren to mourn the loss of one beloved by all. A brother writing from Missouri says: "Brother Sawin was a peace-loving, gentle, forbearing minister of the gospel, having a tender conscience for the rights and feelings of his brethren. He was never found looking for occasion to take offence, and always sought carefully to avoid giving offence; his memory will be blessed indeed."

The funeral service was conducted by Elder George E. Edwards, of Macon, Mo., who spoke words of comfort to the sorrow-stricken family, after which the body was laid to rest in the cemetery in the city where he died.

ALSO,

Sister Mary A. Hill Sawin, widow of Elder Isaac Sawin, died at the home of her daughter, in Cedar Falls, Iowa, on the morning of August 23rd, 1909, aged about 73 years, after a painful illness extending over a period of several years. Her sufferings at times were very great, but were always borne with that heroic fortitude which could only spring from living christian faith which brought her solace and comfort throughout all the years of her possession of the precious gift of her kind heavenly Father, in whom she trusted daily, yes, every moment of her life. She was an Israelite indeed, in whom there was no guile. She was a noble woman in all the relations of life. The religion she professed was the religion she lived; her daily walk was evidence of her sincerity. She had her faults, but none regretted and mourned them more than herself. She made a public profession of religion in 1857, and through all the years of her eventful life she kept the faith, and her walk always showed that she was not ashamed of the gospel of Christ, for to her it had been shown that it is the power of God unto salvation. Fully conscious up to the moment of her death, she looked steadfastly heavenward, whither her companion had so recently gone, and for whom she had never ceased to mourn. She repeated the hymn, "Must Jesus bear the cross alone?" and then added, "O what a comfort to my poor soul is this undying faith," and soon thereafter her gentle spirit went up to God who gave it. Thus her children and grandchildren were in a brief space of time bereft of parents and grandparents, but God, who is rich in mercy, works all things after the counsel of his own will, and will care for the needy and distressed who put their trust in him. May the conduct of the children and grandchildren be an exemplification of that of their parents.

Elder George Edwards, of Macon, Mo., conducted the funeral service and preached a comforting discourse.

JOHN G. SAWIN.

William Henry Moody, of East Pittston, Maine, died at the home of his daughter, Mrs. James E. Hubbard, September 9th, 1909, aged 75 years, 3 months and 5 days. For several years he had been in declining health, and during the last year of his life he was sick indeed, and needed constant attendance well-nigh day and night. This was affectionately given him by our sister, his daughter, who many times found she had barely strength enough, and none to spare, in this constant care her father's sickness demanded, and which she so devotedly rendered. During this last year of his life he became greatly exercised concerning the things of eternity, and his condition as a guilty sinner before God, and as he sat propped up in his chair very much of his time was spent in cries to the Lord to have mercy upon him and to assure his heart of his salvation. "O," he would exclaim, "I am such a wicked sinner; have pity upon me, Lord Jesus, have mercy on me." In the early part of last winter he had word sent to me to come and see him. I journeyed about a hundred miles to his home and found him very sick indeed. Almost the first words he said to me were that he was a poor sinner, and wanted me to preach Jesus to him. I talked to him of God's salvation and sang some precious hymns, and spent the afternoon in this way, as he was physically and mentally able to have me speak to him. After partaking of supper I went into his room to say good night (as I was to go to another home to stay all night), but he would not suffer me to go then, but requested me to stand up and take a text and preach the gospel to him; "I want to hear about Jesus." So we sang a hymn and prayed, and I preached Christ and him crucified to him and to three others. I shall not soon forget this sacred time. Next day I called to see him again, and he said he had found some comfort in what I had preached, and he longed to have more and more evidence that God had forgiven his sins. I saw him a few times during the summer months, and found him sighing and longing after Jesus. He would say, "I am willing to die whenever the heavenly Father will have me, but I want now his pardon all the time." Exercised with hopes and fears, he renounced all worthiness and help in himself. Some months before his death he told me he wished I would attend his funeral, and that I should preach from the words: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. He left a son and daughter. His body was taken to Whitefield, Maine, and there put in the grave to sleep in the dust of the earth until the last day, when our Lord Jesus shall himself "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."

FREDERICK W. KEENE.

Mrs. Mary Splon, widow of the late Timothy Splon, of Cammal, Pa., died Sept. 11th, 1909, aged 68 years. Her maiden name was Ostrander. Her husband died several years ago. She leaves one son and several brothers and sisters, with a host of friends, for she was friendly to all she met. She experienced a hope in the mercy of God about twenty-five years ago, I believe, and left good evidence that she was born of God. I was personally acquainted with her, and felt drawn to her by the cords of God's love. I believe she is at rest with, and in her Savior and Redeemer glorified. May the dear Lord comfort all the mourning ones.

ALSO,

Mrs. Catherine Roberts died Sept. 15th, 1909, aged 82 years. Her maiden name was Snyder. She was living in St. Louis, Mo., at the time of her death, and had been for several years, but she had formerly lived in Brown Hollow, Luzerne Co., Pa. I think she was born in that county. "Kate," as she was commonly called, was a lover of good gospel preaching. The body was buried at Brown Hollow the 18th. We hope and believe she is at rest in Christ.

ALSO,

Mrs. Lydia Hart, wife of brother Wm. M. Hart, of Brookdale, Susquehanna Co., Pa., died Sept. 18th, 1909, aged 68 years. Sister Hart's maiden name was Butts. She married for her first husband Lemuel Roe. Two sons were born to them. She lived a widow several years after his death, and married brother Hart twenty years ago. One of her sons died six or seven years ago. Sister Roe united with the Old School Baptist Church at Otego, N. Y., years ago; I think Elder Durand baptized her. When the Brookdale Church was organized she joined with them. After she moved in the bounds of the Caroline Old School Baptist Church, Tompkins Co., N. Y., of which Elder Charles Bogardus is pastor, she moved her membership there. She with brother Hart returned to Brookdale, Pa., after remaining away some twelve or fifteen years, and again united with the Brookdale Church, living the rest of her days in the love and fellowship of the church. Sister Lydia was thoroughly established in the doctrine of grace, and was always ready to give the reason of her hope with meekness and fear. She had no compromise to make with Arminians, but was firm, steadfast and unwavering in the belief God gave her. She is at rest. Brother Hart mourns deeply the loss of his dear companion. May God comfort him in his sad, lonely hours, which will be many, the dear soul and other relatives and friends, with the little Brookdale

Church, is the desire of the writer of this notice, who officiated at this and the two preceding funerals.

D. M. VAIL.

Ervin Carter, son of Aardelas and Hannah Carter, was born in Franklin County, Ohio, July 7th, 1842, died in Adams County, Ind., August 27th, 1909, aged 67 years, 1 month and 20 days. He moved with his parents to Adams County, Ind., August 19th, 1845, where he remained until the time of his death. He was united in marriage with Sophia Jackson, Jan. 16th, 1868. To this union were born eight children, one of whom preceded him to the spirit world. He with his faithful wife united with the Sugar Creek Church, in Putnam County, Ohio, where Elder J. G. Ford lived and has served as pastor for many years. While brother Carter had forty miles to go where he could hear the doctrine of God our Savior preached in its purity, yet he felt this was no great hardship, for there was a joy connected with his going that he and sister Carter felt well paid for their long journey by private conveyance that they might be fed from the Master's table by the faithful servant they loved so well. There was a great bond of fellowship between brother Carter and wife and Elder Ford that distance could not lessen, and when age and affliction began to deprive them of their regular meetings, yet there were letters written apprising each of the other's welfare, and while they could not meet so often in late years because of their feeble health and distance apart, yet their love for each other never waned. It was nearer and better railroad accommodations for brother Carter to meet with the Salamonina Church, near Portland, Ind., where the unworthy writer has tried to serve for the last ten years, consequently it was but natural that brother Carter should often mingle with us, where he was greeted with a hearty welcome. Brother Carter as a citizen was highly esteemed in the community where he lived, and had the courage to contend honestly for his religious views at all times when error was set forth before him for truth. He leaves to mourn their loss a faithful wife, three daughters, four sons, six sisters, three brothers and four grandchildren, besides a host of other more distant relatives and friends, and the churches of Sugar Creek and Salamonina feel their loss, but we sorrow not as those who have no hope.

NEWTON PETERS.

Elder Marion Bartley, son of Johnson and Elizabeth Bartley (deceased), was born in Jasper County, Ill., March 11th, 1858, departed this life August 4th, 1909, aged 51 years, 4 months and 24 days. He died in the triumph of living faith in Christ, believing in salvation by grace. March 16th, 1881, he was married to Martha J. Ridlen. To this union were born one son and two daughters, one daughter dying in infancy. Rutha kept house for him, and deeply feels the loss of a loving father, which to her is sorrow,

but to him eternal repose. He leaves three brothers and many friends and relatives to mourn their loss. Saturday, July 20th, 1889, brother Bartley, together with his wife, united with the Hickory Creek Primitive Baptist Church of Christ, located in Jasper Co., Ill. December 1st, 1906, he was set apart to the work of the ministry. He traveled far and near, preaching the gospel, the unsearchable riches of his Lord and Master.

The funeral was held at his late residence, conducted by brethren Stretcher and Ferguson, who preached to a large congregation of people, after which his mortal remains were laid to rest by the side of his companion in the Shiloh Cemetery.

JOSEPH BARTLEY.

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

Mrs. Carrie E. Rockafellow, N. Y., \$1.00; Mrs. Catherine Walker, Ontario, \$1.00.

MEETINGS.

THE Old School Baptist Church in Wilmington, Delaware, has appointed their yearly meeting for Saturday and Sunday, October 16th and 17th, 1909, to commence at 2 o'clock p. m. on Saturday. Trolley cars from the Pennsylvania and the Baltimore and Ohio depot direct to Tenth and Market St., one and one-half squares from meetinghouse. All who love the truth are cordially invited.

WM. B. TAWRESEY, Church Clerk.

THE Salisbury Old School Baptist Association is appointed to be held with the Indiantown Church, of Wicomico Co., Md., October 20th, 21st and 22nd, 1909. Friends will please come on Tuesday before the meeting. Those coming from the north or south will get tickets for Salisbury, Md., where they will change cars to the B., C. & A. R. R., getting tickets for Pittsville, where all will be met. Those coming from Baltimore will not have to change cars at Salisbury. A cordial invitation is extended to all lovers of the truth, especially ministering brethren. We will try to give all a warm reception to our homes and make you feel that this is our people. Trains will arrive about 1:30 p. m.

T. M. POULSON, Pastor.

P. S.—I have learned since I sent the above notice that there is no connection at Salisbury until 10 o'clock p. m., so we wish every one coming from the north or south to get tickets for Salisbury on Tuesday before, arriving about 1:30. Those coming from Baltimore come by way of Wilmington and join the company down on the Delaware road. All will be met at Salisbury, Md., and taken care of.

T. M. P.

THE church of the Roxbury Association will hold their fifth Sunday meeting, the Lord willing, at Union Grove, N. Y., October 30th and 31st, commencing on Saturday at 2 p. m. All who love the truth are cordially invited to meet with us. Nothing preventing, we expect brother J. M. Fenton to be with us at this meeting. Trains on the Delaware & Eastern R. R. will be met Saturday morning at Union Grove, N. Y. J. B. SLAUSON.

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

JOSHUA T. ROWE, Pastor.

JOHN T. WALKER, Secretary.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., NOVEMBER 1, 1909. NO. 21.

POETRY.

THE END OF THE WAY.

(SELECTED.)

My life is a wearisome journey ;
I'm sick with the dust and the heat ;
The rays of the sun beat upon me,
The briars are wounding my feet.
But the city to which I am journeying
Will more than my trials repay ;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway,
Knows just what is needful and best.
I know in his word he has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much ;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise him
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
When the beautiful songs of the angels
Float out on my listening ear,
When all that now seems so mysterious
Shall be plain and as clear as the day,
Then the toils of the road will seem nothing
As I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home ;
I know I'll receive a glad welcome,
For the Savior himself has said, "Come."
So when I am weary in body,
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

EXPERIENCE.

I MOURN because I cannot mourn,
And sigh and grieve and ery ;
I know love brought my Jesus down
Upon this earth to die.

O if I knew he died for me,
What could I want beside ?
Then I would know I'm one of those
Which constitute his bride.

But O these doubts and fears of mine !
How often have I thought,
Why do I not praise the Lord,
And serve him as I ought ?

And so God's children will mourn on
Until the end of time,
And in the resurrection morn
Will leave all sin behind.

Then what we'll be we do not know,
But let these words suffice :
We'll be like Jesus, as we're told,
And, like David, satisfied.

Then we shall know as we are known,
In that bright home above,
And there in one continual song
We'll sing our Savior's love.

P. N. MOYERS.

CORRESPONDENCE.

THE POOL OF BETHESDA.

(John v. 2-4.)

"Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda [House of mercy], having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."

In one of Newton's hymns he says:

"Beside the gospel pool,
Appointed for the poor,
From time to time my helpless soul
Has waited for a cure."

Why this wonderfully experienced and clear-minded man should have called this a "gospel pool" I do not know, since he has acknowledged in this hymn that he has waited in vain, and since, also, he is waiting for a cure, as appears from this same sweet hymn, not from the troubled waters, but from the hoped for appearing of the dear Savior, and the manifestation of his gracious power. There appears in this pool nothing like the gospel to me. We are not told of any one who has been healed by stepping into the troubled water. No individual case is mentioned, but the statement is made in a general way, as one would repeat a tradition. How often the angel came down is not told. "At a certain season;" the seasons may have been far apart. But only one can be healed at each season, and all the rest of that "great multitude" must wait for the next coming down of the angel. We may also be sure of one thing concerning the one who will be healed at each season: he will be the strongest, the least afflicted, of all the multitude; the one who is best able to crowd by the others, who are weaker than he, and to stand nearest the water, and be on the alert, ready to step

in in a moment; or he will be one who has some powerful friends to help him, and who can rush him in before the rest who are struggling to get in. There is nothing that has a gospel appearance in all of this, for the gospel is the power of God unto salvation, and therefore it is "glad tidings" to the poor. No rushing, and crowding, and pushing the weaker aside in the gospel, such as we see always in the crowds of this world. When the gospel finds one it finds him alone, helpless, undone, with no strength to go forward any more, nor to step into the pool, even if there were no one to push him aside, and the gospel does not require any movement on his part as a means of cure and salvation, but brings him health and cure just where he is, in a way he had never thought of before, causing his soul to "break out in unknown strains and sing surprising grace."

The way of salvation by unexpected grace is evidently taught in this wonderful incident, as contrasted with that salvation which the natural man expects to result from some effort of his own, or from some help that another man may give him. The two systems of salvation are side by side in this world, among men. The one can be seen and understood by all men; the other can never be seen or understood but in its experience.

"And a certain man was there, which had an infirmity thirty and eight years." Here is the gospel character. He has been a long time in this condition. There appears to be no difference between this man and all the rest of the great multitude, only that he has become absolutely helpless. He is still looking to the pool alone for salvation, as all the rest are, and evidently has no thought or hope of help from any other source. He represents the poor sinner who is at the

ends of the earth, unable to do anything for his own help, or to find help from any other. He looks hopelessly at the pool, but cannot look elsewhere, for he knows of no other way in which a cure is possible. To every such poor, helpless soul salvation will come in the Lord's own time, and by a new and unexpected way.

"When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?" What tenderness is expressed in this language, and what care for the poor and helpless. The path of Jesus just now, on this Sabbath morning, passes this way, and comes to this poor man. His paths always lead to the afflicted souls, and always "drop fatness." A wonderfully strange question to ask of one in this infirm condition; but it brings out an expression of his pitiful state, and evidently causes some little hope to spring up in his heart that here at last may be a man who can and will help him into the pool when next its waters are troubled, and he answers by an expression of his sad and helpless state, still looking alone at the pool: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." That will always be the case with every poor sinner who is looking for salvation by any work of his own, or by the help of any man; others appear to him to be getting salvation, but with him it is impossible. There must be manifested to such an one another way, a new and living way.

Now a wonderful miracle is performed; words are spoken such as have never been thought of by this infirm man before, words that are spirit and life: "Jesus saith unto him, Rise, take up thy bed, and walk." In an instant the bond-

age of disease is broken, and the floods of life are flowing healthfully and gladly through his frame; he was made whole immediately, "and took up his bed, and walked: and on the same day was the sabbath." It was always the Sabbath when Jesus did his works of healing. Whenever the day is named it is the Sabbath. It is the day when Jesus gives to his poor, afflicted people rest from work, rest from their vain labor under the law, rest from the sickness and pain of sin. The Pharisees never could understand the Sabbath, or anything more or less than the literal seventh day of the week. The natural man cannot see that the end, or spiritual meaning, of the Jewish Sabbath is Christ; that the Sabbath is one of those legal ordinances which are the shadow of good things to come, but the substance or body is Christ; that he has fulfilled the legal ordinances, and rested from them, and that those who believe have entered into this rest of Jesus; and he who hath entered into this rest hath ceased from his own works, as God did from his. (Hebrews iv. 10.) So the Jews told the man that it was unlawful for him to carry his bed on the Sabbath; he gave them all the answer he could: "He that made me whole, the same said unto me, Take up thy bed, and walk." But he did not know who he was, for Jesus had conveyed himself away in the multitude. "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Sin is the cause of the infirmity which renders the poor sinner helpless. He appears to himself vile beyond expression when his sins are shown to him in the light of God's countenance. When his sins are forgiven, and he is made whole of his infirmity, then the temple, the church, is

his dwelling-place, and there Jesus finds him, and teaches him more of the exceeding sinfulness of sin, and teaches him of the sad condition into which those are brought who live after the flesh, who sin wilfully, who walk in the ways of the wicked. He teaches them to profit, and says to them: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 29, 1909.

I KINGS XVIII. 21.

"AND Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."

In attempting to expound any text of Scripture it is well to keep in mind two important truths: first, that God reveals by his Spirit, through the Scriptures, to his chosen people, the way of salvation, his own perfect righteousness and holiness, and his love as manifested to his children in the economy of his grace. Second, that the Scriptures are the testimony of Jesus, that perfect Word, which is written in our hearts, of which this testimony is a transcript and a witness. We cannot by searching find out God, but by the prayer of faith, (given us of God) we receive (by revelation) the knowledge of his truth. We have the mind of Christ, saith the apostle, because God reveals Christ in us. Therefore if we truly expound Scripture, it is with the mind of Christ. Elijah was a prophet of the Lord, and the Lord guided his feet and commanded his tongue to do and to say those things which he had afore ordained concerning him.

"And Elijah came;" he came at a certain time, to a certain place, for a certain purpose. The very fact that he came was

the certain evidence that the time, the place and the purpose were embraced in the will of God for the salvation of his people. He came bearing the authority of Him whom he served. Ahab was king of Israel, yet he obeyed the commandment of Elijah, who said, "Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." So all the children of Israel were gathered, and also the prophets. The unfolding of a page in divine history was to be publicly shown to this gathered multitude, the power of God and his Christ was to be set down in type, to be forever read, and shown from time to time to his gathered, waiting people, in beautiful figure the substance of which is written by the finger of God in the heart of each one who trembles at his word, and ceases not to fear his name.

"And Elijah came unto all the people." He came to them, they could not go to him. So also our gracious Redeemer gathers his people, and comes where they are; they cannot go to him, for they know not the place of his secret, wondrous presence. Elijah came to call to their remembrance again their God, who of old had many times delivered them from their waywardness, forgiven their sins and manifested unto them his power and glory. He came unto them, "and said." The things which Elijah said were words of prophecy, for he possessed the spirit of prophecy. "And the spirits of the prophets are subject to the prophets." The words of the true prophets are truth, and they carry with them the weight of truth. The declarations of false prophets to kings and rulers are to please and encourage their superiors, while the true prophet is made willing to suffer for the

truth's sake. On this particular occasion he said, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." The carnal mind seeks the things of its own belonging, it cannot reach out beyond the things of time and sense, it follows Baal, because Baal is its god. Every unregenerated creature of Adam's race is an idol-worshiper, and creates his own idols (which are many) out of his fleshly, fertile brain. But Elijah is here talking to the children of Israel, to a people separated by the Lord from the nations of the earth, a people who had been eye-witnesses of his power in Egypt, his leadership in the wilderness, and as a constant deliverer in the land of Canaan. And now they had forgotten the God who had done for them many wonderful things, and ran greedily after the error of all things which their flesh dictated. Now he is preparing to show them the vanity of trusting in an arm of flesh, as compared to the power of prayer to the God of their salvation. "How long halt ye between two opinions?" He could have told them it was because of the weakness of their flesh; he knew too well the weakness of his own flesh, but it was his privilege to bring them strong proof, and after this manifestation they need to halt no more; then after bringing before them the test, he could faithfully say to them, "If the Lord be God, follow him: but if Baal, then follow him." But "the people answered him not a word." They were not yet convinced, yet without doubt they felt the power of truth in the words which he spake. Now for the test: "Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose

one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under. And they took the bullock which was given them and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of

seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

I have quoted at length, that you might the more clearly and deeply enter into the spirit of the knowledge of the power of the work which God works. Thomas said to the other disciples, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." When Jesus had come where he was and told him to do the things which he said he must do in order to believe, "Thomas answered and said unto him, My Lord and my God." The Lord has so provided that our faith must be tried, and, like the

wayward Israelites, when we are tried, and are brought through the furnace of affliction, then are we ready with them to cry, "The Lord, he is the God; the Lord, he is the God." The light of divine truth must shine in our heart, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. We grope in the dark, and cannot follow Him whose footsteps are in the deep waters, until the power of grace through the love of God exercises us unto the obedience of faith, then do we behold him whom our soul loveth. Doubts and fears are swept away like the dew before the morning sun, and we are saved by grace through faith. How do we reach out and grasp and embrace the promises of God? Are they not all revealed in Jesus Christ whom we have not seen, but love? Are not all the promises of God, all the doctrine of God, all the gospel of Christ, embraced in the one sweet, lasting and most precious two words, "life eternal?" Jesus himself said, "And what is life eternal? And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is that Spirit of an endless life which shows unto us the power and glory of the Father. In his love which he has vouchsafed unto us, we know him; in the administration of his wondrous power as manifested in all ages of the world, we know him, and in the glory of the sunshine of his presence in our hearts we know him, and Jesus Christ whom he has sent. May the healing power of his abundant grace and mercy reach every aching heart, making whole all who trust in him.

B. F. COULTER.

SHERWOOD, Oregon, Sept. 2, 1909.

DEAR BROTHER CHICK:—I am sending you a letter which speaks for itself, and after looking it over, if you think best you may publish it in the SIGNS.

Your unworthy brother,

J. P. ALLISON.

NORTH YAKIMA, Wash., Jan. 21, 1909.

BELOVED BROTHER AND SISTER ALLISON:—I received your good and comforting letter a long time ago, but have been prevented from answering it on account of having an attack of "la grippe," which settled in my eyes, so that for a while I could neither see to read nor write, and could not be out on account of the pain the light caused me. You may know I felt lonesome and discouraged, but my eyes have so improved that I can now read and write without pain, if I do not continue too long at a time. I derived much comfort from your affectionate letter, all the time realizing that I did not deserve such esteem from my Lord's "jewels" as was manifest all through your letter. You made me smile when you told me what you had written brother Durand about the preachers of this coast, and how you had put yourself at the foot of the list, and how brother Durand said that you belonged at the head. You may tell brother Durand that I say he is right, and the only other correction I would make would be to erase my name from among the preachers, for I have got so I cannot preach any more, so my name does not belong on the list. The Master has thrown me aside, as a workman does a worthless tool, to rust and perish, and I cannot blame him for it, after having borne with my perverseness all these many years.

Your answer to my question was very confirming, bringing many Scriptures to

bear on the subject; I had not thought of it in that connection. I had a very pleasant letter from brother Durand in regard to that letter of mine which you sent him. He seemed very much pleased with it, and said he hoped you would send it to the SIGNS. Now, as for me, I do not care what you do with it. I recall nothing I wrote that would be worth the postage it would take to carry it across the continent. There is a thought in regard to the shewbread in line with the idea of all christian service being offerings and sacrifices, which I tried to give brother Durand in answer to his letter, that I would like to offer for your consideration also, if I might be enabled to present it in a way that would make it clear to your mind. (Leviticus xxiv. 5-10.) Of course that narrative was literal, but "a shadow of good things to come," and the spiritual meaning is what I want to bring out, if I can. The "fine flour" is obtained, or produced, by grinding, trials, temptations, tribulations and distresses, and when the season of refreshing from the presence of the Lord lifts up the heart in praise to God for his goodness and mercy, there is a cake baked into bread of "memorial" which represents not only one tribe, but every tribe of Israel, in that they are all alike two-tenth deals of fine flour, and when we bring them to the door of the tabernacle (church) and place them on the "pure table" (everlasting love of God), which we do when we tell of His love and mercy, they stand there as "meat in my house" (church), and our brethren, the "royal priesthood," eat of it, "it is most holy." You, dear brother Allison, sent some of your cakes to the SIGNS, and they seemed to me to fill the measure, "two-tenth deals," and I, even I, have been permitted to eat of them. They are

"most holy," because the Lord our God has ground the flour and baked the cakes, and we then offer them before him with the "pure frankincense," the prayers offered up under the pressure of the grinding. Dear brother, think of these things, and tell me whether I have it right. If you and brother Durand do not see anything in it I will have to conclude there is nothing there, and yet I have fed on the thought, and it seemed to me my blessed Lord showed it to me that way.

I am glad you and sister are thinking of coming to the association this year, for I am hungry to see your dear faces once more. I hear that Elder W. J. Reeves, of Iowa, is to be here then, and that Elder Moffit, from the east somewhere, is coming out here some time this summer, but do not know if he will be at the association or not. I would like to see Elder Durand, but suppose he is getting too old to venture on so long a journey. I wish I could go and spend a week at his house; I want to learn his manner, to hear him talk, to get acquainted with his family and surroundings. If I could preach any I think I would some time go, if I ever got money enough to afford it; but there is that dread of being asked to preach, when I cannot.

You remember brother Wine, who was baptized at Goldendale, where you were several years ago; well, he came three hundred miles to attend meeting during Christmas holidays, and it did me much good to eat of his "cakes," hearing him tell of the Lord's dealings with him, and to see how the Lord had, in a short time, away off there by himself, taught him lessons which it took me years to learn. Our God is a great Teacher, and it is written, "They shall all be taught of God," and here is a demonstration, a living witness, of the truth of that Scripture.

O that men would praise Him for his great and wonderful works to the children of men, and would all exalt him in the congregation of the people. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

I close, dear brother, in the assurance that you know something of the height and depth, length and breadth of the love of God that passeth knowledge. Wife joins me in sending love and fellowship to you and sister Allison; you may also include Robert, and any others who may be interested in this speck of dust.

Your brother in hope,

W. J. HESS.

NASHVILLE, Tenn., Sept. 19, 1909.

DEAR ELDER KER:—With your indulgence I will try, if the Lord will, to write a few thoughts upon the subject of justification; it being upon my mind, I feel like writing and giving my thoughts upon this glorious subject. I hope I have experienced that "it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment." I therefore must look by faith to God to guide and direct my steps. "O Lord, open thou my lips; and my mouth shall shew forth thy praise." The sacrifices of God are a broken spirit, a broken and contrite heart. We are justified by the righteousness and obedience of Him "who was delivered for our offences, and was raised again for our justification." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Therefore we rejoice in hope of the glory

of God. We also glory in the tribulation which "worketh patience; and patience, experience; and experience, hope." The redeemed of the Lord shall all come forth at God's appointed time. All power was given Christ, and he hath delivered us, as we trust, from the power of darkness, and translated us unto his kingdom; in whom we have redemption through his blood, the forgiveness of sins; the faithful High Priest pertaining to God, to make reconciliation for the sins of the people. He himself having suffered, being tempted, is able to succor them that are tempted. Since the justification of sinners is by the complete obedience of Christ Jesus, we learn what reason we have to admire that wisdom which shows forth the great wonder of grace, which was given to poor sinners before the world began. This hope we have: that God hath begotten us again unto a lively hope, with assurance that we have passed from death unto life; this is a lively hope. This work is seen by faith in the Lord Jesus Christ. Such faith is given to his chosen, justified by the righteousness of Christ, and is absolutely by divine revelation. The things God hath prepared for his people never entered the mind of the natural man, but the spiritual man knows the things which are freely given of God. God works in man both to will and to do of his good pleasure, but those who are ignorant of Christ's righteousness go about to establish their own righteousness. There can be no true rest for such as deny the power of God in salvation, claiming they have a part of the work in helping to save sinners. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven;" their self-righteousness being of their

own obedience, and not by the justification and obedience of Christ. All who will be admitted will have the wedding garment on. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength," conquering and to conquer, speaking righteousness, and mighty to save? "He was clothed with a vesture dipped in blood: and his name is called The Word of God." There was none to help accomplish his Father's will, and none to uphold, therefore his arm brought salvation unto him, and his fury upheld him. "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel." Let us rejoice, giving him all praise. He came to do the will of the Father, and make the law honorable; he gained the victory, established his kingdom, the everlasting kingdom. The Most High rules in the kingdom of men, and appointeth over them whom he will, but self-righteous souls claim the honor of helping God save sinners, but there is no way of salvation except through the justification and righteousness of our blessed Redeemer. Dear brother, I hope I have been blessed with the love of God's grace when there was none to help. Yes, it pleased God to send his only begotten Son, full of grace and truth, to be crucified by wicked hands, to fulfill the decree which had gone forth, and redeem such poor sinners as we feel to be in his sight. Our spiritual Head is at the right hand of the Father, making intercession for us. I claim no honor or

merit of my own, but with fear and trembling I approach him, knowing he is holy and I am vile; there is no other refuge. What a glorious hiding-place God hath prepared for poor sinners. If there had been a law given that could have given life, says the apostle, righteousness would have been by the law. May God bless the true believer who has no confidence in the flesh, is my prayer.

Your brother, I hope,

O. B. HICKERSON.

[It is good to be established in the doctrine of justification. Brother Hickerson has been long in the way, and has learned that justification through Christ is absolutely necessary in order to appear before God.—K.]

“WILL YE ALSO GO AWAY?”

THIS sixth chapter of John is made exceeding precious to me to-day. It is a good, long sermon, but the things said were very unpopular to most of those who heard them, yet they sound good to me. The truth is no more attractive to-day than it ever was. If I were to preach ten years at one place, and my congregation was mostly made up of Campbellites and Methodists, that would be a sign that I had not preached the truth. Christ preached the truth here. It sounds like the truth in my heart, and the hardest sayings are the best there. There is one thing certain: You must say things to please the world if you would have it follow you. If you say that which will please the world you will say things which are not the truth, for it does not love and will not have it. Churches call preachers of ability and attractiveness to build up a congregation, &c., when the truth of the matter is, the gospel scatters wolves but gathers the sheep. Take this sixth chapter and follow it through; of

course we are not told just exactly how many were present at the beginning, nor how many dropped in, but we are given to see that most of them soon tired of it, and went away. Some were there who professed to be disciples, but when he called them unbelievers they went away. (Verse 36.) There were also the general atonement fellows, but when Jesus said that only those given him by the Father come to him, and they shall come (verse 37), these went away, and indeed I do not blame them, I think I should go also if I were like them. Then there were the “freewillers,” who boasted of the freedom of the sinner’s will as being equal, if not superior, to God’s will, who said that God left the sinner free to choose either good or bad. The “I came down from heaven not to do mine own will, but the will of him that sent me,” sent them away. Then his common, rough expressions, appearance, &c., offended those who took much pride in worldly wisdom; they said: This fellow is common, we know his father and mother, and the whole family, he will not wear, and they went away. And so now they are about all gone but his disciples, and some of them looked as if they would like to go. There were a few conditional time salvation fellows who argued thus: Of course the sinner dead in sins cannot come or do anything, but after he is born again he can come of himself, or stay away, as he wills, else how can there be any disobedience? But the “no man can come,” sent them away. Others stood it pretty well until he said what he did about eating his flesh and drinking his blood, and told them what their fathers ate in the wilderness, and died. But the bread of life was superior to the manna. When he said this they went away; not that they saw the true

meaning, and it is doubtful if any to-day understand the meaning from the forty-eighth to the sixty-eighth verse; if any do, it is because it has been revealed to them by the Spirit, or such part of it as divine wisdom designs. But the Jews drew the line at eating; only uncommon and clean things they ate. Only the twelve were left, kept there by that power of which He spoke. He knew they would not go away, because they could not, yet he asked the question, and the answer of the tongue was of Him: "Lord, to whom shall we go?" This was for the comfort of his children in the ages to come. "Will ye also go away?" I have told them the truth, you see what they think of me and it. "Will ye also go away?" The birds of the air and foxes have homes, but I have no place to lay my head; will you go? I am to die, the sheep shall be scattered, you shall be hated and hunted; will you go away from me? But still they stayed. The others could not stay; these could not go. The one was as much a fulfillment of Scripture, and the purpose of God, as the other; both were some of the "all things." There were just twelve stayed. Judas stayed; his time was yet to come. It came, and then he went away to his own place, which was not the same place, but a different place from the place Jesus went to prepare for his saints, who were to be kept by the power of God through faith unto salvation. There is to be another going away; the time is set for it, all arrangements are made for it, even to the ones who shall go away. He knows them; knows how many. Some who went away from him will go away there; the first time voluntarily, the last time arbitrarily. These shall go away. Well, but Lord, we have done things for thee, &c. Depart from me; go away.

This latter going away has troubled me much all my life; a few times I have regarded it fearlessly, but most of the time fearfully, afraid that I shall be one who will have to "go away." Why should not I? I am no better, not even as good, as many I know who show no signs nor make any claim to a hope or experience; why not I? God will do right with me; he does here, and will there in that great day. I am going the way of all the earth, and will soon pass away from it, to a rest where the winds of adversity will never reach me more. If a child of God, one of the elect, I shall come forth to everlasting life, together with all the redeemed.

Again I say this whole sixth chapter is sweet to me to-day; sweeter than the manna in the wilderness, sweeter than honey and the honeycomb. This is all the experience I can get out of it to-day.

FRANK McGLADE.

DRAIN, Ore., March 8, 1909.

DEAR EDITORS:—It is time for us to renew our subscription for another year for our highly prized paper, which we look for as the coming of a dear friend.

I have a letter in my possession from an aged and beloved brother, which I have not asked his consent to send you, but I do not believe he will object if you see fit to publish it. I feel he has said more that would be of use to the household of faith than anything I could say. There is one expression of brother Allison's, about my being such a great talker on the Scriptures; I hate to have the good people who read the SIGNS find out that I am such a talker. He also speaks of holding my husband and myself in such high esteem. Now, dear ones, he is honest in it, but if all could view me as I view myself they surely could have no

fellowship for me, for I am less than the least of all the saints, if one at all. I feel that no one on earth has had more trials, without and within, than I have, yet I feel an abiding faith in Jesus that he will not forsake me; the tempest never rages so high but that there is a calm afterward. May Israel's God be with us all, is the desire of a poor little one.

S. MORNINGSTAR.

SHERWOOD, Oregon, Jan. 12, 1909.

DEAR BROTHER AND SISTER MORNINGSTAR:—Your excellent and esteemed letter to us, dated the 3rd inst., came to us three days ago, and has been read and reread by us with pleasure, sorrow and interest; first, with pleasure, because it informed us of the welfare of our esteemed and beloved brother and sister Morningstar, in whom we have implicit confidence as being beloved children of God; yea, heirs of God and joint-heirs with Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." We can pray the prayer that Jesus taught his disciples to pray, saying, "When ye pray, say, Our Father which art in heaven." In another place he says, "I ascend unto my Father, and your Father." What a blessing and comfort it is to us poor, vile, corrupt and depraved sinners to be blessed with such a glorious and exalted privilege as to be able to claim this blessed Savior as our Savior; then it is sweet in our hearts to say, "Our Father," because we realize that through that wonderful love bestowed on us poor sinners by the Father we are the children of God; for "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised

us up together, and made us sit together in heavenly places in Christ Jesus." So we can say, "Our Father, which art in heaven," because being born of God we are children of God, and heirs according to the promise in the covenant ordered in all things and sure, and joint-heirs with Christ, because we are bone of his bones, and we are also members of his body, of his flesh and of his bones, so we can truly say, Our Father. No one has a right to use this prayer except the heirs of God and joint-heirs with Jesus Christ, and they are the ones who feel their unworthiness so great that it is with awe and reverence that they use it. But what mockery nominal professors make of this solemn prayer, attempting to teach it to unregenerate persons, even teaching little children to say it, when they know no more about its sacredness than those unregenerate Sunday School teachers do who teach the children to say it.

But I did not intend to consume so much space with this part of my letter, and will say, second, that I was pleased and feel grateful, I hope, to know that after I have become old in the service of God and the service of our brethren, and the churches in Oregon, that I am not forgotten in my old age, after my usefulness in the ministry is about ended, but am still remembered by my dear brethren and sisters, and unworthy as I feel of their love and fellowship it is yet mine to enjoy, and I can say, Praise God from whom all blessings flow, for his grace that has enabled a poor, weak servant, if one at all, to still enjoy the love and sweet fellowship of the dear children of God. By this ye shall know that ye have passed from death unto life, because ye love the brethren.

Third, we were pleased, and rejoice with you, dear brother and sister, to know

that the dear Lord has filled your mouth with laughter and your tongue with singing, by blessing your children with a good hope in Christ Jesus, and that they have been, through grace given them, enabled to take up their cross and follow their dear Savior in the solemn ordinances of his church, and are now worthy members of the same, walking in the truth. We read the three articles in the SIGNS written by your daughters, telling so beautifully their experiences, which were a great comfort to us, and also we read sister Martha Wiseman's experience; all four letters were sent to the SIGNS by sister Olive. Of course your cup was full to running over when your dear son Charles was enabled by the grace of God to take his place among the poor undershepherds as a feeder of the flock over which the Holy Ghost has made him overseer, and we are truly glad, and hope thankful, to the good Lord to know that he has called and qualified a young gift to take the place of the dear pastor, Elder W. S. Matthews, who has been called home to his reward, and is now sweetly asleep in Jesus, and he, we are sure, will be satisfied when he awakes with His likeness.

We would be pleased to be able to visit you later, and have the pleasure of hearing our young Elder Morningstar preach. We were indeed sorry to learn of the death of dear sister Turpin, but we rejoice to know that with her it was not death to die, and that our loss is her eternal gain. Where is old brother Turpin? We received a letter lately from brother Nosler, of Eugene, Ore., telling us of his going to your meeting, as I had formerly directed him, and he told me he had united with the Coast Fork Church, and was baptized by Elder Morningstar; we got in correspondence with him through brother Low, who lived in

Eugene. He thought the brother to be an Old School Baptist, and gave us his address, and we wrote to brother Nosler; you may be sure we were pleased to know that he had finally found his home among the sect so evilly spoken of everywhere. I will tell one of the remarks he made in his letter: after telling me about finding you, &c., he said, You know what a talker sister Morningstar is; well, he said after hearing her talk while we were there we were convinced that we had before got into the wrong pew.

Well, I must stop writing. With love and fellowship, your brother and sister in hope,

J. P. AND MARY ALLISON.

RATCLIFF, Ky., June 9, 1909.

DEAR EDITORS:—I send you for publication the experience of my dear daughter, Mrs. Kathleen Kendall, of Newfoundland, Ky. She is now very low, the doctor says she has consumption. She is very patient in her suffering, saying often that she is in the hand of God, who has so wonderfully blessed her with a good hope through grace, and in whom she trusts, not only for things that pertain to this life, but also for eternal life, which he promised in Christ before the world began.

Yours to serve,

J. E. THORNBURY.

NEWFOUNDLAND, Ky., May 26, 1909.

MY DEAR FATHER AND MOTHER:—I feel once more like trying to write to you; whether the desire is of the Lord or of the flesh you will have to judge. I know I am a poor, weak, worthless worm of the dust, helpless and dependent, yet I hope I have tasted that the Lord is gracious, and in him are strength and wisdom. My daily prayer is, O Lord,

lead me in the way, guide and direct my steps, that I may not go astray. Keep me, O Lord, and I shall be kept. Five years ago this spring I began to suffer and mourn on account of my sins; there was a terrible black cloud hanging over me; I could feel it crushing me; my heart was heavy and hard as a rock, and that terrible black cloud did not leave me, and terror seized hold on me; all I could do was to cry, O Lord, have mercy on me, a sinner, but no comfort came to me. After long, sleepless nights and hours of fear and grief the words came to me, "I sought the Lord, and he heard me." Immediately peace, hope and joy filled my soul, and for a short time I could rest, but alas, fears and doubts soon began to assail me, and I was afraid my hope was too small, if indeed I had any hope. One night I dreamed I had started home and was in a large field; all at once I was lost and could not find my way; I stood there looking round about for some way to escape the awful fear that seized me. Near the top of the hill was a flock of white sheep, and far out to the left of this white flock was a terrible black object, but O, father, I cannot describe it; with a cry of anguish I tried to escape, but was powerless to move. The next thing I knew I was with the white flock, and in a very straight and narrow road, and as I reached the top of this hill I awoke. O my dear Savior, I cried again and again, while tears of love and joy flowed from my eyes; I thought my troubles were all ended then, but alas, my fear and grief returned, and I was made to cry out, O is there any one like me? I did not want to be with any one, but wanted to be in some secret place where only God could see me, and pray to him in secret to have mercy on me. One night in a dream I was kneeling in water,

with my hands lifted toward heaven, praying; I saw a man before me enveloped in a soft, beautiful light, then the words seemed to be spoken in my heart, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I then seemed to be floating in the air, on and on until I came to a garden. O the sweetness and beauty I saw there! I did not walk in the garden, but sailed back and forth in that beautiful garden, and instead of crying for mercy I was filled with rejoicing, and songs of praise to my God. One day as I sat reading my Bible, a soft, bright light flashed on the page I was reading, and a sweet voice said, The gates are open. I went to bed that night, thinking of that sweet hope, when my soul was overwhelmed with light. I was not asleep, but wide awake, and I again saw that beautiful garden, and a voice said, Daughter, thy sins are forgiven. O, my dear father, if I only had the power to tell you the beauty and the sweetness of it, but I have not. Ah, how much easier my troubles and sufferings are for me to bear when I think of the sweet and beautiful home in heaven; O blessed hope, O sweet consolation; is it not enough to cause every poor sinner saved by grace to give God all the glory in their salvation? As the days go by I have a more abiding sense of the goodness of God in giving me hope in his mercy, in covering me with the shadow of his wing and in permitting me to cast all my cares and burdens on him, for he careth for me. "The wages of sin is death; but the gift of God is eternal life." How merciful and gracious he is in all his dealings with his people, and O what restful, abiding faith, secured in grace, and stimulated by the fondest hope.

There is so much to write that I find

no place to stop, but my letter has grown so long I fear I will weary you. I am no better than I was when you were here. I send this in fear and trembling; it is like the writer, very poor and worthless.

Your loving child, saved by grace if saved at all,

KATHLEEN KENDALL.

WOODSTOCK, Ont., Sept. 10, 1909.

DEAR BROTHER KER:—Your short letter reached me in due time, and I was glad to hear from you. It made me glad, and sorry, too; glad to know that there was another with the feelings and experience I have, for I assure you I do feel so lonesome, so cast away and such an outside case, that I think there can be no one like me, and often do I cry out for some token or evidence of an experience of grace, and to know that all my religion and profession is not an empty thing, but a living reality, and sometimes I hope I long for the Lord to reveal himself to me as my Savior and my all in all, and that he is precious to me, but O it does seem so much of my time, nay, I may say, all the time, that he is far away, and that my sins, the world and its allurements, and everything of an earthly nature, hide him from my view, and I wander in darkness, not knowing whither I am drifting, and am like a vessel without rudder or anchor, driven by the fierce winds of doubt, fear, and, worse than all, by infidel thoughts and feelings, of which I am ashamed, but which I cannot shake off, and then I am cold, barren, useless and fit only for a habitation of evil spirits, and I wonder why I do not give it all up, and say, Good-bye, religion, hope and profession; but I cannot, for my hope will not leave me, and I have no place to go if I cannot live among the children of God. I know I am neither

fit nor worthy to be among them, and yet when I think of leaving them I feel to say with Peter, Lord, to whom can I go? for I know I cannot live with the worldly religionists, and can say with the Hebrew children, If I have no God, and if God will not deliver me, I will not worship nor bow down to the false gods whom the world worship, for I know they are false and of no avail. I said I was glad, and sorry, too, for what you said, or wrote; sorry for the condition of mind you were in. We must have that patience to wait on the Lord, and must look to him for it as for every other spiritual gift.

I was glad to see brother Bird's communication in the SIGNS; he expressed a very significant idea where he spoke of the Lord being the God of Abraham, Isaac and Jacob. They were in their graves, that is, their corporeal frames, or bodies; but God is not the God of the dead, but of the living. I hope we may always look to the Scriptures for guidance, and pray that the Lord may give us a right understanding of them, for we know nothing spiritually, only as it is revealed to us, for the apostle plainly declares that the natural man understandeth not the things of the Spirit, and I do not believe that as children of God we know any more than one who has no grace, only as God teaches us and reveals to us, for my mind sometimes seems duller and more dead than it ever did, only, as I hope, it is wrought upon by the Spirit of God, if indeed I ever have been the subject of that work, which I so often doubt and fear is the case with me, and if I had any power of my own I would not be in such a condition; I am always alive to the world and willing to live after it. I am an old man, having just seen my sixty-fourth birthday; one would think I would be thinking of eternity and of my latter end,

but I do not and cannot, only as the Lord takes my mind away from the world and the things of the world. He it is who must quicken our mortal bodies to run in the way of his commandments, and make us love to worship him, to meet together in fellowship and communion and talk of our mutual joys and sorrows.

I had better close, for I am only multiplying words with no edification.

Unworthily your brother,

R. SCATES.

SHERIDAN, W. Va., Sept. 20, 1909.

DEAR EDITORS AND READERS OF THE SIGNS:—After a long silence I have again taken my pen in hand to try in my weak way to talk a little to you, it being my birthday, and I have no one to talk to, and much to study about how I have come through sixty-five years; how the dear, good Lord has led me about and instructed me, and kept me as the apple of his eye. Yes, bless his name, he has instructed poor, ignorant me, and he has chastised me, too, in his love and mercy; he has hid, as it were, his loving countenance from me, and O what sorrow and darkness I have been called to pass through, but he has sent the Comforter in many ways, and at times unexpected, which assures me,

“Though I have him oft forgot,
His loving-kindness changes not.”

I have learned in whatever situation I am to try to be therewith content. If I have to spend the remainder of my life (let it be long or short) isolated from my dear brethren and sisters in the Lord, I will try to bear it patiently. Our joy in communication with each other is so short, and partings are so sad, we are

admonished to look beyond the shores of time for joy substantial.

Brethren, perhaps this may be my last writing, as I am afflicted with a cough that is wearing me out continually, but I often long and look for the time to come for me to quit the shores of time. I try to be prompt and keep my subscription paid up as best I can, so here is one dollar. If you have a vacant space and can correct what I have written, and put it in the SIGNS, I will be glad.

ELIZABETH JOHNSON.

NEAME, La., August 11, 1909.

DEAR BRETHREN EDITORS:—I drop you a few lines to let you know I am still on earth with the living, but am very feeble, can hardly get across the floor, but thank my dear Lord that it is no worse with me than it is. I will be seventy-six years old September 17th, and have been afflicted with asthma over half a century, and the dear old SIGNS is all my comfort, as I am deaf and can neither taste nor smell; in fact my strength is gone. My dear wife is sixty-nine years old, and we live about among our children, as we are very poor in this world's goods, and I feel my days in this sinful world are almost spent. I have been taking the dear old SIGNS for fifty years, but am not able to pay for it now, and have to be on the poor list. I receive my paper twice a month all right, and appreciate it highly. I cannot write at all, but have to get some one to do my writing, that is the reason you do not hear from me oftener. I will close for this time.

I remain your brother in Christ, I hope,

C. H. JONES.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1909.

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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TITUS I. 1-4.

"PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Savior; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior."

There are some things common to all the epistles of the apostle to the Gentiles, as he has called himself. There are other things, not opposite, but diverse. The things common were such as were suited to all the churches alike, while other things were diverse, being suited to the special conditions under which each church was placed. So the personal epistles have some things in common also, but yet contain many diversities of thought, suited to the circumstances of those to whom they were written. Among the things alike in all these letters was the substance of the opening words of each epistle. Paul announces himself as the writer at the beginning of each. In some cases he includes with himself those who were with him when he wrote. We are not to judge from this that the others named, in any case, wrote the words that followed with their own

pens, but that they joined with him in what he should say to the churches and brethren. It was then customary to begin all letters with the name of the writer, and also of the persons to whom the letter was addressed. In this land it is the custom to name the person or persons addressed at the beginning, and the person or persons who are writing at the close. It was good, for many reasons, that Paul should be careful to give his name as the writer. Not to have done so would have left Titus to conjecture as to the writer, save as he would recognize in the handwriting, and in the substance of what was written, that which was peculiar to Paul. Some writings at this day are judged to have been by some one because the manner of the writing is like that one, but in a personal letter, like this to Titus, it is not well to leave to conjecture who the writer might be. No one who has the fear of God before his eyes, and who loves his brethren, and who feels that reproof, rebuke or censure is needed and ought to be administered, would think of writing to that effect without signing his name, because the writing would be of but little effect, and the recipient would be very likely to think that it was written by an innocent party, and so perhaps be led to feel unkindly toward one who knew nothing about the matter. No just-minded person would wish to bring censure in the mind of another toward one who was not concerned in the matter. Paul wrote often in the language of reproof, rebuke and blame, but in all such cases he was careful to announce himself as the writer. If any were disposed to feel unkindly because he thus wrote to them he would not have the blame rest upon any one save himself. On the other hand, much of Paul's writing is in the language of

kindness, love and fellowship toward his brethren, and sometimes with earnest approval, and the loving hearts of those to whom he wrote would at such times desire to know the writer, that they might thank and love him all the more for his tender words to them. One, however, may write such things as these last without signing his or her name and no harm will be done, for love going out to any one, even to one who is not the writer, can do no harm; but to not sign the name when blame or censure is written is often productive of harm, because the wrong person is often blamed. But Paul was very careful in this matter. Paul further designates himself as the writer of this epistle by calling himself an apostle of Jesus Christ and a servant of God. First, he was a servant of God, and then an apostle of Christ. The word "servant" designates his position before God, who was his Master and King, in common with all who are called by grace, and who are therefore the servants of God, while the word "apostle" designates the special service to which he as a servant of God was called. Paul was no more a servant of God than any other child of God is; all His are his servants, but not all are apostles. Paul was an apostle, serving God in that one special place. Paul wrote humbly as a man among his fellow-men, and as one unworthy of such exalted service, but still he wrote boldly, as one who, though unworthy, was still sent of God with a message; the authority of heaven was with him. An ambassador may be of the humblest origin, and possess little wisdom or merit in himself, but yet he comes before those to whom his government sends him, not as a man, but as its ambassador, and he speaks with all boldness the message which he is sent to deliver. So Paul came in the name of

the Lord, and his message was not his, but God's, therefore he spoke and wrote boldly, but with humility, and not with pride.

He next declares his message to be according to the faith of God's elect, and for the confession of the truth which is according to godliness. Paul was chosen as one of the judges ruling in judgment, and from what he might write to the churches there was no appeal. His words were God's words and his decisions were God's decisions; if the faith of any man were contrary to what he wrote, that man's faith was not of God; no divine light could be in that man. The faith of all must be judged by what Paul wrote, whether that faith be of God or not. What he wrote truly was according to the faith of God's elect, still his writing was not judged by their faith, but their faith was to be judged by his writing. One should know whether his was the faith of God's elect or not, according as his faith was, or was not, in harmony with what Paul wrote. So must our faith be judged to-day. It is the glory of all who love God in truth that they demand a "thus saith the Lord" through his inspired prophets and apostles for all they believe or practice. If this at any time be lost sight of among his people only blind speculation remains. His writing and preaching were also for the confession of that truth that is after godliness. All that is in anywise contrary to this is falsehood, and not according to godliness. Things may look reasonable or unreasonable to us, but that matters not; our reason must yield to the least word of God, and we, if led by the Spirit, will be glad to subject our every thought to the word of God in the Scriptures. So here Paul writes to Titus, saying in substance, I am writing to you that which

God approves, and in it there is no admixture of error. Still further, Paul continues to declare that by which he is animated in continuing to declare for the truth against crosses, losses and oppositions, namely, the hope of eternal life, which God, that cannot lie, promised before the world began. This hope abided with him, and encouraged and animated him to go on against wind and tide unto the end. The blessed Savior indeed declared, I give unto my sheep eternal life. This we know to be a present gift, felt and realized in the heart, and witnessed by every emotion of heavenly love, fear, desire and gratitude toward God that ever rises up in the heart. But Paul, who already possessed this gift, and who was in the strength of it doing his faithful work as an apostle, yet speaks here of the hope of eternal life. Hope proceeded out of the indwelling of this life first, and then this hope desired and expected still more of the fullness of it. Whether Paul wrote this letter when at the beginning of his ministry or at the end of it, he was still in the attitude of hoping for something that was yet in the future; he knew of things which he had not yet received. Like us all, he could not have known just what this hope embraced as he would come to know it when he should awake with the likeness of the Lord, but, like all who have tasted and seen that the Lord is gracious, he knew enough to cause hope to dwell in him. Hope is always compounded of expectation and desire. Believers expect the final glory, and they desire it. If either element of hope be wanting hope is not hope. A criminal expects the punishment of his transgressions, but he does not desire it, and so does not hope for it. A beggar desires to be rich, but he does not expect it, and therefore he does not hope for it.

But where there is ground of expectation, and desire is also found in the heart, there is hope. Paul had this hope; it was the hope of his calling. It was the theme frequently of his preaching and writing. It is this glorious hope that revives our courage by the way. Why should not believers often think and speak about it? The fulfillment of this hope will make amends for all the toil along the way, and the greater the trials along the way, the more earnest will be the desire for future rest. So Paul could say, I long "to depart, and to be with Christ; which is far better." And, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

The expression, "eternal life," not only means eternal duration, but a life that is the best of all life. This eternal life is spoken of in the word as the gift of God to his chosen, and is not possessed by any other beings. Angelic hosts are not said to possess this life. Other life may endure forever and ever, but eternal life differs from all other kinds of life. Natural life manifests itself in all natural thoughts, feelings, motions and desires, while eternal life manifests itself in all spiritual emotions. Natural life may exist with that which is unholy, but eternal life cannot exist except in all holiness and truth. He who has eternal life has all holy desires and affections possessing him. In the world to come, when this eternal life is perfected in us, then shall we be holy as God is holy, but in this present evil world we are not yet perfected. "Beloved, now are we the sons of God; and it doth not yet appear what shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every

man that bath this hope in him purifieth himself, even as he is pure." Thus this blessed hope leads to holiness here, and assures us of perfection hereafter. Eternal duration does not necessarily mean eternal life, according to the Bible definition of that life; but, hoping for eternal life, the people of God seek for it, and to them it is promised. Our hope depends upon the promise of God, and the text declares that this promise was given before the world began, and we know that it was given, as were all other spiritual blessings, in Christ Jesus our Lord, and now it is true that he that hath the Son of God hath life, while he that hath not the Son of God hath not life. To have Christ in us here, is eternal life; and in the future world, for which we hope, Christ will still be our all and all. He is the way; by him we come to God. He is the truth; by him we enter into the knowledge of the truth. He is the life; by him we live, and shall live eternally. He is the resurrection; by him we shall be raised up. Paul says that all this truth concerning Christ, and our hope of salvation, God hath in due times manifested through preaching, which had been committed to him and to others according to the commandment of God our Savior. It is the one business then of the preacher to make manifest the great truths embraced in the work of Jesus in salvation. It is his to simply proclaim the gospel of salvation through Christ, and God has been most graciously pleased to ordain this preaching, and to bless it to his people as he has not blessed any other ordinance in the church. He commends and commands praying, singing, the supper and baptism, and often blesses them to his own glory and the good of his chosen, but he has blessed the public preaching of His word above all

else. This was so in the times of the apostles and in his own days in the flesh, it is so yet. Preaching is not to exclude other gifts, but still it is the chief of all. Its virtue does not consist in the power, wisdom, eloquence or zeal of the preacher, but in the power of God applying it according to his will as the needs of his people require. Let it be noticed that the word in verse three is not "time," but "times." He "hath in due times manifested his word through preaching." This is true as often as the word is preached. It is true in another sense, as often as preaching is blessed to the souls of men; and how many times has this been the case with all the children of God. How many can bear witness to the power of preaching to bless them as their need required. The power of the preaching was in the Spirit of God, and not in the letter of the word.

In conclusion, the beloved apostle prays for Titus that grace, mercy and peace may be his from God the Father and the Lord Jesus Christ our Savior. Grace signifies the freeness of God's gifts, including mercy and peace. Mercy implies unworthiness and sinfulness in those who receive it, and peace presents the result of the grace and mercy of God, viz., peace of conscience toward God and toward all men. He who has grace and mercy must have peace. All these blessings are given in the Father and through the Son; in this way all boasting is excluded, as Paul says elsewhere, and God alone is glorified. 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.

ASSOCIATIONS.

IN reply to brother Ausmus' inquiry, What is an association? we answer, The word signifies a connection formed of persons or things. When applied to christians, in a religious sense, we understand it to signify a social band of the disciples of Christ in union, harmony, intimately organized on gospel principles, according to the laws of Christ, for mutual edification, in sweet communion and fellowship one with another. An association of churches is almost anything that the associated parties may make of them. If composed of none but regular and orderly churches, of the same faith and order, and conducted on gospel principles, they are, as brother Ausmus has found some of them, both pleasant and profitable. With Old School Baptists, the design of associations is an extension of acquaintance by christian correspondence and personal interviews, the promotion of fellowship and the general edification of all who belong to the household of God, and as they are generally held, by mutual agreement of the associated churches, once a year, opportunity is afforded for brotherly intercourse, whereby each may learn of the state and condition of the others, so as to be able to sympathize together, to rejoice with those who do rejoice, and weep with such as weep. At those annual meetings letters from the associated churches are brought by their messengers, setting forth the general prosperity or adverse condition of each church, with such expressions of love, sympathy and fellowship as the churches are pleased to communicate. This is deemed important, not only that each may know of the other's affairs, but

also to regulate the intercommunion of the churches. Churches in receiving members from other churches by letter, should know whether such churches are of the same faith and order, as also in dismissing from one to another. As it takes all the members of Christ to make up his one body, so all the branches of the church are required to make up the general assembly of the church of the firstborn, whose names are written in heaven. The same immortal life animates all the members of the one body; the same food nourishes, the same hope cheers, the same faith triumphs, in and through them all. For however distant in locality the branches may be spread out from each other, they are the same one Vine; their vigor is from the same root, and their fruit is the same. None of them bear the grapes of Sodom nor the clusters of Gomorrah, but this Vine of which the Father is the husbandman bears the fruits which are unto holiness, and the end is everlasting life. For "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all." One church, or branch of the church of Christ, can have no separate interest or independent existence from all the other branches, and all are equally interested in all the affairs of all the fellow-branches.

Much has been said about the independence of churches, of their right to transact their business in their own way, without remonstrance or interference from others. But how is this? Has any portion of the church a right to do wrong, to violate any law or precept of the law of Christ, which is equally binding alike on all the branches of the church of God?

If they have, then may they be independent of each other, but such independence at once destroys all fellowship with each other. Our fellowship is based upon identity of faith and practice. In the primitive days they who gladly received the word of the apostles were admitted to baptism and church membership, and they continued in the apostles' doctrine and fellowship; none were continued in the apostles' fellowship who did not abide in their doctrine. It is no less essential now that christians and churches should conform to that standard of apostolic rectitude in faith and practice, to secure the common fellowship of the people of God, than at that time, for all orderly christians are commanded to mark and avoid those who walk disorderly. This includes those who embrace any other doctrine than that which Paul and the other apostles preached, or are governed by any other laws or ordinances than given in the New Testament. We fully agree with our brother that the church of Christ is the highest ecclesiastical court on earth; and further, we will say she is the only divinely authorized ecclesiastical court on earth. No other court, principality or power on earth has any right to interfere with the discipline of God's house. We would rather have a millstone hanged about our neck, and be cast in the midst of the Atlantic, than fall under the reprobation of the church of God; when she, in her legitimate position, governed by the word and Spirit, utters her decisions, they are binding on earth and ratified in heaven. But here is the point: does the church, in all her several branches, always act in accordance with the word and Spirit of Christ? We are far from adopting the popish doctrine of infallibility. Let it be always remembered that the church is only competent to ad-

minister the laws of Christ in the house of God when she occupies apostolic ground, and her enactments and decisions can only meet the divine approbation when they are executed in the Spirit of Christ and according to his laws. It is not, therefore, lording it over God's heritage for any disciple of Christ to repudiate any action of a church, or association of churches, when they have manifestly departed, in their decisions, from the word and from the spirit of the gospel of Christ. In the distinct organization of a branch of the church of God it is fully conceded that such a church, or branch of the church, has full authority to execute the laws and discipline in her own bounds, but with the explicit understanding that she can only act authoritatively when acting according to the divine rule, and this rule is the same in all the departments of Zion, wherever located, and throughout all time.

Associations, in the common acceptation of the term among us, not being an organized branch of the church, do not assemble for the purpose of exercising those prerogatives which belong to the churches as such; but still, to prevent disorder and confusion, they must have the right to withhold their sanction from all that is disorderly and in violation of the law of Christ. Hence when a church which has been recognized in her fellowship manifestly departs from our faith or order, she has, as has every individual christian, the authority of Christ to drop such church from her recognition as an orderly church in fellowship, and from all, either churches or individual brethren, that walk disorderly, to turn away.

Cases like that mentioned by brother Ausmus sometimes have occurred where churches have become divided, and each party claimed to be the church, and have

sent each party their letter to the association, and the duty, however unpleasant or delicate, is forced on the association to decide which, if either party, is walking in the spirit and order of the gospel. In nearly all such cases it is presumable that both parties are, at least to some extent, wrong, and the association should be exceedingly cautious how they decide. But when the case is perfectly clear that one party has palpably departed from the order of the gospel, and that the other is contending only for the faith and order of the gospel of Christ, the association has the same power that every individual has to express her fellowship for the orderly brethren and to withhold it from the disorderly. Upon no other principle that we can conceive of can fellowship be maintained among the people of God. If a number of persons, many or few, who have organized as a church, put themselves on their dignity as a church, claim a right to do as they please as an independent church, and refuse to give satisfaction to sister churches in regard to their order, can it be expected that sister churches can continue their walk and fellowship when the erring church is regardless of their approbation? The association of churches, as we have shown, are voluntary assemblages of messengers and brethren from such churches as have professed to be of the same faith and order, and as such, have mutually agreed to associate as long as they can so agree. The undoubted right is reserved to each to retire from the association when they shall see cause for doing so, and the association has the right to drop from her list any church that in her judgment has departed from the faith and order of the gospel. We by no means regard associational compacts as essential to the order of the gos-

pel. Many churches which stand unconnected with other churches in any formal arrangement of association are nevertheless held in bonds of fellowship by the Old School Baptists generally; but these unassociated churches carry out the same order in dropping from their correspondence and fellowship such churches as in their judgment depart from the faith and practice authorized by the divine rule.

Finally, christians collectively in churches, or associations, or individually, are required to adhere strictly to the laws and ordinances of the Lord's house, and so long as they walk orderly they have a right to the fellowship of all the children of God, but in no capacity have they the right to violate any of the precepts, nor to depart from any of the examples of our Lord Jesus Christ.

It is but too true, as our brother has intimated, and most of us have painfully felt, the church is annoyed by ambitious and graceless men, who desire to lord it over the conscience of the children of God, but we cannot see that the nuisance would be at all abated by disbanding all the associations. Many such characters infested the primitive churches and annoyed them, as did the Canaanites the people of Israel in former times; but if our associations are properly regarded they will have a tendency rather to detect and expose such vain and troublesome characters. The Old School Baptists have constantly disclaimed all right or disposition to legislate for or to sit in judgment over the churches. We meet for the worship of God, for christian correspondence, for social intercourse and sweet communion with those who truly love our Lord Jesus Christ, and are ready and willing to bear his yoke and to learn of him who is meek and lowly.

We have not written our views to pre-

vent other brethren from responding to the inquiries of brother Ausmus, but we do think if ever there was a time when the saints should associate, and correspond, and speak often and lovingly one to another, that time is now upon us. How long we may be permitted to enjoy the privilege, is with the Lord. Many who have formerly enjoyed it are now deprived. May God enable us to use and not abuse the liberty while we may.

MIDDLETOWN, N. Y., November 1, 1863.

CIRCULAR LETTERS.

(Written by Elder James Miller.)

The Lexington Old School Baptist Association, held with the Jefferson Church, Schoharie County, N. Y., October 6th and 7th, 1909, to the several churches of which it is composed, sends greeting.

DEAR BRETHREN IN THE LORD:—Through the abounding goodness of our covenant-keeping God we have the privilege of once more meeting in an associate capacity, and as is a custom of long standing in the Lexington Association, to address you by way of a Circular Letter. We find the letter of the apostle Paul to the Ephesian brethren (chapter v.) is addressed to the brethren, or children: "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice." The apostle tells the children in the preceding chapter: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The apostle still admonishes the followers to "let all bitterness, and

wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32. The apostle Peter admonishes the brethren for their good, not to render "evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called," &c. "Let him eschew evil, and do good; let him seek peace, and ensue it." "And who is he that will harm you, if ye be followers of that which is good?"—1 Peter iii. 9, 11, 13. And to walk in love, as Christ also hath loved us. We read in 1 John iii. 1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and when that love is shed abroad in the hearts of his children they can say with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" They then realize, as is expressed in this eighty-fourth Psalm, that, "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. [O yes.] 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. O Lord of hosts, blessed is the man that trusteth in thee." The apostle Paul to the Roman brethren says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; * * * be of the same mind one toward another. Mind not high things, but condescend to men of low estate. * * * Be not overcome of evil, but overcome evil with good." Now to stir up your pure

minds by way of remembrance, we call your attention to what is written by the apostle for the brethren, and those who are called to preach the gospel: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans viii. 28. Contend earnestly for the faith which was once delivered unto the saints, whether men will hear or forbear. As the apostle charged Timothy in his second letter: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." O that the watchmen whom the Lord has placed on Zion's walls to go forth in the strength of their Master would cry aloud (as we read): "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." "Lift up a standard for the people. * * * Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

In conclusion, the poet has this verse:

"It shall be well, let Zion know,
With those who love the Lord;
His saints have always found it so
When resting on his word."

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

DOW BORST, Assistant Clerk.

(Written by Eli T. Kidwell.)

The Virginia Corresponding Meeting, in session with the church at Mt. Zion, Loudoun County, Virginia, October 13th, 14th and 15th, 1909, to the several churches composing this Association, sendeth greeting in the Lord.

DEAR BRETHREN:—As our custom has

been to write you a Corresponding Circular from year to year, we feel to say to you that we have nothing new to excite curiosity, neither do we wish it, but rather to stir up your pure minds by way of remembrance of those things that are sweet to us and are believed among us, that which we have been taught, we trust, by that Spirit which takes of the things of the kingdom and shews them unto us in our daily experience, therefore we will cite you to that Scripture found in John viii. 4, 5, not to write you a sermon, but to call to mind how the law was our schoolmaster to bring us to Christ, and when we were brought we were found guilty, and made to confess it, too, and were brought before Jesus with all our guilt, with condemnation resting upon us, and our accusers there to pronounce justice and judgment against us; our lips sealed; death seemed to stare us in the face, while Jesus seemed to take no notice. Just here, dear brethren, the words of the poet seem to speak for us:

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

Just at this critical point Jesus raised himself from the ground, and the law was magnified for the first time; how good and holy it was; who indeed should cast the first stone, or be the first to cast one? All have sinned and are under the curse; none left out. Do not let us forget "the letter killeth, but the Spirit giveth life," and that by the deeds of the law no flesh can be justified; but to know this we must first know we are sinners; or, in other words, that we are transgressors, and to know this we must be transgressors, and to realize this we must meet condemnation, and to meet that is to stand where this condemned woman stood, for she knew how she stood

before that law which says, "The soul that sinneth, it shall die." But all the many struggles through which the poor sinner must pass, and the agony of soul under the law of sin and death, are among the "all things" that work together (not separately) for good to those who are the called according to his purpose. The woman referred to above is a representative character, and does fully represent each child of God under the law; and even in their individual experience they feel to stand poor and helpless, with no merit; all their acts, body and soul, are open before the God of that law, and, like their predecessors in the garden, when their eyes were opened they were ashamed; their heart and action were all open to that God whose name signifies good. Such an one turns his eye within, all is dark (death) and vain and wild, there is a voice within: No hope—that way is barred—poor and helpless. But, dear ones, the time is not counted, and let us thank God that it is not, for if it were, no flesh could live. The Lord answers your accusers while you wait. What a good thing it is to wait, though we know not what we are waiting for; and the only reason we wait is, because we can do nothing less, and have learned by bitter experience to "do" is death. But just here the Lord is raised up, and all our accusers are gone out and we are left alone with the holy Jesus, who asks the question, Where are all those who have charges against thee? and we in much trembling answer that they are all gone out and none are left to condemn us. We cannot tell when the law dropped out, but we feel free to confess we are alone with Jesus, and the very breath of life is in his voice, for he says he came not to condemn, but to give life, and we feel and hear his voice

speaking gracious words: Neither do I condemn thee; go thy way, and sin no more. Thy way is different now from what it was; your song is praises to his dear name, for none is worthy but Jesus to open this book of revelation to our sin-sick soul, and all our way is in Jesus. To do the will of God, no matter how weak we are, to do his will is our desire, to go where he leads; if in deep waters or tribulation, distress or sorrow, it is the way, and our desires are in that way, for it is the way the Lord hath chosen for us, therefore we hear his voice saying, "This is the way, walk ye in it," and we walk, not in our own strength, but by the will of God given us in Christ Jesus before the world began, and therefore "to obey is better than sacrifice," therefore we walk by faith, the gift of God. We are free, for Jesus made us so, and there is none to lay anything to our charge, and we are free indeed, because Jesus met all the law's demands, died that we might live; and not only died, but rose again to life, justifying those poor sinners chosen unto life in the foreknowledge of God, predestinated to the praise of his glory before the world began, revealed in us as the end of the law to each believer as the all-sufficient hope of glory. Brethren, these things are sweet to us, and we speak of them in this little letter that our minds may be stirred somewhat, inasmuch as coldness seems to settle down on us and among us, and of late especially; but let us remember the Lord neither slumbers nor sleeps, that His eye seeth us at all times, and that he does not condemn, but makes us free, and if Christ has made us free, then we are free indeed. May the Lord guard and guide all his children, that they may go their way in peace and love, walking in the path of peace and love, taking heed to

the doctrine of God our Savior through all their journey, is our desire for Jesus' sake, and unto his great name be all honor and praise, now and forever. Amen.

J. N. BADGER, Moderator.
S. B. PAXSON, Clerk.

(Written by Elder A. B. Francis.)

The Elders and messengers composing the Salisbury Association of Old School Baptists, in session with the church at Indiantown, Wicomico Co., Maryland, October 20th, 21st and 22nd, 1909, to the several churches whose messengers we are, sendeth love in the Lord.

DEAR BRETHREN:—According to a long established custom, we, your messengers, in association assembled together at this time and place by the good will of our heavenly Father, having you in our hearts, with, we hope, a sincere desire for your welfare, especially in the things of the Spirit, write you this, our annual Circular Letter, not undertaking to tell you what to do in order to become partakers of divine life, or to tell you something that you do not already know, but to stir up your pure minds by way of remembrance; for we know that your spiritual comfort and well-being consist not in seeking to obtain salvation by the deeds of the law, or by remembering the things that you have done in the past, but in remembrance of the dealings of the Lord with you, of the way he has led you, how he has wrought in you to give you evidences and assurances that you are of that number whom he of his electing love has chosen unto salvation, and predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. God chose Abram, and called him, separating him from his kindred, and leading him

out of his native country into a strange land, blessed him, and gave him a promise of a seed in whom all nations of the earth should be blessed. Isaac was that seed (a type of Christ), and it was in Isaac, that promised child, the seed of Abraham should be called; of Isaac came Jacob and his seed (Israel), unto whom was fulfilled, literally, all that was embraced in God's promise to Abraham. They were delivered over to bondage, and were in servitude to do the will of Pharaoh, king of Egypt, till the four hundred years were fulfilled. At the time appointed God appeared unto Moses, by whom he would deliver his people from their sore bondage, showing his power in Pharaoh, even saying to him, "For this same purpose have I raised thee up;" leading his chosen seed forth out of Egypt and delivering them from their oppressor with a high hand and an outstretched arm, and bringing them by way of the desert and the wilderness into the land which he had promised unto them in Abraham four hundred years before. But they were hard-hearted, and stiff-necked, and rebellious, even forgetting the goodness of the Lord and the abundance of his mercies, while the evidences were yet fresh and new to them; the manna falling upon their camp every morning, and the Rock, from whose cleft they drank daily, followed them. They provoked him to anger, and he swore in his wrath that they should not enter into his rest, and many of their carcasses perished in the wilderness, God thus showing his displeasure toward them. When they came nigh unto the borders of the land Moses assembled the people (all Israel) and said, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and

by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." And again, "Thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes." Thus was called to their remembrance what they were, and from whence they were delivered, as the reason that they should do the things God commanded them. (See Deuteronomy v. 15; xv. 15; xvi. 12; xxiv. 18, 22, &c.)

Now Israel of old was a type of the gospel church (spiritual Israel), who were chosen in Christ, the spiritual seed of Abraham, in whom all the true seed of Abraham are called, and who are in a spiritual sense the children of Abraham, and who are now manifested through faith by a spiritual birth, faith being the manifestation of eternal life in them, and Abraham is called "the father of all them that believe." Christ is the anti-typical Isaac, in whom all the seed are called, and they are "the children of God by faith in Christ Jesus." They, too, were in bondage, the cruel bondage of sin, subject to the law of sin and death, but the God of Israel has delivered them from that bondage, not by Moses, but by Jesus Christ, who through death destroyed him that had the power of death (broke the yoke of the oppressor), and delivered them who all their lifetime were subject to bondage through fear of death. Having been redeemed and brought forth out of that servitude, now no longer "servants of sin," we are exhorted unto the service of God; it is a reasonable service, not to bear a burdensome and grievous yoke, but to render service to God, a service of love, which all the saints have found to be a delight-

ful service, in which the only lasting pleasure is to be found, and in this service is a remembrance of the gracious dealings of the Lord, and all his goodness which he has shown toward us, and we desire to praise him "for his goodness, and for his wonderful works to the children of men." Dear brethren, ought we not to render ready and cheerful service to One who has been, and yet is, so good and kind and forbearing to us, serving him in his sanctuary, the church, giving cheerfully of our time and substance, ministering unto him in the persons of his needy children, keeping the fast that he has commanded (chosen), "to loose the bounds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? * * * to deal thy bread to the hungry, to bring the poor that are cast out to thy house?" to cover the naked, to "hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health [spiritual] shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward," &c.—Isaiah lviii. 6-8. Are not these things worthy of our consideration? Let us then "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." Amen.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

CORRESPONDING LETTERS.

The Roxbury Old School Baptist Association, in session with the Second Church of Roxbury, Delaware County, N. Y., September 22nd and 23rd, 1909, to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—It has pleased the Lord in his all-wise providence to spare our unprofitable lives another year, and bring us together in an associate capacity, for which we feel thankful. Our meeting has been most pleasant throughout, not one sentence has been expressed contrary to the gospel of God our Savior. Your ministers have preached unto us Jesus, and our hearts have been made glad.

Our next session is appointed to be held with the Olive and Hurley Church, Ulster Co., N. Y., to begin Wednesday after the third Sunday in September, 1910, where we shall hope to again meet your messengers and receive your messages of love and fellowship.

J. B. SLAUSON, Moderator.

H. C. ELMENDORF, Clerk.

The Lexington Old School Baptist Association, in session with the Jefferson Church, Jefferson, Schoharie Co., N. Y., Oct. 6th and 7th, 1909, to the associations with whom we correspond, sends greeting.

DEARLY BELOVED:—We have great reason to rejoice that we have the privilege of sending to you our annual epistle of love and fellowship, with a desire that truth and righteousness may prevail through all the associations that are in fellowship with the gospel of our Lord and Savior Jesus Christ, who came not to do his own will, but the will of the Father, in whom there is no variableness, neither shadow of turning; the same yesterday, to-day and forever; who knew

the end from the beginning, declaring that his counsel shall stand, and that he will do all his pleasure through the works of his creation; that they shall all know him from the least to the greatest, and show forth the praise of his handiwork in bringing all things into manifestation by the word of his power; who is mighty to save to the uttermost all that come unto God by him. (Hebrews vii. 25.) To our understanding "thee" by him means Jesus, the author and finisher of our faith, who is able to present our bodies a living sacrifice to God the Father of our Lord and Savior Jesus Christ. Truly the lines are fallen to us in pleasant places. The time we have been together has been spent in the worship of God, which has had no uncertain sound, and we have been comforted and strengthened, and we hope for a continuance of the same. We desire a continuance of your correspondence, and hope we shall receive a goodly number of your messengers at our next session, which is appointed to be held, if the Lord will, with our sister church of Schoharie, Schoharie Co., N. Y., at the usual time, first Wednesday and Thursday in October (5th and 6th), 1910, when we hope to meet your messengers again.

JOHN CLARK, Moderator.

JAMES AVERY, Clerk.

DOW BORST, Assistant Clerk.

The Salisbury Old School Baptist Association, in session with the church at Indianatown, Wicomico Co., Md., October 20th, 21st and 22nd, 1909, to the several associations and meetings with whom we correspond, sendeth love in the Lord.

DEARLY BELOVED IN THE LORD:—Through the grace and mercy of an all-wise God we have been permitted to meet, according to previous arrangement,

in an associate capacity (it being the one hundred and twenty-seventh annual session). A number of ministers have been with us, proclaiming the great and glorious riches of Christ our Savior. The ever-glorious theme of the crucified and risen Redeemer has been fervently and eloquently set forth by your ministers. The messengers have reported peace and harmony within the borders of this association. The associations of our correspondence are moderately well represented.

Our next session is appointed to be held with the church at Broad Creek, Sussex County, Delaware, to begin on Wednesday after the third Sunday in October, 1910, the Lord willing, when and where we sincerely hope to again have the privilege of receiving and mingling with your messengers.

T. M. POULSON, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

MEMORIALS.

(ROXBURY ASSOCIATION.)

WHEREAS, it has pleased Almighty God to take from earth our dearly beloved brother, **Alva Bogart**, we feel that a suitable memorial should be prepared. While we know that words can but slightly express what we feel in our hearts, neither can they do justice to so noble a life as was found in brother Bogart. He was a man of sterling integrity, upright in heart, kind and generous; he was held in high esteem by all who knew him, and to know him was to love him. He lived a faithful and devoted life to the cause of Christ, which he dearly loved; was also a faithful and consistent member of the church, one who tried to fill his place in the church; his seat was very seldom vacant, feeling it his duty and esteeming it a pleasure to meet his brethren. He was a close listener, and always seemed to enjoy the preaching of the gospel of Christ. Brother Bogart served the Olive and Hurley Church as their clerk for many years to the entire satisfaction of all. His home was always the home of his kindred in Christ, whose company he delighted to be in, and nothing would give him greater pleasure than to be of service to his brethren. Brother Bogart for a few years past was afflicted by

the loss of his sight, and was nearly blind, yet he felt resigned to that affliction, feeling that it was the Lord's will, and he desired to be reconciled to the will of the Lord. Before being afflicted by the loss of his sight he was a close Bible reader, clear in doctrine and well settled in the truth as it is in Jesus. We as an association deeply feel our loss of so useful and devoted a brother as brother Bogart, and are brought down in sorrow and mourning, yet the all-wise hand of Providence rules. May God be with us in this sorrow, as an association, and our prayers are that he will be with our dear sister, who has lost so kind and loving a husband, and the son so devoted a father.

OBITUARY NOTICES.

Mrs. G. M. Seevers, of Forest Grove neighborhood, died at her home Sunday night of diabetes. She was a daughter of the late A. D. and Nancy Simmons, of Huron. She was nearly 46 years old, and was born and raised on the farm where she died and had lived all her life, with the exception of one or two years, and had a wide circle of friends and acquaintances. She loved her old home and home neighborhood, and a more universally loved woman, and one who will be more missed, could not be found in any community. She was ever ready to lend a helping hand to one and all, kind and indulgent to her family. Our loss is irreparable; it is a sadly broken home. She joined the Methodists several years ago, but soon afterward called for a letter of dismissal, wishing to place her membership with the Missionary Baptists. She had been more or less afflicted since spring, and to her attending physician this sickness was not unexpected, and being of only three days duration her death came as a shock to her many friends. Like a lamp burning out she passed peacefully away, after bidding farewell to the different members of her family, with a dying mother's advice to her sons: "Be good boys;" and to her husband, "Try and get along the best you can without me," never uttering a murmuring word. She leaves her husband and five children: Orlo, of Purcell, Mrs. Lloyd Hawk, of Effingham, and Willie, Clifford and Gladys, aged respectively sixteen, fourteen and ten, besides her mother, three sisters and one brother. The death of "dear, good Lol," as she was lovingly called, comes as a double affliction to her aged mother, she having lost her eldest son, John W. Simmons, of Kansas City, only last spring. A few years ago she lost her daughter, Mrs. C. C. Marsh, and her husband within a few months of each other. She has now only four left of eleven children.

Mrs. Seevers was buried in the Recco Cemetery, near Forest Grove, Tuesday afternoon, funeral services being conducted by a Methodist minister from Horton.

Donald Mackay died at his home in Lake Ainslie, Nova Scotia, on the 7th inst., after an illness lasting nearly two years, caused by repeated strokes of paralysis. He was 71 years of age, and leaves a widow, three sons and three daughters; one of the sons is employed in the fire department of the city of Winnipeg, Canada, and the other two are practicing law in Massachusetts. Mr. Mackay first saw a copy of the SIGNS OF THE TIMES in the early eighties, and thenceforth he was a subscriber. Next to searching the Scriptures, his greatest delight lay in perusing the SIGNS and trying to catch a larger glimpse of the life that is hid with Christ in God. During his last illness his patience and fortitude were greatly strengthened by reading the testimonies and opinions of the brethren throughout the world. So eagerly did he await each issue of the paper, and so carefully and thoroughly did he read it, that his nurse was frequently heard to say that she wished that paper were a weekly. The passing away of Mr. Mackay has given to the christian people of Lake Ainslie a deep sense of personal loss.

His funeral was largely attended, Roman Catholics and Presbyterians coming with a common purpose—to pay the tribute of respect to the memory of one whose faith in the wisdom of God's decrees was reflected in his life, and whose words and acts gave evidence of the faith that was in him.

JOHN D. MACKAY.

Nancy Jane Moses Maltbie was born July 20th, 1825, died Jan. 16th, 1909, aged 83 years, 4 months and 26 days. She was married to Arthur Maltbie Feb. 8th, 1854. To this union two children were born; they, together with her beloved husband, preceded her in death. Two grandchildren and two sisters remain; the sisters are Mary Conover and Eleanor S. Dey, who are members of the Tappscott Church, in Warren County, Ohio, where the deceased became a member June 19th, 1853, being baptized by Elder Samuel Williams. She was of a meek and quiet spirit, and during all these years since her connection with the church she was a most steadfast, consistent and orderly walking member, sound in the faith and exemplary in her life, and altogether gave a plain manifestation of the birth of the precious Word. She often spoke of her unworthiness and unfitness to be a member, yet spoke in highest terms of her blessed Savior and his kind dealings toward her. She was much esteemed by the church as a mother in Israel, and the loss to the church is great. She had been in feeble health for a number of years, not being able to attend all the meetings. On the evening prior to her departure she retired as usual, but on the following morning was found taking the sleep of death.

A funeral discourse was delivered by the writer to a host of sympathizing friends, after which her body

was laid away in the cemetery at Springboro to await the summons from on high.

J. M. STRUBLE.

Miss Ella McColl, daughter of Ebenezer McColl, of Winnipeg, Canada, died Sunday, Oct. 10th, 1909. She was buried near Dutton, Ontario, Canada, Thursday, October 14th. Services were held at the home of her uncle, Samuel McColl, Dutton, the writer officiating.

D. M. VAIL.

WAVERLY, Pa., Oct. 16, 1909.

MEETINGS.

The church of the Roxbury Association will hold their fifth Sunday meeting, the Lord willing, at Union Grove, N. Y., October 30th and 31st, commencing on Saturday at 2 p. m. All who love the truth are cordially invited to meet with us. Nothing preventing, we expect brother J. M. Fenton to be with us at this meeting. Trains on the Delaware & Eastern R. R. will be met Saturday morning at Union Grove, N. Y.

J. B. SLAUSON.

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11:00 A. M.

2:30 P. M.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., NOVEMBER 15, 1909. NO. 22.

CORRESPONDENCE.

EZEKIEL XX. 37.

“I WILL cause you to pass under the rod, and I will bring you into the bond of the covenant.”

How manifold are the similitudes employed by the Holy Spirit in declaring the dealings of the Holy One of Israel with his people! The form of the language in the above text of Scripture is drawn from a typical observance, and a custom also in the domestic lives of many in Israel. In the gathering of tithes from the people the tenth was the Lord's. “And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed.”—Lev. xxvii. 32, 33. You see the picture: there passes the herd, or the flock, before him who holds the rod, and the rod is laid upon the tenth; this claims it, separates it from its fellows, it is the Lord's. Now read with me the following Scriptures, and then I will tell you some of my thoughts upon the text first mentioned: “Thus saith the Lord of hosts,

Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord.”—Jer. xxxiii. 12, 13. “Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.”—Micah vii. 14. The shepherd knoweth his sheep, he knows how many he has, and as they enter the sheepfold he telleth them (counteth) with his rod. He will know if all are there, if any are missing. “The Lord shall count, when he writeth up the people, that this man was born there.”—Psalms lxxxvii. 6. And in that last day, the resurrection day, not one will be missing. (John vi. 39; xlv. 54.) All the chosen flock shall be presented by Jesus, the great Shepherd of the sheep, redeemed, regenerated, immortal, incorruptible, faultless before the

Majesty in the heavens with exceeding joy.

"I will cause you to pass under the rod." The rod here is significant of the rule, the authority, the government of the Lord, who is the Shepherd, Priest and King of his people; and we may assure our hearts that the scepter of his kingdom is a right scepter. (Psalms xlv. 6; Heb. i. 6.) Have you entered into the depths of the riches of God's grace that was manifested toward you in causing you to pass under the rod? I mean that first time when you were brought in a vital, experimental manner beneath the rod of Jesus, our Shepherd, Priest and King. The presentation of the subject in the language of Ezekiel is the bringing back again of God's backsliding children from all the dark, dismal, shameful places where they have wandered, and once more causing them to pass under his divine rule, and that they may be safely folded in the sanctuary of the covenant. But let us consider awhile the Holy Ghost's first dealings with us. Before the Lord called us by his grace we were without God, without Christ and without hope in the world; we loved not the light, holiness and truth, we were estranged from God, enslaved to our carnal mind, which is enmity against God, we were dead in trespasses and sins. Such we were, justly exposed to the curse of the law, fit subjects for the damnation of hell. (Matt. xxiii. 33.) And do we not acknowledge that had God pronounced sentence upon us, saying, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," he would have been just? But instead of this what hath he done? "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." A wondrous story, surpassing in its depths and heights and glories all the fictions conceived in the minds of men and published to the world. The experience of a sinner called by grace is a divine reality to the everlasting praise of God. The descriptions given in the holy Scriptures of the transactions of God with his chosen ones are not fairy stories; they are not mere petrified theories to which we give our assent, but they are testimonies of the vital, animating, transforming revelations wrought by the power of the Holy Ghost in the souls of the redeemed of the Lord. "Jesus sought me when a stranger, wandering from the fold of God." Our souls quickened into divine life, we found ourselves, in our Adamic life, sinners, vile transgressors, exposed to the wrath of the broken law of God; we felt we were justly condemned for our sins, we felt we were not fit to die, for how could we come into the presence of the holy and just God after death? Yes, we believed in the hereafter. The experience of every quickened sinner refutes the fleshly-pleasing fallacy of the nonentity of human beings at death; for every conscious, quickened sinner has had thoughts of after death, and has felt, I am not fit in myself to come at death into the presence of God. And these heart exercises of those who are born of God are in accord with the Scriptures: "The wrath to come."—1 Thess. i. 10. "Depart from me, ye cursed, into everlasting fire, * * * these shall go away into everlasting punishment."—Matt. xxv. 41, 46. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2

Thess. i. 9. Also see Matt. x. 28; Luke xii. 5. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments."—Luke xvi. 22, 23. This is not a fiction, but these things declared by the lips of Jesus, the incarnate Word, are solemn, awful realities, and they are believed by those who are of God. O, it is well for us to believe the plain testimony of the Scriptures, to believe God's truth, though the severity of God (Rom. xi. 22,) be dreadful indeed. What tongue can tell the sufferings of Jesus when he redeemed us from the curse of the law? He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The sorrows of death compassed him, he poured out his soul unto death. Thus Jesus, our Surety, was bruised, he was put to grief, his soul was made an offering for sin. The travail of his soul to redeem us from the curse is more than mortal tongues can tell. "He shall see of the travail of his soul, and shall be satisfied."—Isaiah liii. 11. But with our apprehensions of Jehovah's everlasting wrath against sin there is very sacredly wrought in the called of God a humble and contrite heart that mourns before the Lord over sin. This is the fruit of the sovereign, conquering grace of God. The Lord, according to his purpose and grace, in due times quickens elect sinners, discovers to them their sins, causes them to feel their just condemnation, and brings them to know that they should not be able to stand before God when the great day of his wrath is come. (Rev. vi. 17.) And then how very gracious is our God that he bows down the spirit of the vile transgressor to fall at the feet of the Lord. Yes, our God melts the heart in sorrow

and sighing over its iniquities, and moves us with fervent longings for mercy and salvation. The Scriptures tell the story of the believer in Jesus. Look at the following; how divinely true the narrative: "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah liii. 6. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 25. Before they are called by grace, the elect, like the rest of the human family, are found pursuing their way according to the course of this world. (Eph. ii. 2.) They are by nature the children of wrath, even as others. Go where they may they are going astray; every one is turned to his own way, and that way is never otherwise than a path of alienation from the life of God, through the ignorance that is in them because of the blindness of their hearts. In paths of sin and ignorance, or fleshly religion, in them all we are only going astray; our own way is not God's way. The sinner's own way, though it seemeth right unto him, (Prov. xiv. 12,) will never bring him from under the curse of the law, never bring him into friendship with God, and can only lead to the regions of woe. O we can never admire and be grateful too much for that grace which was given us in Christ Jesus before the world began; that rich and sovereign kindness so blessedly discovered in the time when it pleased God, who sought us out, to take hold of us, and who brought us at length to know and to love himself. He caused us, divinely constrained us, to pass under the rod of Christ, our Shepherd, Priest and King. As the great Shepherd of the sheep, (Heb. xiii. 20,) Christ Jesus has his rod. "Thy rod and thy staff they comfort me."

—Psalms xxiii. 4. As the High Priest of the house of God his rod, as the typical rod of Aaron, both buds and blossoms and bears fruit, (Num. xvii. 8-10,) in behalf of all that obey him. (Heb. v. 9.) And as King, his people are brought to acknowledge his scepter, and very cheerfully confess, "The scepter of thy kingdom is a right scepter."—Psalms xlv. 6. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."—Psalms cx. 2.

"I will cause you to pass under the rod." This power of God that lays hold of sinners and brings them under the rod is very gracious. The apostle Paul tells us of his being apprehended of Christ Jesus, and how being taken hold of by Christ it had a gracious and powerful effect upon him. (Phil. iii. 10-14.) The ardor with which the heart of the quickened sinner is animated to know Christ, and the power of his resurrection, and the fellowship of his sufferings, is far removed and far above that fleshly inquisitiveness with which men enter into the mazes of philosophical speculations. Men may smile upon themselves, yes, become hilarious over the visions of their own hearts, (Jer. xxiii. 16,) and sport themselves with their own deceivings, (2 Peter ii. 13,) but nothing yields true blessedness unto any poor sinner but God's truth, testified of in the Scriptures, and graciously revealed with living power in our hearts by the Spirit of truth. "He will guide you into all truth: * * * he shall glorify me: for he shall receive of mine, and shall shew it unto you."—John xvi. 13, 14. The psalmist exclaims, "God is my King of old, working salvation in the midst of the earth;" and that salvation so gloriously wrought by the life, sufferings, death, resurrection and ascension of Christ to glory is very com-

fortingly revealed by the Holy Spirit in the hearts of the chosen of God. These things wrought in our hearts are not fairy stories that we invent and picture to ourselves, but I am telling of the experiences of the children of God, which are the fruits of the workings of God's mighty power, (Eph. i. 19,) even as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. (2 Peter i. 3.) Taught and led by the Spirit, we come to Jesus. Our steps in this spiritual pathway have been with sore travail, guilt and fears, sighs and tears; our sin-laden, law-condemned, broken and contrite heart has prayed, God, be merciful to me, a sinner, and as we have been coming to Jesus we have been stripped of all self-confidence and self-righteousness, and poor and desolate and helpless was our condition. We were brought to Jesus. What a mercy! We were brought to the revelation of his gospel in our hearts, brought to submission to him, to pass under the rod, to take the yoke of his doctrine upon us. We became affectionately subject to Christ. (Eph. v. 24.) His law was our delight, and we looked, and looked with loving, delighted eyes into his gospel (and to this day we are still looking), and we know it to be the perfect law of liberty. (James i. 25.) All the humbling discipline of divine teaching was needful to bring us to a living consciousness of being poor, needy, hell-deserving sinners, and to put forth in our soul those spiritual longings for righteousness, forgiveness and salvation. God caused us to pass under the rod. In faith and love we came under the scepter of Christ. O, had he not caused us we never should have been subject to him; unsubmitive, despisers, enemies, we still should

have been, but almighty, rich and sovereign grace rescued us from our thralldom, and brought us poor, perishing sinners very willing to come under the rod, the reign of the lovely, precious Savior. We found Christ Jesus to be our very friend, and in his characters as Shepherd, Priest and King what acts of friendship were shewn to us by the Holy Spirit. O yes, and to this day we are learning more and more what a wondrously blessed thing it is to be under the rule of Christ. His scepter is a right scepter. Thy rod and thy staff, dear Savior, comfort me. Our self-righteousness and self-opinions are laid aside, and we become teachable beneath the rod of our God. God's new covenant dominion is so blessed to poor sinners; under his scepter we live and rejoice, for his scepter gives us pardon and righteousness, and in his fear we triumph over all our enemies. The gospel of Christ is all our blessedness; all elsewhere is sin and wretchedness, the curse and death, but here, passing under Christ's rod grace reigns through righteousness unto eternal life. Ah, there had been the rod of the oppressor, (Isaiah ix. 4,) but our victorious King hath broken that. And thou, O Assyrian, art the rod of the Lord's anger, the staff in thine hand is his indignation. (Isaiah x. 5.) But the rod we are now discoursing upon is the rod of our covenant God, our Father's rod, his government of his people in his only begotten Son, and in his characters of Shepherd, Priest and King he reigns, and brings his church to pass under his rod. The church of Christ is composed of elect human beings of Adam's race, eternally loved of Jehovah, redeemed by the blood of Christ and born of the Spirit; they are in due times called unto the fellowship of God's dear Son to be subject unto him. Do you know this

delightful subjection? How sovereign and abounding is the grace of God that rescues a poor, vile sinner from his alienation to God and brings him under the reign of Christ, under his grace. (Rom. vi. 14.) O then it is that we know that he is our Lord, and we worship him. (Psalms xlv. 11.) Christ our Shepherd rules his flock. "He shall stand and feed [rule] in the strength of the Lord."—Micah v. 4. His sheep say, "Thy rod and thy staff they comfort me;" and as our High Priest, how comforting is his reign. (Zechariah vi. 13.) A priest upon his throne is our Lord Jesus Christ, and he must reign till all enemies be put under his feet. "The last enemy that shall be destroyed is death." Did Aaron's rod put forth buds, blossoms and fruit? (Num. xvii. 2-8.) Much more in all the unfoldings to our faith of the everlasting priesthood of Christ, from the first bud to the perfected fruit, we find it blessed and comforting indeed. Such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; he is touched with the feeling of our infirmities, he was in all points tempted as we are, yet without sin. He ever liveth to make intercession for us. So excellent is his ministry, and so needful to us poor, sinful worms; for only by his sacrifice, by his blood, can we draw nigh to God and feel that all is well. For his blood hath made our peace, and cleanseth us from all sin. Thus being now reconciled by his blood, we shall be saved from wrath through him. We rejoice in him, our great Melchisedec, who is the author of eternal salvation unto all them that obey him—that pass under his rod. (Heb. v. 9.) Being caused to pass under his rod we shall not be found saying to Jesus, our Priest, "Ye take too much

upon you."—Numbers xvi. 3. No, indeed, for those who truly pass under his rod do so in faith and love, and know that it is essential that their High Priest should do all that he has done to make reconciliation for their sins. O blessed, merciful, faithful High Priest in things pertaining to God. Christ is also our King, and his scepter is a right scepter. He is the King of kings, the Prince of life, the Prince of peace, and Lord of glory, the King of saints, (Rev. xvii. 14; Acts iii. 15; Isaiah ix; 1 Cor. ii. 8; Rev. xv. 3,) and he reigns on high our Savior God. It is in this aspect of his kingly glory that we poor sinners are brought into intimacy with him; for in a way so refreshing and uplifting to quickened sinners we are taught by the Spirit of God to know that grace reigns through righteousness unto eternal life by Jesus Christ our Lord. In the incarnate Son of God we contemplate him, our King of old, (from the days of eternity) working salvation in the midst of the earth, (Isaiah lxxiv. 12; Micah v. 2,) revealing it also in our hearts to our everlasting consolation. Christ reigns, and his people shall be willing in the day of his power. So effectual is his power, for he, our Prince and Savior, gives repentance to Israel and forgiveness of sins. (Acts v. 31.) Thus by the effectual working of his power he takes his people by the heart and brings them under his scepter. Our King is our Savior, and he is the Lord of glory, and as we are led by the Holy Spirit, (for he glorifies Christ, and takes of the things of Christ and shews them unto us, John xvi.) in faith and love to see Jesus, we see him, the King, in his beauty, he is fairer than the children of men; the majesty and glory of his person, and his mighty acts in the redemption of his people, are all alluring to quickened sinners, and

bring us most willingly to pass under his rod. To pass under the rod of Christ our King signifies also that we are brought in willing subjection to his government; that his laws are our delight, and we yield ourselves in cheerful obedience to his statutes, as those who are alive from the dead. "The Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."—Isaiah xxxiii. 22. We are under law to Christ. (1 Cor. ix. 21.) This may well be so, for he writes his law in the mind and heart, (Jer. xxxi. 33,) and we delight in the law of our God after the inward man. His commandments are not grievous. (1 John v. 3.) An evil heart of unbelief and the base insinuations of the devil would sometimes tell us that at least some of Christ's laws are very humiliating, such as, "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." O when the soul is graciously exercised with the commandments of Christ, is there any hardship in it? O no, nothing is more pleasant, more sweet. Is it a grievous thing to be merciful, when our heavenly Father is merciful? O to have a forgiving, a merciful heart, it is so sweet, so blessed. Yes, I say it again, it is so blessed to forgive others their trespasses against us. O precious Jesus, reign over me and in me, to the praise of thine own glory.

"I will cause you to pass under the rod." This at times means that God's children have to come under his chastenings. "As many as I love, I rebuke and chasten," and the fruit of all new covenant chastenings is to bring us into the covenant.

"Bastards may escape the rod,
Sunk in earthly, vain delight;
But the true born child of God
Must not, would not if he might."

Have we not found, though the rod is severe, and we are sore broken beneath the rebukes of the Lord, that love and pity are so mingled with the severity that we fall at the feet of the Lord and confess that in faithfulness he has afflicted us? (Psalms cxix. 75.) Or like Ephraim we say, "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God."—Jer. xxxi. 18. In all the aspects in which the saints pass under the rod the signification is that God sanctifies them, vitally and experimentally sets them apart unto himself. (Psalms iv. 3.) Under his rod Christ brings his own, and they, saith he, "shall hear my voice." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." There is no other way of entering into the bond of the covenant but to pass under the rod. Our God hath his way, his all-successful way, to cause us to pass under the rod. There is a divine compulsion, "The love of Christ constraineth us." "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." We look over all the way, all the discipline, the teaching that was ours in coming unto Christ, and we see that everlasting love was in it all. The Holy Spirit in love and pity taught and led and brought us to pass under Christ's rod. The covenant into which the Lord brings his people is the everlasting covenant, ordered in all things and sure. (2 Sam. xxiii. 5.) It is sacredly blessed in faith and love to roam in the realms of this covenant. Here God speaks, and his voice takes hold of our hearts, and we

are drawn to his voice, and his doctrine is so assuring and comforting. "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."—Jer. xxxi. 33. "I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 9. In this covenant all spiritual blessings are promised, and eternal salvation and glory secured unto all the chosen of God, the vessels of mercy whom he hath afore prepared unto glory. This covenant is the counsel of God the Father, the Word and the Holy Ghost concerning the elect of Adam's race, whom Jehovah hath chosen unto himself for his own peculiar treasure. He has predestinated them unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, and in Christ, their covenant Head, they are predestinated unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them. (Eph. i. 5-11; 1 Peter i. 4.) And God hath predestinated them to be conformed to the image of his Son. (Rom. viii. 29.) The eternal power and grace of God shall surely secure this ultimate glory unto his people. Yes, when Christ, who is our life, shall appear, then shall we also appear with him in glory. (Col. iii. 4.) We shall be like him, for we shall see him as he is. (1 John iii. 2.) We shall bear the image of the heavenly. (1 Cor. xv. 49.) O blessed hope! All shall be consummated when mortality is swallowed up of life. Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit. This covenant was made in eternity, wherein the Father, the Son and the Holy Ghost, our one Jehovah, (Deut. vi. 4; 1 John v. 7,) did covenant and provide

all things for the welfare, salvation, exaltation and eternal happiness of the church, those chosen and eternally loved human beings of Adam's race. This covenant

"Was made with Jesus for his bride
Before the sinner fell;

"Twas signed, and sealed, and ratified,
In all things ordered well."

Let us consider a few moments the bond of this covenant. This bond is the promise and oath of God. Wonderful indeed are the doings of our God, that he should, of his own pleasure, not only covenant to bless and to give his own elect eternal and infinite exaltation in Jesus Christ their head, and to make them in him and with him an eternal excellency, but he sware with an oath to the covenant, that the heirs of the covenant might have strong consolation, who have fled for refuge to the hope set before them in the gospel. And as God could swear by no greater, he sware by himself, "As I live, saith the Lord." "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath."—Heb. vi. 17. To the priesthood of Christ in this covenant the Lord sware. He saith unto Christ, "The Lord sware and will not repent, thou art a priest for ever after the order of Melchisedec: by so much was Jesus made a surety of a better testament."—Heb. vii. 21, 22. The blood of Christ is also the bond of the covenant, so it is written, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zech. ix. 11. Did not Christ, our covenant Head, say, "This is my blood of the new testament, which is shed for many for the remission of sins"?—Matt. xxvi. 28. He sealed it with his precious blood, and the covenant is in force. This we well know, for we

are beginning to reap the unspeakably blessed glories of this everlasting covenant ordered in all things and sure. He writes his law in our hearts, he is merciful to our unrighteousness, we are tasting by faith the justification of life, and having the earnest of the Spirit in our hearts we rejoice in hope of the glory of God. Yes, it is now the portion of the heirs of promise to be having and living upon the first-fruits of the Spirit, and in the day of Jesus Christ, when the dead shall be raised incorruptible, we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality; death shall then be swallowed up in victory, and the whole infinite harvest of the far more exceeding and eternal weight of glory shall be ours. In this covenant there is set forth to our faith, in such comforting ways, the love and eternal nearness of the Lord unto us. God has espoused his people unto himself in eternal wedlock. Let us read the marriage bond: "I will betroth thee unto me forever; 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. O it is precious, supporting, so heart-cheering to be brought by the Holy Spirit into heartfelt realization of this bond. Then we can say, "The king hath brought me into his chambers:" "he brought me to the banquetting house, and his banner over me was love."—Solomon's Song i. 4; ii. 4. Will he ever write to his church a bill of divorcement? Never, the bond of this covenant is forever, and in faithfulness, and all the church shall know the Lord their Husband is faithful and true. (Rev. xix. 11.) He hateth putting away. (Mal. ii. 16.) He died for his church, to cleanse

her with his blood, beautifies her with his righteousness, and puts his comeliness upon her, (Ezek. xvi. 14,) and by the sanctification of the Spirit she is all glorious within. The inward man is renewed day by day, and he having begun his good work in his own will perform it until the day of Jesus Christ, then he will 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. (Phil. iii. 20, 21.) This bond of the covenant binds us to God. Ye are Christ's, and Christ is God's. (1 Cor. iii. 23.) What shall separate us from the love of Christ? His love to us is eternal, and we love him because he first loved us. We are bound up in the bundle of life with the Lord our God. (1 Sam. xxv. 29.) Our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory. He, our glorious Head, is living, surely his members cannot perish. The bond of the covenant binds all the election of grace together. The bond of the covenant is the incarnation of the Son of God. Of this superlative glorious theme I feel I could write very much, but will not pen anything now. The covenant of God's grace is all-satisfying to believers in Jesus. "He will shew them his covenant." This is their sanctuary, here they are solaced with mercies, and their wearied, sin-buffed souls are refreshed. "I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

WAVERLY, Pa., July 4, 1909.

DEAR BRETHREN EDITORS:—Inclosed you will find two letters, one from sister Young, the other from sister Laura Bailey, both I feel to be the pure breathings of heaven-taught children; if not, I am a poor, deceived worm of the dust.

D. M. VAIL.

ELDER D. M. VAIL—ESTEEMED BROTHER:—Sister Kinney, a dear sister and mother in Israel to me, has asked me several times to write my experience for the SIGNS, but I have ever felt that if I have had an experience, it is the most doubtful of all; but I have decided to write it in my weak way, and trust God will give you a mind to decide whether or not it is worthy of being sent to the SIGNS.

I enjoyed reading sister Belle Gorsuch's experience very much, for it seems to be the nearest like mine of any I ever read. Like her I cannot tell where, when or how I was given faith to hope in the pardoning love and grace of God, and I, too, found comfort in the words she did: "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." Surely if I have been born again this is true of me. I was born, as you know, in the town of Schoharie, and have always lived within one-half mile of the Old School Baptist meetinghouse, and attended meeting occasionally, but until a couple of years ago I knew nothing about their belief, except predestination, and I believed that, and believed we would not die until our time came. When you came here in December, two years ago, I went to hear you, and I enjoyed your preaching, and thought I would go every time, and I did. In May following, my mother died, and either

just before or a few days after I asked father if he would subscribe for the SIGNS OF THE TIMES. I never had read it at all that I remember, but for some reason I thought the Old School Baptist doctrine was the truth, and I had a desire to understand it. When the SIGNS came I would read each one through, and enjoyed it, if not deceived. If I understand it at all, it was given me so gradually that I am made to ask, Why was I led so gently, and those who are so much better be brought under such condemnation? The only answer I know is: "Even so, Father: for so it seemed good in thy sight." I would often go down to brother Miers', and he and sister Miers would talk with me and explain the meaning of different Scriptures, and we would sing hymns. I believed the Old School Baptist Church was the true church, and knew if I were saved it was by grace. "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." I was given a desire, I hope, to be baptized, but felt I was not worthy, and that I could not say anything the church could fellowship, but thought if it were the Lord's will the time would come, and I desired the Lord would lead me the way that would be best for my good and his glory. When you came in April, 1908, after preaching you asked all present to speak, and when you asked me it seemed I could not say anything, and I could not say no; but I was given strength to say a few words, and was received for baptism May 31st. For five months in childhood's hour with careless joy upon the stream I glided, but never experienced such joy as others tell of. At the end of that time I began to have such serious doubts and fears I thought I could not live. I thought I was the

worst hypocrite on earth, and that I had deceived the church, and I would go to bed wishing I would not wake up again; I wished I could go where I would not see or hear from an Old School Baptist. I felt to be without hope and without God in the world. I did not know a child of God had ever felt that way, but since have read of two who have. I never have had an assurance that I am one of the favored number, and thought if I should tell the church, surely they would have no fellowship for me; but when I got in the darkness I told them everything, and I thought they would truly hate me, but to my surprise they seemed to have more fellowship for me than before. If not deceived, I feel to thank God that he led me through the deep waters, for I learned that,

"He in the thickest darkness dwells,
Performs his work, the cause conceals;
But though his methods are unknown,
Judgment and truth support his throne."

For two months I remained in that dark state of mind, with but one ray of light, and after being comforted of God you came and preached two sermons, and it seemed every word was just what I had passed through. Little did I think when suffering, that God was preparing me that I might enjoy that meeting. Truly, "God moves in a mysterious way his wonders to perform." I feel to say, Teach me to do thy will, O God, and lead me the way I should go, for like a wayward child of error, I so often lose my way. I would love to live so that every one might know that I was being taught and led of God, but feel that no one comes so far short of living that way as I. "The good that I would, I do not: but the evil which I would not that I do." "To will is present with me; but how to perform that which is good I find not." I feel I do not suffer near what I deserve for my

sinfulness, for truly I am nothing but vanity. One of the sweetest promises to me is: "Blessed are the poor in spirit: for their's is the kingdom of heaven." Truly none can be poorer and more needy than I. It seems I have enjoyed preaching and reading the SIGNS more than I did before I walked in darkness, and I love the brethren more from day to day. "We know that we have passed from death unto life, because we love the brethren."

"Blest be the dear uniting love
That will not let us part;
Our bodies may far off remove,
But we are joined in heart."

Before closing I want to mention that I enjoyed our two days meeting the most of any I have attended. Each of the nine sermons was wonderful to me; truly the Lord was in the midst, and much of the time I truly forgot I was in the world. I hope Elder Alexander and brother Fenton may both meet with us soon again, if the Lord wills.

I hope you will pardon me for writing such a long letter, and hope you will do what you think is best with it, for I fear you cannot fellowship what I have written.

From your weak and sinful sister, if one at all,

LAURA M. BAILEY.

ALVINSTON, Ont., June 7, 1909.

DEAR BROTHER IN A PRECIOUS HOPE:—Your little missive received, and I am pleased to know that your mind wanders to a despised few here in Canada, and that you hope to bring company with you. We would liked much for you to have arranged a visit with us, but will be pleased to see you anyway. I tell you I am hungry for some spiritual food. True, I get a morsel now and again, but I have heard no preaching since you were here

last. I do feel empty, and my mind seems filled with worldly cares, and I mourn an absent God much of the time; Scriptures that have come to my mind in days gone by with much comfort and sweet assurance (I mean passages of Scripture) seem to have lost their power and sweetness, so I am made to cry, My leanness. An expression of J. H. Yeoman's in the last SIGNS, seemed to fit me: The burden of my mind and tribulations of this life have been so great as to bury all the spirituality of my mind. O the conflicts are great indeed, and I am made to cry daily, O God, have mercy, for I am weak. Give me wisdom to walk in the strait and narrow way that leads to life. I feel such a desire in my heart that if I could I would write words of comfort to God's dear children. You, my dear brother, have been a source of much comfort to my poor, tried heart in times past, for which God be praised, and may he at this time be pleased to bless you with sweet liberty of soul and endue you with power from on high, and may we be blessed with hearing ears and understanding hearts.

I will write no more just now. I hope to see you soon. We have had some sickness in our family, but all are better. My sister is with me just now, owing to ill health. I trust you all are well as usual.

From your sister in hope,
(MRS.) W. C. YOUNG.

DECATUR, Texas, Sept. 1, 1909.

DEAR BRETHREN EDITORS:—Knowing that I am behind with my subscription, I feel ashamed of my neglect, but thankful to you for continuing the paper. I intended to send my subscription in before the time was out, but I was taken ill, and in bed all winter, and had no idea of ever

being able to read the SIGNS again. My children in New Mexico were sent for, as the physicians did not think I would get up again, but the dear Lord saw fit to raise me, and I can now be up most of the time, but I am still very feeble. Why the Lord spared my unprofitable life is more than I can tell, but I believe that he had a purpose in doing so, for he has a purpose in all things, but unknown to us until it is fulfilled. All things that take place under the sun are only the fulfillment of his purposes, which he purposed in himself before the world began. I feel assured that his wisdom sees through the vista of time, and that he fixed and established and made sure all his creation, not only a part of the things which come to pass, but all things, for he says that without him was not anything made that was made, and by him all things consist. Then if we poor finite beings undertake to leave out some things, and say of them that he did not foreknow them and predestinate them, we shall be at a loss to make the division. But, dear brethren, I feel well assured that there is no such division, for "known unto God are all his works, from the beginning," and he "worketh all things after the counsel of his own will." Not a part of all things, but all things.

About the time that the Limited Predestinarian Baptists began putting up bars of nonfellowship against the Unlimited Predestinarian Baptists, a brother said to me one day while I was in Decatur, "Let us sit down and talk this matter over." Then he said that if he understood the Scriptures he was bound to believe in the predestination and foreknowledge of God. At that time a man came walking across the street, and the wind blew off his hat, and I said the Lord foreknew and predestinated that. He replied, "O I do not be-

lieve the Lord foreknew such little things." I said, "Where are you going to make the division between the little things and the big things?" He replied, "That is what bothers me." I said, "Yes, and it will bother any one else who undertakes it, for the things we might think little, in the sight of God might be great, and the things we might think great, the Lord might think little." Then I said, "If we leave anything outside that comes to pass, we limit the wisdom of God, and if we limit his wisdom in one thing, we have just as much right to limit him in all things." "Well," he said, "it does look that way." O if I could only thank and praise the Lord for allowing me to view him as contriving all things, and that he works all things after the counsel of his own will. There is none to make known unto him anything that he did not know before the dust of the highest hills was made. With all the modern discoveries in electricity, and in the use of flying machines, man cannot boast, for God has taught them all the mechanism contained in these wonderful machines. All these modern inventions were embraced in the infinite wisdom of the great I Am before the world was made, and they all appear in their appointed time, and there is nothing new with the Lord; all things that come to pass are but the fulfillment of his purposes and wisdom. O that I could only praise him for the blessings which he has bestowed upon me all the days of my life. What am I that the Lord should be mindful of me? Sometimes I think that the Lord allows even poor, sinful me to view him as my God and Savior, but as I grow older it seems that these bright seasons get further apart, and I am made to tremble for fear the Lord will say unto me, Depart from me, thou worker of iniquity. Still my

little hope that he has truly been my joy lo, these many years, causes me to cry unto him for help. O if I could only feel at all times as I did one night last winter: it seemed to me that I was smothering to death, and I was made to cry out, O Lord God Almighty, if it be not contrary to thy will, I pray thee to send ministering angels to watch over me in my sufferings; and it seemed that two angels stood, one on either side of me, and passed their hands back and forth over my mouth, and I felt so easy with that beautiful vision before my eyes that I dropped off to sleep, and the friends said I slept about three hours, the first sleep I had had for two or three days; but when I awoke the vision was gone. But, dear brethren, I am in the dark so much of my time that I am made to fear that what I have been claiming as evidences of God's love were only of the flesh, and that when I come to die, the little hope that has been mine will fade away and leave me engulfed in darkness. O if I could only live as I ought, and shun all evil temptations, and cast out all sinful and wicked thoughts, which are with me so much of the time, how glad I should be. Dear brethren, I do not feel that I can go through another winter and live. This may be the last time that I shall trouble you with my poor writing. Pray for me, that I may be kept to the end. It seems to me that I am too sinful to call upon Him for whom my soul is thirsting. I have not been able to go to hear a sermon preached for two or three years, but I read some fine sermons in the SIGNS. I hope that the Lord will continue to enable the editors to wield "the sword of the Lord and of Gideon" in the future as in the past. Farewell for this time.

Yours in the gospel,

M. B. F. JONES.

ST. ALBANS, W. Va., Oct. 12, 1909.

ELDERS F. A. CHICK AND H. C. KER—
DEAR BRETHREN:—Inclosed find a letter from a dear old mother in Israel, which was so much comfort to me that I want to share it with others. I have been blessed to visit her twice, and try to preach unto her Jesus. She is alone, no Old Baptists near her, and seldom ever gets to hear preaching. I had never met sister Johnson until my first visit to her home, but when I went in and found the SIGNS on the stand, together with other books and pamphlets from Baptist writers, I knew she was all right, and soon became acquainted with her, and did enjoy my visit and the conversation with her upon heavenly things.

I have been sick since April 2nd, 1909, and thought much of the time that I could not live, but I am still spared, though able to go but little; have only been at four or five meetings since the above date, so you can imagine how cheering the inclosed letter was to me. I was enabled to attend our own association, but my weight upon my return home was only one hundred and seven and a half pounds. I know that God has a purpose in all things, and my prayer to-day is that I may be kept by God's Spirit from replying against him, or from saying, "Why hast thou made me thus?" Let me be still and know that he is God; indeed that is enough. O what a wonderful text the one above is. Brother Chick, will you write on the same in the near future? How different is this from the way man teaches; he would have it read, Go to work and know that he is some creature about like a man, constantly being disappointed, and seeing his purpose overthrown; but God's little ones feel glad to be still and know that

he is God, whom to know is eternal life.
Yours in affliction,

G. B. BIRD.

SHERIDAN, W. Va., Sept. 12, 1909.

ELDER G. B. BIRD—VERY DEAR AFFLICTED BROTHER:—After long waiting and much study about you, I received your card of recent date, and was very sorry to hear of your low state of health. I had greatly hoped you had recovered so far as to be gone to some healing spring of water, which I hoped might have a tendency to restore you to health, as you are so young.

Brother Bird, I am now at a great loss this beautiful morning, as I have been feeling sad, and a great solemnity has crept over me. This is the third letter since July that I did not know how to answer. A precious niece lost her nine months old baby, July 17th, in Roanoke, Va.; when she told me about it she said, "Aunt Lizzie, it has almost killed me; I do not think I can ever get over it." I tried as best I could to comfort her poor, broken heart. The same night, after writing to her, I had a dream about a lamb and a baby, which I related to her in my next letter, and the response was, "Aunt, I am going to try to stop grieving so much, and do as you say. I read my Bible, and never open it but I find comfort." The second letter was from my own dear youngest sister, Sarah Dillon, whose experience was in the SIGNS a few years ago. She is with Babylon, and has all the trials, seemingly, that the flesh is heir to. She got so far she wrote me she could not ever sing any more. I said, Yes, yes, my dear sister, you will sing again when the dear Savior dispels the darkness. So now, dear brother, the question with me is, Can I say anything to poor, dear brother Bird to comfort him

in his severe affliction, whose talents are so much superior to mine every way? The people took knowledge of two disciples on one occasion, because they had been with Jesus, and now if I ever do comfort any of God's children, I hope it is a token that I have been with Jesus. I have been low down many times in the valley of affliction, sorrow and darkness, but Jesus has come again, and the voice of the turtledove has been heard in the land. My brother, I hope your bodily sufferings are all you have to contend with. I do hope divine light is a constant flame in your soul, and that you are blessed with the peaceful presence of Almighty God. Take away every other, and give me this. I would love to impress on your mind if I could use language to explain to you the heavenly radiance that lit up your poor, tottering frame and countenance the night you preached at Long Branch schoolhouse. I never can forget that sad time; when you all went away, how sorrowful I was, and no one to console me. I thought so much of weeping Mary at the sepulchre of her absent Lord; my dear brethren were gone, likely never to return here again. O how I would like to see you and talk with you, but do hope and trust we will meet where there is no sad good-bye. I trust you may be able to answer this.

I am, as ever, a lone pilgrim,

ELIZABETH JOHNSON.

RATCLIFF, Ky., May 20, 1909.

DEAR EDITORS:—If the Lord will I will try to write something concerning the change effected in the children of God by the new birth, and in doing so I shall give the views which to me are true, according to all christian experience, and also as it is set forth and taught in the Scriptures of truth, which views, so far

as I am advised, are the views of all Old School Baptists, whom I claim to be the servants of the most high God, and also my beloved yet persecuted brethren, whom I love in the truth and for the truth's sake. Now my understanding of the matter is that in our unregenerate state, or until born of the Spirit, all our nature is earthly, depraved and sinful; that there is in us no fear of God, no desire after holiness, no love to God, no love of holiness, that we are dead in sins, enemies to God by wicked works, that we are totally ignorant of our condition until it pleases God to call us by his grace, quicken us by his Spirit and make us the subjects of the great and astonishing change wrought in us in the new birth; as such our views of God are different, we then view him as we never did before; his purity, goodness, justice and truth fill us with a reverence for him we never had before; we are astonished that the great and holy God has visited us with such undeserved mercy and blessing; a sense of his goodness leads us to repentance; we are so overwhelmed with a feeling of our own vileness, and feel so guilty that it seems to us there is no way for God to save us without an infringement upon his divine justice. When fully humbled before him under a sense of our vileness, and all hope of commending ourselves to him is taken away, Christ is revealed to us the hope of glory; his blood is applied to us by the Spirit for the remission of sins, and his righteousness as the ground of our justification before God; the love of God is shed abroad in our hearts by the Holy Ghost, a new song is put in our mouths and we are made to rejoice in Christ with joy unspeakable and full of glory; we are new creatures in Christ; old things are passed away, all things become new;

the Bible now opens to us with new beauty; the precious promises are now applied to us; the church and the people of God now appear lovely; the doctrine of salvation by grace, which we before hated, now becomes food to our souls; we love and desire to walk in all the ordinances of the house of God, and to live in love and fellowship with the people of God; we have passed from death unto life, from darkness into marvelous light, and from prison to liberty; but this is not all; by virtue of the quickening operation of the Spirit of God we begin from the very hour of our being made alive to learn the difference between the two principles or natures which we find within; we find a law in our members (which certainly was not there before we were born again) warring against the law of our mind; we experience an incessant warfare, and become more convinced that while with our mind we serve the law of God, yet with our flesh the law of sin; we find that we bear about with us a body of sin, so experience with all the Lord's servants of old the warfare while we remain in this mortal state of existence.

Such are my views, and as such they are submitted to you.

Yours in hope of eternal life,

J. E. THORNBURY.

LANHAM, W. Va., Oct. 20, 1909.

DEAR BRETHREN EDITORS:—For some time I have felt impressed to give my views on predestination, and this morning will try to write upon that subject with fear and trembling, because the way is dark before me, and I do not believe I can write upon so great a subject unless God, who worketh all things after the counsel of his own will, directs. I hope I believe as Paul says, there is no power but that of God; the powers that be

are ordained of God; so I understand that it takes power to move everything that moves. Then if it takes power to move all things, surely God moves all things, for there is no power but of God. Now if this power which God has ordained fails to act, then he has ordained something for nothing; but I hope I believe that God is a God of purpose, and that he made all things for a purpose, and if he made all things for a purpose, then did he not foreknow all things? If he did not foreknow all things that come to pass, could we then call him an all-wise God? No! why? Because there would be things done that he did not know anything about, and we would lie in calling him all-wise. I believe that God foreknew all things, and if he did, all things, including all the actions of wicked men and devils, which he would have to know in order to know all things, must come to pass just as he knew them in order to make his foreknowledge true. If these things have to come in order for his foreknowledge to be true, then why not believe in predestination of all things? I do not see any way to believe in predestination in part, because if I say something took place that was not appointed or predestinated, then I limit the knowledge of God; hence for any to tell me that they do not believe all things are predestinated, and that it is wrong and dangerous for me to believe it, they may as well try to make me believe there is no God; for since I am made to believe there is a God, I am made to believe that he is all-wise and all-powerful, knowing all things, seeing all things that must come to pass, which would make him a perfect God. Yes, I believe that God is perfect, which is the foundation of the hope of his people. His people are a spiritual people, who worship him in

spirit and in truth, God having sent forth the Spirit of his Son into their heart, and I believe his Spirit is sent into their heart to teach them that he is all-wise, foreknowing all things. I think any doctrine that does not speak of God as a perfect God is not the doctrine of God, but the ignorance of foolish men. I will just say the doctrine of limited predestination is nothing less than ignorance. I do not say this in a boastful way, because I am just as ignorant as any man according to nature, and if anything I am more ignorant. There are many that write upon the subject of predestination who are able writers, and I love to read after them, while others think it not wise to say so much about this question.

Well, brethren, I will bring this letter to a close, hoping that you will pardon such an unworthy one as I am if I have written words without knowledge, as this is the first time I have tried to write anything of its kind. If you count this worthy of publication you may use it.

From one who is a sinner by nature, yet in hope of eternal life,

W. C. PENNINGTON.

DUNCAN, Okla., Oct. 25, 1909.

DEAR EDITORS:—Again by the help of the Lord I will write you a few lines, as my subscription is due for this year and I must renew, for it seems that I cannot do without our paper, it is so much comfort to me in this lonely country. How I do wish sometimes I might be where I could hear the servants of the Lord preach, but again I know if it were the Lord's will he would send them to us. O how many times I have been made to rejoice in reading our good paper, and what a joy it would be to me if I could comfort the saints in writing as they have comforted me, but if I am a child

of God I am the least of all, and, my dear friends, I can only wait on the Lord for all I do or say in a spiritual sense, for in me (in my flesh) dwells no good thing, for when I would do good, evil is present with me. Paul said he was a prisoner of the Lord Jesus Christ, and I hope I am, too, for if I am I can do all things through Christ who strengtheneth me, and he will be my comforter here in this vale of sorrow. I mourn over my sins daily, and wish I could do right, but I know my righteousness will not justify me; nothing but the righteousness of Christ will. My beloved friends, this I study day after day: Have I been justified by his blood? for the blood of Christ cleanseth us from all sin; but as I grow older it seems I grow worse. O Lord, be merciful to me, a sinner.

“When I turn my eyes within,
All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?”

I shall trust in the Lord, for he keeps the feet of the saints. “Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.” Now are we not glad that he is our Judge, our Lawgiver, our King and Priest, our refuge, our strength, our all and in all? “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” O my friends, I ask as one who is feeble, Can we be glad and rejoice in the Lord without the oil of his righteousness? Surely it is the anointing of the Lord that makes us rejoice in him. “All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.” “Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it

to the generation following. For this God is our God, for ever and ever; he will be our guide even unto death.” “They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.” The Lord be praised for his goodness to me all the eighty-eight years of my life that he hath appointed for me here. My dear friends, I will trust him in all things, for he is my deliverer, my all.

I want to say that our paper is a most excellent visitor to me; the editorials are like the dew of Hermon, and the correspondence is like apples of gold in pictures of silver. When I read after the writers I weep and mourn and rejoice, and say as I read, How blessed they are in the Lord, and they can sing hallelujah as they go marching home, for their eyes are turned heavenward, and they are looking for the prize of the high calling as it is in Jesus, the Mediator of the new covenant, who maketh intercession for us according to the will of the Father.

Now, dear brethren and sisters, I ask you as one that feels to be a castaway, pray for me, and throw the mantle of love over this. I ask you not to publish it without criticising it well, for I do not want to be a stumbling-block to the household of faith. I do not want to deceive the saints of God, for I long to be like them, and want to walk, talk and look like them; I want to be made perfect in the obedience of Christ. I hope my spiritual life is hid with Christ in God, and if it is, ere long I shall be like him who holds the keys of death, hell and the grave. May the Lord keep you all as the apple of his eye. Fare ye well.

Your sister, I hope, in the crucified and risen Savior,

NANCY CREEL.

ROMANS IV. 2 ; JAMES II. 21.

"If Abraham were justified by works, he hath whereof to glory ; but not before God."

"Was not Abraham our father justified by works when he had offered up Isaac his son ?"

To the casual observer it would seem there was confliction in the above Scriptures, and that what Paul affirmed James denied, but when we follow closely the subject of both there is no contradiction ; Paul affirmed what James did. There are three fundamental truths that Paul has affirmed : first, he declared again and again that salvation was all of grace, saying, "By grace are ye saved through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Again, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified." He affirmed that God's children are "justified freely by his grace, through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, * * * to declare, I say, at this time, his righteousness : that he might be just, and the justifier of him which believeth in Jesus." Hence in his letters to the Romans, and

to the Ephesians, and to the Galatians, and to the Colossians, and to Timothy, as well as in all his other epistles, he declares that salvation is all of grace, and that justification is by faith, not allowing for one moment that salvation or justification is by the works of the creature, yet it must be said of a truth that none of the apostles exhorted to good works more than Paul, but not for the purpose of obtaining salvation, but because one is saved by grace, he should walk worthy of the vocation wherewith he is called of God, with all lowliness and meekness, for by their fruits ye shall know them. The apostle admonishes those who are born of the Spirit to manifest the fruits of the Spirit, which are love, joy, meekness, temperance, faith, &c. Teachers of the Scriptures are charged to rightly divide the word of God, and unless we allow these two positions, vital truths, set forth, we will have a contradiction of Scripture, because Paul affirmed constantly that salvation is by grace, without works, and also affirmed constantly that the brethren thus saved should be careful to maintain good works.

I have now set forth two of the fundamental truths I started out to proclaim, and the other is, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. * * * But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." As many as he loves he rebukes and chastens. Paul was given a thorn in the flesh : the messenger of Satan to buffet him.

Hence these three fundamental truths are set forth in the Scriptures by the inspired writers : first, salvation by grace,

without works. Second, that God's people, above all others, should be careful to maintain good works. Third, instead of hiring his children, or coaxing them to maintain good works, he chastens them, and none of his children escape. Paul says, "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness in them which are exercised thereby." A king has power to compel obedience; Christ inspired his disciples unto obedience by his love. If any of God's children have faith, and have not good works, their faith is dead; good works are the fruits of faith, so in that sense a man is justified by works.

It has been said by some that if salvation is by grace, without works, then all of God's children will be saved, no matter what they do. We are children of our natural father; even though we are disobedient our disobedience does not take away our sonship, but we suffer punishment for our disobedience, and often it makes good children. God has greater power over his children than an earthly father has. God by his grace causes us to obey and love him; it is our joy to obey him. He is Lord of lords and King of kings, and who can disobey or war against God? When he commands it stands fast.

One other fundamental truth I wish to speak of, which is, the law of the new covenant is not written with ink; no man ever read it or taught it; God alone writes it in the heart of his children; he said by Isaiah, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord," yet men are endeavoring to do so.

NEWTON PETERS.

PORTLAND, Ind., Jan. 3, 1909.

DRAG, Ala., Oct. 21, 1909.

DEAR EDITORS:—Inclosed find a letter written by my sister, M. O. Mosley, which please publish in the SIGNS OF THE TIMES, if you will allow such a letter to be printed in the paper; I leave the matter with you; whatever you do about it, all will be well with me. If you publish it please send a copy of that SIGNS to Mrs. O. Mosley, Trellis, Ala. Also send a copy to Mrs. L. E. Rogers, Healing Springs, Ala. Mrs. Rogers is the one to whom the letter was written.

Your friend,

A. J. DOGGETT.

TRELLIS, Ala., Sept. 18, 1909.

MY DEAR SISTER:—Your sympathizing letter of the 3rd inst. was received the 11th, and it is with a sad and broken heart that I attempt to answer. Yes, our dear child is gone, and it seems more than we can bear. O how hard for us to have to give him up; it seems that we never can endure the thought that our dear Oscar is gone, never to return to us; he suffered much, and was deprived of his sight beside. How pitiful! but we feel assured that his sufferings are over, and that he is sweetly resting in Jesus with his two little brothers, where there is no more sickness, neither sorrow nor parting. While it was God's will to take his natural vision from him, we are sure that He gave him to see with spiritual eyes, as when he would be begging to go home to that "house up yonder," he would say, looking and pointing upward, as if he saw plainly, There is a house up there, a nice one, and the door is open, let me go, and then I can go to sleep; and we feel sure that God gave him to see "an house not made with hands, eternal in the heavens." Oscar looked so natural, his face wore a beautiful ex-

pression, and his lips just parted with a sweet smile. Yes, dear sister, we did all that loving hearts and willing hands could do, and begged God that he be spared to us, but Jesus called and he had to go. Though at times we feel to question, Why, O Lord, why did our dear child have to suffer so and then be taken from us? the answer comes, "Even so, Father: for so it seemed good in thy sight." And we trust we have been enabled to say from the heart, Thy will, O Lord, be done, and not ours. We trust it may be the will of God for us all to meet on the other shore, but alas, I have no hope for myself.

Dear sister, I have written this through blinding tears, but perhaps you can read it. We miss our dear boy so much it seems we never can endure it. His vacant chair and plate at table, his empty bed, and O wherever we look we miss him, and I dream of him every night; it seems that I am waiting on him just as I did when he was here. How sad we are that we will never again hear his dear voice calling us. He had ever been a dutiful son. I trust this will find you and all the family well. We are not very well, but are all up. Sister is with us yet, and we do not see how we can let her leave us. It was thirteen months the 15th inst. since I was at Drag, and then dear Oscar went with me, the Saturday that you were there. We will try to go to-morrow if we can.

Your sister in much sorrow,

OPHELIA.

HERNDON, Va., Nov. 4, 1909.

DEAR BRETHREN EDITORS:—Inclosed you will find a letter I received from dear Elder Coulter. I have read it and reread it with much comfort of heart, and feel that it is too good to lay away

in my desk, so send it to you to be published in the SIGNS if it meets with your approval. Brother Coulter writes the letter is mine to do with as I think best, so I send it to you. The letter speaks for itself, and I make no further comment on it.

Yours in hope of life eternal,

JOHN F. OLIVER.

PHILADELPHIA, Pa., October 22, 1909.

DEAR BROTHER OLIVER:—After meeting you on the train last Saturday my mind has been often with you, and I feel like troubling you with a letter. Just the sight of your face seemed to be an inspiration to me, and encouraged me to feel that if my love goes out to the Lord's dear children surely his love must be in my heart also. Since coming home I found these words of Jacob when he had been wrestling all night with the angel: "I will not let thee go, except thou bless me," and now, when I think of them, for some unexplainable reason, I think also of you. How strange and unaccountable are the actions of the human mind, especially when it is exercised by grace. No doubt you have had some sweet meditations on the wrestling of Jacob with the angel, and the words of Jacob which I have quoted. Of course I know you have had the wrestlings, as has every child of grace, but have they afterward come back to you in sweet and precious memory as tokens of your joint relationship with Jesus to the Father? The blessing which Jacob received was twofold, and not that which he expected. First, he received a new name (unexpected): "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God," &c. Again, he was made lame, and went halting all his days (also unexpected). It would

seem that his desire was that he might make friends with the mammon of unrighteousness, which his brother Esau represented, for he was afraid of him and desired to conciliate him. Oftentimes we cry out for something our flesh desires, and we think our prayer is true prayer, yet that very something is that which bringeth us into the true light. When we pray for light in the Lord our prayer is answered, but not in the way that we expected, for the pathway to the attainment of the light is through darkness, through tribulation and through suffering. The beautiful feature in Jacob's language, "I will not let thee go, except thou bless me," is his firm determination and persistence to hold on to the way of life, that he might obtain the blessing, showing this precious truth, that the work begun in the heart goes on and on, never ceasing, overcoming every obstacle, magnifying the law and fulfilling all things in Jesus Christ, and this is the work of the Spirit of divine grace, and not the work of our own hands or minds. To know Christ is to live in him. His children are living children, and they do walk in all the way the Lord has marked out for them. You know what it is, my brother, to plough in the cold, and you know also what it is to live in the light, and you know what it has been, and is, to wrestle all night with the angel, and you also know the joy that cometh in the morning. May you continue to be blessed as Jacob was blessed.

My wife joins me in love to yourself and sister Oliver.

Affectionately your brother,

B. F. COULTER.

RIPLEY, TENN., Oct. 8, 1909.

DEAR BRETHREN:—If one so unworthy as I should address you thus. You will please find inclosed money order for four dollars, to pay for the time that I am behind with my subscription to the SIGNS OF THE TIMES, which I ordered discontinued about two years ago, if I mistake not, on account of my inability to pay for it. I greatly miss the SIGNS since it was discontinued, but am not financially able to subscribe for it at present, so I will have to be reconciled to my lot. Words would fail to express to you how much I love the doctrine set forth in the SIGNS, for it is grace from start to finish. I am constrained to say, Surely the writers have been circumcised in heart who worship God in the spirit and have no confidence in the flesh. Grace underlies every obedience of God's children that is acceptable to God.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Were it possible for grace to fail my case would be a hopeless one, but the Lord said to Paul, "My grace is sufficient for thee." Inasmuch as God is unchangeable, his grace is sufficient for the chief of sinners to-day, and will be until the last one for whom Christ died and rose again is safely housed in heaven, where there will be no more sin nor death, neither sorrow nor crying, for the former things will be done away and they will all be one in Christ Jesus. My only hope lies in the finished work of the Lord Jesus Christ.

Your unworthy brother, if a brother at all,
A. E. COX.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1909.

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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EXPERIENCE.

ONE said in our presence, not long since, while narrating the reason of the hope that was hers, before the church into which she was cordially and lovingly received, "Many years ago I felt myself to be a terrible sinner before God, and this was my state for many years, but about one year ago I felt I had a hope given me in the Lord Jesus Christ, and since then I have desired a home with the people of God. I feel that I am not worthy, but I want to be with you, if you can receive me." These few sentences embrace all that she said, but what more could be desired? What more could any narrative of an experience of grace contain, though many words were added? All christian experience is summed up in the few things presented by our sister as quoted above. First, a conviction of sin and guilt; second, a hope being given to that convicted sinner in the merit of Christ; third, a desire to live and to die with the children of God; fourth, a desire to follow the Lord in his commandments; fifth, the feeling of unworthiness still abiding in the heart. All these things are the fruit of the Spirit in the heart; all these things are wrought by the power of God through the Spirit, and one who

has come thus far on the road is fitted for the kingdom of heaven; the ordinance of baptism, and all the ordinances of the church belong to such an one; the fellowship of all who love God will go out to such testimony; in this experience is life and salvation. We do not of course mean that each and every one will say just these words when telling of the love and power and salvation of God, but these things contain all that is needful for one to say; in these expressions is summed up the whole gospel of grace; in them is also summed up all that work under the law which prepares any one for the blessed revelation of the gospel. No one, by nature, feels himself a terrible sinner before God, but when the Lord takes his righteous law as a looking-glass, in which to show his elect how great sin is and how great is his or her sin, then indeed is that work begun which prepares a sinner at the end to sing redeeming grace, and this first work is needful before the second work can be wrought. All Israel must pass hard by Sinai, and tarry there awhile, ere they can come to Mt. Zion, to the heavenly Jerusalem, the city of the great King, the city whose walls and bulwarks are salvation. The lightnings and thunders of the wrath of God against all sin must be seen and heard before the gospel's joyful sound can be joyful to any soul, but he who has come to Sinai will surely come to Zion at last. It was so with Israel in the type, and the type is true; as the type was, so must the substance be; no one but "a terrible sinner" needs a great Savior, and such a Savior shall they find, although it may be days, weeks, months or years that the true Israelite must abide under the threatening of the law of God. That is as God wills, and his will is always best. But the end is sure; they who come up out

of Egypt to Sinai shall one day enter the gospel land of rest and peace; for them, one day Jordan's waves shall be stayed, and they shall pass over into their rest. So Paul was persuaded that He who had begun a good work in his brethren would perform it until the day of Jesus Christ; and the beginning is, to come to feel the need of salvation from sin, death and hell, and one who has come to feel that he is a terrible sinner will also desire mercy and salvation from sin and death. As the judgment or condemnation is felt in the soul, so will the word of salvation also come to be felt there. The blessed word of God assures us that Jesus came into the world to save sinners; our great Physician came not to the whole, but to the sick in the days of his flesh, and so one day, though it seem to be long delayed, he by the Spirit will come and save the lost. He has come and wrought out the great work of justification upon the cross, so that he shall not need to die again, but, experimentally, he must come and speak to the heart, Thy sins are blotted out forever, and there is no more condemnation for thee, poor soul; and in the day of salvation to that soul it is his blessed word and presence alone that heals the wounded conscience and gives peace. By the presence of the Spirit he shows to his own the finished work of redemption, and says, All this have I done for thee. Then is begotten in that soul the hope that shall never fail, because it will prove an anchor of the soul, sure and steadfast, entering into that which is within the veil, whither Jesus, the forerunner, is for us entered. These things were real from the day when Jesus cried, "It is finished." They are real whether or not there be any one to stand up and testify to their power; and they become real to us, not by reading them in the

word of God, not by preaching, not by hearing the testimony of others, not by others having assurance for us, and saying so to us, but by the testimony of the Lord himself in the soul; those who have felt it know it, but no one can impart this knowledge to others; and all these will desire the presence of true companions; they will want to be with all who love God and serve him. One said, "I was glad when they said unto me, Let us go into the house of the Lord." After the resurrection of Lazarus he went home to his sisters, and afterwards many came, not only that they might see Jesus, but also Lazarus whom he raised from the dead. In all the inward life, including the hopes, desires and joys, as well as trials of all who are one with Jesus, Jesus and his people are inseparably joined; he who has been found of the blessed Lord will desire to be with all those who have likewise been found of him; there is love in that heart to them all, because Jesus, whom they love supremely, is manifest in them. It is not the natural qualities of believers that draw them together, but because they bear the image of Jesus. Take away from the most lovable person we know the likeness of the blessed Master, and all fellowship would cease, if indeed such a thing could be. If any one who loves God is tempted as to whether his love to the people of God be merely natural affection, such as we must have for those who are amiable and pleasant in their lives, or whether it be indeed the love of God, let him ask himself the question, Suppose that some for whom I have fellowship, and who are naturally lovely, turn away from the truth, though still remaining as lovely as ever, would they remain the same to me as before? We think the very question would bring its own answer; if such an

one should turn away from the blessed Lord, we could not love them as before. The feeling of unworthiness is inseparable from the feelings of all who love God in truth; so Paul counted himself less than the least of all saints, and the chief of sinners. In this experience is fulfilled the word of the apostle, "Let each esteem other better than themselves." This is also wrought in the heart by the Holy Spirit. It is not natural for men to count others better than themselves, but as the feeling of superiority in men causes them to boast over their fellows, and is the chief cause of all oppression and robbery, of all contention and warring, and makes manifest always that there is no real love in their hearts towards those whom they esteem to be inferior or worse than themselves, so, on the other hand, esteeming others as being better, we love them and have fellowship for them; no one ever loved or had fellowship for one whom he deemed worse than himself. If, then, we love and have fellowship for another, it is because we esteem him to be better than ourselves. This is to feel unworthy of their love and fellowship, and this is, at least, to be found in company with Paul, yea, it is to be in company with Him who was meek and lowly in heart; it is a blessed thing to feel this way, because to the meek and lowly there is rest.

There can be no stereotyped form of language in a narration of real heartfelt experience; there will, in narratives of real experience, be as much diversity of words and expressions as there are diversities of individuals. The work of the Lord is indeed one work, and the same work always; it is life from the dead; it always brings conviction of sin, and, at last, testimony to the grace of God; it always produces a feeling of deep un-

worthiness, and yet a desire, that will not be suppressed, for companionship with all who love God; yet, after all, within these bounds there will be endless diversities of thought and feeling, and different portions of the word will be applied; different sermons will be blessed to different ones; in some the work of conviction will deepen gradually, while in some there will be a sudden full conviction. The work of deliverance from under the burden and curse of the law will in some be a gradual lifting upon them of light, while in others it will be as the flash of lightning in a dark night. All these things are in the hand of God, and all these things the Spirit works according to his will, but in substance, after all, there will be oneness. Timid souls to-day think again and again, O if I only had such an experience as some whom I know have had, I should be satisfied, yet even these fearful, timid ones find consolation and strength in the very narratives that seem so far beyond them. How many have thought, O that I had such an experience as Paul; yet how often they read Paul's testimony and find in it that which they know, so that, after all, Paul is one with them. The sum of the whole matter is this: A sinner saved by grace, a great sinner saved by great grace; abounding sin met and overcome by still more abounding grace. These testimonies are as much the heritage of the smallest as of the greatest in the kingdom of heaven; little children in grace know these things as well as the aged, who have known the power of sin and of grace many years. The son who in manhood is the image of his father, was also in his father's image when but possessing the small features of a little child; the child has grown, but still the features remain. We grow in experience, but it

is the same image, Christ formed in the heart the hope of glory, and it is Christ formed in the different thoughts and feelings of men and women, who differ in a thousand ways, but, after all, it is the one life and the one testimony; all this is involved in the doctrine of our Lord. The doctrine of God is what all his children come to know as they are weaned from the breast, but they know nothing more than has been true in all their experience before; their life and their death were theirs before, but as they are weaned from the breast they come to know more about this life and death, and this is to learn doctrine. Little by little they come to know that in all the Scriptures the doctrine of God is declared, and that what they have learned by the Spirit is that which the same Spirit made known to the prophets and apostles. So the fellowship of these kindred minds is after all in the doctrine which is according to godliness. In the brief experience spoken of at the beginning of this article all this doctrine is declared. C.

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908; 09 means 1909; 10 means 1910; 11 means 1911, &c.

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EZEKIEL XVIII. 21, 26, 27.

ELDER KER:—If you have time and space I would be glad to have you give your views on the eighteenth chapter of Ezekiel, especially the twenty-first, twenty-sixth and twenty-seventh verses.

From one who wants to know the truth.

A SUBSCRIBER.

The Scripture to which our attention is called reads as follows: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. * * * When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

In all our meditations, preaching and writing we should ever remember that "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." We should also remember that God dealt with the fathers (Israel) in a legal way, or according to the law given by Moses, and as no other nation or individual received that law, no man except an Israelite could transgress it. Every country has its own laws, and its citizens are governed by them. Therefore the transgressor is judged and punished by the law of his own land. This fact should forever do away with the popular idea that the law of Moses applies to all men, both Jews and Gentiles, and that they are rewarded or punished according to their works. As God gave the law to the Israelites only, and dealt with them according to that law, so he gives or writes in the hearts of spiritual Israel the law of the new covenant, and no other

nation on earth is subject to or governed by it. Just as he dealt with the Israelites, individually and collectively, he deals with his people in the gospel, nor does he deal with any other people in this peculiar sense.

In the second verse of this eighteenth chapter the Lord reproved Israel for clinging to the old proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." They were holding the fathers responsible for the judgments they were receiving, saying, We are made to suffer for our fathers' sins. But they themselves were sinners, having transgressed the law in departing from its commandments and precepts, hence as individual transgressors they were visited with plagues and death. The Lord told them that they should no longer use that proverb, but that every man should be held accountable for his own sin, and not dealt with according to the sins of his father. "The soul that sinneth, it shall die."

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." In this verse is seen God's mercy to the transgressor even in his legal dealings with Israel. If the man who had transgressed his law and departed from its precepts should turn from all his evil ways and live according to the commandments, he should not die but live. There was such a thing as repentance in the days of Israel, and it always meant blessing or life. Yet every promise of that covenant, to Israel, was temporal, and every judgment pertained to this world only. Their every blessed condition was because of living according to the law, and each judgment inflicted because of transgression. That law was

given by Moses, but grace and truth came by Jesus Christ, and of his fullness have we all received, and grace for grace. In obeying Moses (law) the Israelites served God, but as grace and truth came by Jesus Christ, and this being a gracious dispensation, we must have grace whereby we may serve God acceptably, with reverence and godly fear. The Jews worshiped at Jerusalem, and the Samaritans, who were also Jews, but not countenanced at Jerusalem because of their intermarriage with other nations, and other departures, worshiped in the mountain of that country. To the Samaritan woman Jesus said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." This teaching is altogether different from that of the old covenant; all the worship then was in the letter only. The Lord has established this new covenant upon better promises; the first he took away, that he might establish the second. Hence instead of being under the law and having the commandments read to us every Sabbath day, we are under grace and under law to Christ. He speaks to the church, and his words are spirit and they are life; his words enter the soul and cause us to rejoice in our spiritual Husband. It is right and good for every quickened sinner to live according to the law written in his heart; in so doing he lets his light shine and God is glorified. Yes, it is right to deal justly, love mercy and walk humbly. All who profess Christ should be sober, truthful and honest. Yes, the love of God to poor sinners demands our strength, our life, our all.

We have long thought that many have a wrong conception of the rewards for obedience during the legal dispensation, and also in this the gospel day. A mo-

ment's sober reflection should convince any intelligent man that the law never bestows riches, fame and splendor upon any mortal for living orderly and uprightly. When the law of Moses said to the Israelites, "If ye be willing and obedient, ye shall eat the good of the land," it simply meant that the man who so lived should have liberty, a clear conscience, and not be apprehended and punished by the law. The government of the United States does not give the law-abiding citizen a mansion in which to live, nor does it lead him into gardens of paradise because he keeps all its statutes. The government only justifies such a man as being without fault as touching its laws. This is all the reward that the law of any land has or can bestow upon one for keeping it, or living according to all its requirements. In the gospel it is exactly the same; the man who lives according to the gospel has christian liberty, a clear conscience and is found blameless, or in other words, justified by the law of God in the court of heaven. The Lord does not give visions of spiritual things, nor reveal the mysteries of the word, nor give the hidden manna, nor spiritual songs, neither ecstasy of joy as reward for our obedience to his commandments; but he "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," to the praise of the glory of his grace. We also think that sometimes we labor under the mistaken idea that spiritual gifts consist in those above mentioned, such as visions, revelations, spiritual songs, &c., but really the apostle spoke of spiritual gifts and blessings in contrast from those of the old covenant, which never could make the comers thereunto perfect, because

they had only a shadow, and not the very image of the things of the gospel (spiritual blessings), which do make the children holy and without blame before God in love. The Lord gave Israel a leader and lawgiver in Moses; he gave them a priesthood in Levi; he gave them a tabernacle; he gave them the land of Canaan, which flowed with milk and honey; he gave them judges to judge them; he gave them kings to rule over them, and prophets to declare the coming of Christ and the glory that should follow. These are the principal gifts and blessings of the Mosaic dispensation, and not one of them was because of obedience. To the gospel church he has given his Son Jesus Christ, who is our Leader, Lawgiver, High Priest, Prophet and King. He has given us that tabernacle which shall never be taken down, nor one of her cords broken, nor one of her stakes removed, together with all her ordinances. He has given us the south lands (gospel land), with the upper and nether springs (wells of salvation). He has given us apostles, pastors, teachers and evangelists. These compose the principal spiritual blessings in Christ, and not one of them is because of the obedience of the creature, but each one free and unmerited. And it is also true that every heavenly emotion and every act of obedience are the fruit of the Spirit, because "love is the fulfilling of the law." Yet we have no idea that the apostle had these lesser blessings so much in mind as the greater "spiritual blessings" when writing of God's mercies in the gospel. By careful reading it will be seen that the letter to the Ephesians, in which "spiritual blessings" are particularly mentioned, describes the dealings of God with the Jews and also with the Gentiles, and the difference between his dealings with

them. Now if these things be true, and no man can refute them by the Scriptures, we wonder who the man is that would come before God saying, Because of my obedience to thy commandments I have merited all the spiritual blessings I have ever received. We either receive all by our works, or we receive all by grace; there can be no mixture of grace and works. All will confess, we are sure, that the song of the redeemed is clearly and truthfully presented by Doddridge:

“Grace first inscribed my name
In God’s eternal book;
’Twas grace that gave me to the Lamb,
Who all my sorrows took.

Grace taught my soul to pray,
And pardoning love to know;
’Twas grace that kept me to this day,
And will not let me go.”

How well suited to the case of a poor, weak and helpless sinner are those words!

Paul exhorted his brethren at Rome to present their bodies a living sacrifice, holy, acceptable to God, which was their reasonable service; but that service was not to be rendered in order to obtain the blessings of grace, because they were already in possession of them, as the text clearly shows: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” The blessings enjoyed according to obedience consist in church relationship. A man who walks according to the gospel has the respect, esteem, confidence, fellowship and communion of the household of God; these are blessings indeed. It is sad when any man departs from the order of the church, because by such course he brings swift destruction upon himself, in that he becomes a castaway and loses through disobedience to the laws of the church, or gospel, all that the obedient man pos-

sesses. There was a time when Saul of Tarsus lived in strict obedience to the law of Moses, and verily thought he was doing God service. He did not steal, lie, bear false witness, commit adultery or fornication, defrauded no man, nor did he commit murder. In that life, or service, he was happy and contented, but when the Lord appeared and applied the law in the spirit of it, Saul realized for the first time that he was a sinner, and that in the eyes of God had transgressed every point of the law he so assuredly thought he had kept. A Pharisee now can be just as happy, as was Saul of Tarsus, in his own righteousness, and verily think he is doing God service, and that the Lord rewards him for such service; but when a poor soul is brought to know, as Saul of Tarsus was, that in him are all manner of evils, and though no man can lay anything to his charge, God is fully acquainted with his heart, and in thought, if not in deed, he has, and does, commit every sin spoken against in the law of God, that man must go before the Lord with his head bowed like a bulrush and say in substance if not in word what Toplady so strikingly said in the beautiful hymn:

“Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Black, I to the fountain fly;
Wash me, Savior, or I die.”

The man under the law who transgressed and did not repent should die (be separated from his brethren and the temple worship), but should he repent, his sin should not be remembered against him. When we speak of this Scripture in a gospel sense we see that in “that dark and cloudy day” the Lord gave a shadow of what should be in the gospel. If a brother forsakes the way of the Lord

and thereby walks or lives after the flesh, and gives no evidence of repentance, he shall die or be separated from his brethren and the worship of the "holy temple." But if he turns from all his evil doings and walks uprightly and consistently, he shall live: be restored to the church, and when restored it is as though he had never transgressed the laws of the gospel; his sins shall not be remembered against him. If any one remembers his sins as a barrier between the man and himself or herself, he is not restored to that one, and that individual becomes a transgressor of that law which says, If thy brother repent, forgive him. (Luke xvii. 3.)

Deep and wonderful are the works and ways of God; we can at best but faintly touch upon them here and there. We hope that "A Subscriber" may recognize our desire at least in what we have written, to comply with the request. K.

OBITUARY NOTICES.

Nathan Broughton died Oct. 24th, 1909, near Hoytville, Tioga Co., Pa., aged 79 years, 3 months and 26 days. He was the father of ten children, of whom one son and six daughters are living, also forty-five grandchildren and eighteen great-grandchildren. His companion, sister Broughton, died about eight years ago, since then he had lived with his children; he was with his son Duryus when he died. He was about the house and yard the day before he died, not feeling very well, but did not appear to be suffering; he died in the night, no one knew exactly when. He was baptized by Elder A. St. John, about thirty-five years ago, and was a member of the Cammal Old School Baptist Church. He attended the two days meeting at Cammal in August last, and seemed to enjoy it very much.

Funeral services were held Oct. 27th at the meetinghouse near his home, burial near the house. A large company of neighbors and friends were present. The church, family and friends will miss brother Broughton very much. He is eternally at rest.

May the dear Lord bless all of the dear mourning ones with the spirit of reconciliation, is my prayer for Jesus' sake.

D. M. VAIL.

THE Ebenezer Primitive Baptist Church of Baltimore city desires to give some expression of their sorrow in the death of our dear sister, **Mrs. Charlotte Wright**. Sister Wright was not a woman of many words, but one whose adorning was that of a meek and quiet spirit, which is in the sight of God of great price. She attended her meetings when she could, and ever manifested a loving interest in them, and also loving fellowship for the members of her church, and we all loved her for the marks of the Lord Jesus borne in her body. She was born April 15th, 1844, and died very suddenly August 19th, 1909.

The writer attended her funeral Sunday p. m., the 22nd. A large number of her brethren, sisters and friends attended. We miss her from our meetings, but have no doubt that she enjoys a more perfect worship than ours. Sister Wright leaves one daughter, Miss Edith Wright, who feels her bereavement very much. May God in his infinite goodness be with and bless her.

Written by her loving pastor,

JOSHUA T. ROWE.

[At the request of brother Rowe we willingly add a few words to the above notice. All that he has said of this dear sister has been true of her all these many years that we have known her. It was our privilege to baptize her in the fellowship of the Ebenezer Church of Baltimore city in July, 1873. All the years afterward that we remained pastor of that church she walked worthy of her high profession. It was in those years our privilege to often see her, and to hear from her lips many gracious words. She loved the truth, and Him who is truth, and her brethren in Christ. Our sympathy also goes out to the dear daughter, who has been her mother's companion, friend and helper for many years. It is in our mind to some day speak of some striking things in this dear sister's early experience as a subject for an editorial, if the Lord will.—C.]

THE Ebenezer Church of Baltimore city and her pastor desire to give some expression of their appreciation of the friendship and help of their late friend, **Maskell H. Barton**, who resided in our midst for the last few years. Although Mr. Barton made no public profession, we feel he knew and loved the truth of salvation by grace, and we regretted his leaving the city, caused by the death of his dear wife, together with his own sad affliction.

JOSHUA T. ROWE, Pastor.

Maskell H. Barton departed this life Sept. 19th, 1909, aged about 54 years. He was the son of Miller R. and sister Margaret B. Barton. He died at the home of his brother, in Newark, Del. Quoting the words of his brother, "He was a kind-hearted man, a true friend and a loving brother," and I will add, he was a lover of the truth as it is in Jesus. His wife

was the daughter of Alexander and Sarah Jane Wilson, residing near Welsh Tract, Del. She preceded him to the grave only a few months. Before going to Baltimore to live they resided in Philadelphia for several years. They were both members of Salem Church congregation, and although they were not members of the visible church, yet they had the interest of the church at heart, and loved to listen to the proclamation of the gospel.

Elder J. G. Eubanks assisted at the funeral service, after which he was laid away in the Head of Christiana Church Cemetery, near Newark, Del., by the side of his faithful wife.

B. F. COULTER.

D. N. Still died at Kirksville, Mo., the 19th inst., where he had gone to visit a brother, John Still, only three days before. He retired at night in his usual health and spirits, and passed away without alarming those in the house with him. He was born Jan. 20th, 1831, at Bennington, Vt., came to Ohio in 1844, and to Iowa in 1854, locating near Birmingham, where he had resided ever since. He was married to Elizabeth Maxwell Sept. 14th, 1869, the wife dying several years ago. They were the parents of eight children, six of whom are living: Mrs. J. D. Mullix, of Downing, Mo., D. N. Jr., and J. M., of Agency, Mrs. E. B. Kracht, of this city, and Nannie and Oren Still at the old home. The brother and a sister, Mrs. L. S. Spittler, of this city, also survive him. Mr. Still united with the Round Prairie Primitive Baptist Church in 1890, and was a strong believer in its teachings and thoroughly established in the doctrine of salvation through Christ, and those who knew the man believe his spirit is at rest.

Funeral services were held at the home the 21st inst., conducted by Elder Pleasant Burger, of Moulton, and Elder B. L. Nay, of Mediapolis. The body was interred in the Birmingham Cemetery.

William Allen died at Independence, Iowa, Sept. 28th, 1909. He was born in Kentucky Nov. 9th, 1829, united with the Old School Baptist Church, in Park County, Ind., in 1866, was married to Tabitha Eggers in January, 1853, to which union eight children were born, two of which are deceased. He left to mourn three sons and three daughters, three brothers and two sisters. He with his family moved from Indiana to Franklin County, Iowa, in 1880, uniting by letter with West Fork Church, and lived a faithful member until death. The writer had been acquainted with him since he came to this State. He was as firm as a rock in the doctrine of Christ. He was very quiet in his manner, but had a gift in singing. He was a kind father, friend and neighbor, and proved by his walk and conversation what he professed, yet the dear old brother never claimed any righteousness of his own, but often said, A poor old

sinner saved by grace. Brother Allen's mind gave way at times; he was taken to the asylum, but was brought to his home, and the writer was called to conduct the funeral services, assisted by Elder Emerson, a friend of the family, after which his remains were interred in the Harlan Cemetery.

May the God of all grace comfort those left behind, is the humble prayer of the writer.

E. A. NORTON.

HAMPTON, Iowa.

David Kennard, who died at the home of his only daughter, Mrs. Joseph A. Sutton, near Maxwell, July 11th, 1909, was a native of Lewis County, Ky. He was born May 15th, 1825, and was therefore 84 years, 1 month and 26 days old. Early in life he united with the Old School Baptist Church, of which he ever remained a devout member. He was married to Mary Richards, Sept. 24th, 1847. To this union were born five children, all of whom, except one daughter, preceded him to the great beyond. Since the death of his wife, two years ago, he had made his home with his daughter. Besides his daughter, he leaves thirteen grandchildren and eleven great-grandchildren to mourn their loss.

The funeral took place from the Maxwell Baptist Church, Elder Quick, of Willows, being the officiating minister. The remains were laid to rest in the A. O. U. W. Cemetery, where the wife and two daughters had been buried.

Mrs. Carrie S. Winchell, beloved wife of brother William Winchell, departed this life Sept. 12th, 1909, aged 66 years. Sister Winchell (nee Stewart) was married Feb. 26th, 1860, and was the mother of eight children. About forty years ago she was baptized by Elder John A. Badger, in the fellowship of the Olive and Hurley Church, Ulster County, N. Y., and continued a faithful member to the end. She was a woman of sterling worth, of deep discernment in spiritual things, shewing herself a pattern of good works, adorning the doctrine of God our Savior in all things. Her children, most of whom reside in far distant localities, came at once and ministered to her in this last illness all the comfort and relief that filial love is capable of. May the God of all comfort grant the bereaved husband and family abiding remembrance that it was the Lord who blessed them in the gift of this good wife and mother and friend; that His merciful kindness is great: and his mercy endureth for ever.

Services were held at the late residence of the deceased in Brooklyn, N. Y., Sept. 14th, and also at the meetinghouse of the Olive and Hurley Church the following day. The texts for remarks made were Heb. iv. 9, and 1 Cor. xv. 19, 20. Interment was in the cemetery known as the Winchell burying-ground.

JOHN MCCONNELL.

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Wm. Darby, Md., \$1.00; Wm. Allen, Okla., \$3.00;
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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., DECEMBER 1, 1909. NO. 23.

CORRESPONDENCE.

SOUTHAMPTON, Pa., August 26, 1909.

DEAR BRETHREN:—I would like to see this letter in the SIGNS, if you think best. It was not intended for publication, but sister Pultz gives her consent to have it published if you think it suitable.

Your brother in hope,
SILAS H. DURAND.

WHEELING, W. Va., May 16, 1909.

ELDER SILAS H. DURAND—MY DEAR BROTHER:—I have taken my pen and am wondering if I will be able to write anything at all, for I feel stupid and worn both in mind and body. I have lately been wondering if it is sinful for us to undertake when we feel that our minds are bound up in oblivion. Now I am reminded of a verse of the first poem in your brother's book. It is all so sweet from start to finish; I have read it over I know not how often, and as yet it has lost none of its sweetness:

“Through the blank, starless void, with anxious yearning,
I seek, but cannot find Him anywhere;
My spirit from its farthest quest returning,
To answer only that He is not there.”

This verse describes my present condition, and I have wondered if it is tempting the Lord our God for us to undertake to write or speak in his name, expecting him to perform a miracle by giving us light and liberty to address his saints. We know that in him is no darkness at all, and where he is there is light.

I do feel thankful for your information about sister Mary Parker, and I feel thankful for her little respite from suffering before she died. I was also very glad to hear you speak so well of my sister Burgess; I feel to lay a special claim to her; her letters have always been filled with expressions of love, as if I really were her own sister. It seems strange how we are brought to know and love each other in the Spirit. I think I can begin to understand Paul's meaning when he said, We know no man after the flesh. In a general way this spiritual acquaintance is the best for me; not that I do not desire to meet all the household of faith, but I am physically too weak to engage in much conversation face to face. I had a slight stroke of paralysis about four years ago. I have never been strong from an infant, and am now in my fifty-seventh year, and as I grow older my

ailments increase. I have a weak heart, and am dropsical; often if a neighbor comes in and I talk I am attacked with such a sinking about my heart that I fear I shall fall down dead in their presence. I am so sensitive about showing my weak condition in their presence that I beg our great Physician for help and strength. So far I have ever been helped in these terrible bad cases, so much so that often I have hoped that my condition was not observed by them. I take notice that I suffer less when in the company of the saints; I have often thought that there is more faith in two or three than in one alone. I have noticed that I have felt my strength renewed on meeting and greeting the members at Byesville. Once I started there to attend our meeting, and I was feeling very badly, but I went on my way, begging the dear Physician for strength, but I was left to suffer until I reached Newcomerstown. Elder Carmichael and wife then lived at Justus, Ohio, and I expected to take their train from there (Newcomers) to Byesville. While I waited at the station I felt so poorly that I began to be alarmed. But the train came, and I boarded it, and as soon as I started in I saw them, their dear faces wreathed in smiles of welcome. I made my way to them, and after we had greeted each other and I sat down by sister Carmichael's side, she inquired after my health, and when I thought of myself, behold, my sickness had all vanished, I was well, and was astonished at the change. When we arrived at our journey's end and left the car I stepped out on our way with a stronger and firmer tread than I had known for months. This unusual state of health lasted until I was home again. Several times when I started for our meetings I was helped and strengthened in such a

remarkable manner that I could not keep still, I had to tell the members about it.

Dear brother, I think I may have met this sister Woodington. I met a sister at our association at Byesville last August who told me that she passed through Wheeling sometimes, and that she did not live far from Wheeling. She told me her name, but after I parted from her I was sorry to find that I had forgotten it. I liked her appearance, she was so pleasant in her manner. I met many strangers in the flesh there, and tried to get acquainted with all the sisters; I am glad to say I found them all very sociable and kind. I think there were fifteen or sixteen preachers present, and they all seemed to be in a good spirit for preaching. Our own Elder Carmichael gave place to the others, but there was none there more able than he. He is very tender and loving.

This is Monday, the 18th. Last night after I had laid my writing by and retired for the night, I experienced such a feeling of unworthiness; the thought came to me thus: Why are you writing to this brother? what is your object? are you doing it as unto the Lord, or because you love the Lord, or are you doing it to commend yourself to his notice, or with a desire for commendation? I tried to search my poor, foolish heart for a truthful answer. O if our blessed Counsellor and Guide would only instruct me. In Psalms cxix. David says, "O that my ways were directed to keep thy statutes!" I love that Psalm very much, as it breathes the desires of my own poor heart. I have been thinking of our Savior's words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest

unto your souls. For my yoke is easy, and my burden is light." My prayer to God is that he will teach me how to do this. O if I could only find rest unto my soul. I am so weary of my life; I see so many imperfections in myself, and the thought that I am vile in the sight of God gives me great uneasiness of mind. True, I know that we can only be accepted in the Son, and that we can only hope for mercy through his atonement; I know this, still I cannot rest in it as I desire; I will look at self. I have been thinking of these words: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" Nothing would suit me better than this way of living, as far as I am concerned, but I have a family to look after, and have to be concerned for their welfare. We, in this day and generation, feel that we must try to live somewhat in fashion of our neighbors around us; we are not brave enough to seem peculiar, or at least to cause that our husband or sons seem odd and peculiar. With our care for their dress and for something to suit their appetite, with all our household cares, many of which might be avoided only for custom's sake, we seem to be cumbered, like poor Martha, with much serving. We look months ahead, and try to lay by a store for our future use, when we are plainly told to take no thought for the morrow. When our Savior performed the miracle and fed the multitude he only served two courses: bread and fish. Very few of us would be satisfied with such a meal. I often think of the long-suffering of God toward his unthankful children; how abundantly he provides for us. Even though we be

termed poor people, we have plenty to eat and wear; that is, we have plenty according to our needs.

Now I will try to draw to a close, after answering your kind inquiries. We have six in family; our widowed daughter-in-law and her son make their home with us; we have three sons living and two dead; two sons are yet at home with us. Now as to our church, I certainly do feel ashamed to say that I do not know what association it used to be in. They do not hold associations. The last one was held (I think) in 1875. I did not unite with the church until the year 1892. We came to this city from Hampshire County, in 1883. Speaking of this time brings many memories of my first exercises of soul, and of my first attempts and failures to be a christian, of my first being a "good Methodist," then finding out through my dear father's letters, in which he took pains to try to lead me to the truth, that his kind of doctrine was what I had craved all the time. In the year 1892 my father died. I went back home on account of his serious illness, and stayed until after his death. Elder B. W. Powers preached his funeral sermon, and I know I can truthfully say it was the first sermon I ever heard; he set forth the righteousness of Christ as ours. Many who had often heard him said they had never heard him preach with such power as on that occasion. My faith was so strongly established in the doctrine of salvation by grace that I loved all those who held that doctrine, and wanted to be baptized as soon as possible. I never thought of my own fitness, but trusted alone in the righteousness of our Savior. I wrote to brother Powers and told him my desire. I was perfectly ignorant of all church order, and am not much advanced yet. My dear mother had stayed

out of the church, I know not why, for she was a devout christian. I asked her if she would go with me, and she gave a very cheerful assent. At the next meeting day we went before the church and were accepted, and baptized that same day, Sept. 11th, 1892. I returned home to Wheeling, and of course was shut out from hearing any preaching, and went to some of the meetings here, hoping to hear the gospel, but was always sadly disappointed. I would return from these quests feeling ten times more miserable than before.

I will not try to relate more of my travels at this time, but will close, thanking you for your kindness in writing to me, and your promptness in sending the book. I was sorry to hear that your wife was not well, and can sympathize with her. Please accept my warmest regards for you all. We live on Thirteenth St.; the number of our house is 77. Our telephone number is 1936x. If this sister should come to Wheeling she could call me up by phone, and I could then give her full directions, or we might meet her. I feel very thankful for your kind interest in wanting us to meet. May the Lord bless and comfort you and yours with his Holy Spirit.

I hope I am your sister, although I feel altogether unworthy of such relationship.

FLORENCE PULTZ.

NACOGDOCHES, Texas, August 29, 1909.

DEAR BRETHREN EDITORS:—The letters herewith inclosed are at your disposal. I have enjoyed them very much, and wish to share them with others.

Your unworthy brother in hope,
ROBERT S. PACE.

MEMPHIS, Tenn., August 25, 1909.

ROBERT S. PACE—DEAR SIR:—Will

you please inform me where I can get a copy of the book, "Everlasting Task for the Absoluters," referred to in your good letter in the SIGNS for September 1st, 1909? I have been an "absoluter" ever since I first heard that God declared the end from the beginning. Thus God surely foreknew all things of which he spake, and since he (by revelation) hath spoken of everything, then he must have foreknown everything, and this "absolute" fact has been "an everlasting task" to me ever since I first thought of God knowing what is to be. When a boy, quite young, I contended, If God knows that I am to die in a sandbank (I did hauling then, and we procured sand for building purposes from beneath a bank of clay; had to go under the bank to throw sand out, the bank above us was from ten to twenty feet thick, and looked dangerous, it might cave in on us,) something will cause me to go in just at the time to be caught and buried by the caving dirt, and as dangerous as the bank appears to be, if God knows I am not to be buried there, something will happen to cause me to be out just at the time the bank caves in, so I am as safe under God as I can be. Thus I have felt that everything is so absolutely fixed that "what is to be will be." This cry against the absolute predestination of all things (in this State) sprang up when some who advocated conditional time salvation saw that they could in nowise establish their conditionalism if all things are absolutely or certainly fixed; for if conditionalism could exist, it must be evident that nothing pertaining to conditionalism is certain to be, or absolutely fixed. This restless spirit that brought forth conditional time salvation was the result of a slothfulness about business among Baptists; the Baptists to a great

extent became lukewarm, indifferent about assembling on meeting days, and neglectful about many things, and some very zealous brethren got impatient, and began to plan means to stir up the pure minds of the delinquent ones to duty, and as an incentive, or inducement, these planners offered temporal blessings as a reward for one's obedience. Thus in their impatience they erred, because there can be no obedience save that taught in the Bible, and the only cause (or reason) given in the Bible for obedience is, "For" (the word for used as a conjunction means because); then, "For [or because] it is God which worketh in you both to will and to do," and when God does thus work, the result is that they obey, and they obey instantly, too, for God worketh according to his good pleasure. It will not do to say (as conditionalists have said) that God works in you to will and to do, yet you fail to do, for God's work can in nowise fail, and the result of God's work is always equal and the same; that is, the result of God's working in the Philippians was that they obeyed; then when God works in you (of his good pleasure) you certainly will do, i. e., obey, just as the Philippians did. The obedience of the Philippians demonstrated God's purpose in working in them: they did obey. God always has a purpose in his own works, and he ever accomplishes his own purpose, therefore when he worketh in any one to obey, his purpose in the matter is known, or made manifest, by the obedience done, and no other kind of work of his creatures can be called obedience save just such works as are the result of God working in them both to will and to do. Some one may reply, If that is true, we may as well sit and make no effort at all. Then I would reply, When God worketh in a

man to do a thing, that man cannot sit and fail to do it, for every one in whom God worketh both to will and to do will obey just as the Philippians did. Paul said to Timothy, "Exhort, with all long-suffering and doctrine." It was with doctrine that Paul exhorted, therefore when he made the Gentiles obedient he said, "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. When Paul labored (obeyed) he said, "Yet not I, but the grace of God which was with me." Thus Paul's obedience was the result of God working in him both to will and to do. Jesus is the Rock, and whenever any are commanded to do anything they fall on that Rock (Jesus) and are broken, and realize their utter dependence, and can of themselves do nothing, just as it was on the day of Pentecost, when they were pricked in their hearts, and cried, "Men and brethren, what shall we do?" Peter told them what they should do: "Repent, and be baptized." Now these people had no righteousness of their own, they had no repentance of their own; then they fell on the Rock (Jesus). Broken in spirit, broken of all selfishness, and thus helpless, how could they repent? Peter did not leave them comfortless, but in continuance of his discourse told them that Jesus was exalted at the right hand of God (or the Father) to give repentance and the remission of sins. Thus the reason why they should repent was because Jesus gave them repentance. They did not get remission of sins as a reward for obedience, for it is Jesus who gives all remission of sins, and the reason Jesus gives them repentance and the remission of sins is because "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." God made the promise of these blessings to them, even to as many as he calls, and in him (God) is yea and amen, so his promise to give (unto even as many as he calls) all things that pertain to life and godliness is given by his divine power. God's divine power (unto his people) is Jesus, thus you see it is a wheel within a wheel, and even today, at God's own time, and according to his good pleasure, when his time comes for one to obey he worketh in him both to will and to do, and when God thus works, the one thus worked in will realize there is something he "shall do," and when the time comes for him to do it he will know that the very act, or obedience, whether it be repentance, baptism, or any other, are all acts of obedience. He will also realize at the time that Jesus (God's divine power) gave him the very obedience. Thus God's people are made willing by God's work, and are made to do by the gift in Jesus; thus all the obedience of God's people doth honor God, and while we should and will feel always to encourage obedience and exhort with all long-suffering and doctrine, still we cannot hasten the work or obedience one iota, but must in God's honor wait his own time. If we establish a system of offered rewards as an inducement to incite one to obey, we supersede God, and thus impeach his wisdom.

Please if I err, forgive me.

Yours &c.,

DAVID L. McNEES.

QUITMAN, Texas, August 26, 1909.

ROBERT S. PACE—DEAR BROTHER:—
In hope of eternal life, that God promised in the person of his Son before the world began, which is sure of its manifestation in time, though it may some-

times be understood but in part, because of the darkness of the flesh; but it is said by one of the early disciples, "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." So the number is according to the calling, whether our children, or those who shall live after them, or who might have lived before, as, for that matter, at any time from righteous Abel on to the end of time, and this calling is effectual in every instance, not consulting the will of the creature at any time, but according to his own purpose and power, "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." "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise [even a theologian]; and God hath chosen the weak things of the world, to confound them that are mighty;" though there be a Goliath of the Philistine army that cometh out against our brother David, who selected five smooth stones out of the brook, wherewith he slew the Philistine, which things serve as a type of how Christ came under the law as a law-fulfiller, and thereby brought his people out from under bondage and the fear of death, and conquered our worst enemy: death. Now, my dear brother, where is our glorying? shall we say in the flesh? God forbid; seeing that we tried with all our might and utterly failed, though we knew it not until we spent all our living with the D. D.'s, and other creature helps, as the poor widow did, having no hope and without God in the world. Now this is a

blessed position to occupy in one's life, for "Blessed are the poor in spirit: for their's is the kingdom of heaven." It is the poor who have the gospel of salvation preached to them to the satisfying of their hungry souls, being witnessed by the Spirit. Yes, dear brother, it seems that many of God's little children are first caught in the meshes of the do good and live idea; even the writer was once an enemy of the doctrine of salvation by grace, and I verily thought I had to do many things in the way of good works in order to live, not knowing that life must precede all action, and that good works (if there be any) are the result of life whose source is good; first make the tree good, and the fruit will be good; for how can an evil man out of the evil treasure of his heart bring forth that which is good? "I am [saith Christ] the vine, ye are the branches," and the child of God could no more bear fruit to God's praise without being connected with Christ by his life, than a twig could grapes without being first connected with a grapevine. If I were traveling through the country and chanced to find a peach on the ground, I would know that there was a living peach tree somewhere, for I would know that it takes a live peach tree to bear a peach, and if I should cast my eye upward and find a tree of similar fruit I would know it to be a peach tree, for we are to know a tree by its fruit. How wonderful are the works of God in every order of life, for everything that possesses life is subject to the law of that life, whether the wicked who are created for the day of evil, or the most consecrated child of God, all things are subject to God, who is above all things, and by whom all things consist.

Dear brother, some time ago you wrote me that you would like to receive a letter

from me, and I have kept putting it off, not feeling qualified for the task, and when you read this you will need no explanation, for it is very much like its author, very imperfect; please cast the mantle of charity over it. I have not written as I would like to have done, but such as I have give I unto you.

Your little brother in bonds of love,
S. C. DAVENPORT.

HELENA, Okla., Sept. 19, 1909.

EDITORS AND READERS OF THE SIGNS—

DEAR BRETHREN:—Many times I am wondering if my brethren get as low down as I do and then awake to the knowledge that they have been doubting that the careful hand of Providence is blessing them daily. I have supposed that the cause of my unbelief is because I see so much of the apparent prosperity in all classes of humanity, while I mourn in heart when it seems to me that I am left out of what would seem to be a reasonable share of this world's favors. The strangest and saddest things concerning this matter are that I have preached and written to others that God provides all things of this world for all men, and that his elect people are favored as much in this respect, or more, than the people who seem to be the nonelect, yet I am doubting in my mind the very sentiment which I have advocated; this looks to me like inconsistency. Surely conscientiously through experience and Scripture testimony I could not dare advocate anything different than what I have done as setting forth the truth of God. I must therefore realize that "the heart is deceitful above all things, and desperately wicked: who can know it?" If I were once enlightened, and have tasted of the heavenly gift, and made partaker of the Holy Ghost, and have tasted the good

word of God, and the powers of the world to come, and if I have been born of the Spirit, or born from above, I must still have down deep in my heart the same old rankling poison that is common to all humanity since Adam's transgression, and in seeing this inbred corruption I am made to bear testimony to the truth of this Scripture: "Every imagination of the thoughts of his heart was only evil continually." Continually, here, means every day. Can we find any person who is claiming that he has obtained righteousness by his faithful work who will confess that his heart is as faulty as set forth by the above Scripture? I think not. His confession of sin cannot be complete until he goes to the bottom of his heart; this he cannot do unless he has "tasted of the heavenly gift." He is blind to the deep corruption of his heart, yet, he says, I see therefore his sin remaineth. (John ix. 41.)

I had thought to speak to-day of the comfort received in reading the SIGNS, after my mind had been for days wandering through great crowds of humanity on public occasions. I have just returned from attending what is called a "Soldiers' Reunion." It is supposed to be, as all other meetings of its kind, free from the discussion of politics and religion, yet the speakers I listened to tried to discuss both. I was especially disgusted with the talk of some preachers there who did not fail to try to impress upon an audience composed of all classes of citizens, their religious dogmas, to the disgust of many hearers. While these features are distasteful to me, it was friendship for neighbors and friends, and to see some on business, that took me there. My mind is often reflecting upon the abnormal efforts of so many "very pious folk," who are seeking every op-

portunity to palm off on the people their religious ideas. A few months ago I had occasion to attend a meeting in a grove, held under the auspices of the farmers. It was supposed that the business of farming was to be discussed, to the exclusion of every other subject. A popular preacher was present, and went through religious ceremonies. Some of the speakers brought in their religions, which suited some present while it displeased others. I am glad to know that I have never heard of an Old School Baptist who has made speeches at any worldly entertainment who ever tried to discuss his religious belief; they (the Old School Baptists) feel confident that the Lord is able, and that he will open every necessary opportunity for the discussion of the truth as it is in Jesus. On the other hand, the opponents of the kingdom of our Lord are forcing themselves and their errors upon the people at every opportunity. During a recent "revival" in this town by an "Evangelist" of the Missionary Baptists, they became a "stench" in the nostrils of some people who prefer to be outside of any church organization. Their blind zeal forced them to take possession of the stores and shops, holding their meetings as they compassed the town to make proselytes. In olden time it is said of the same kind of zealots that they compassed sea and land to make one proselyte. They now compass towns and cities, and are not content with just one, but they must have them by the hundreds.

The SIGNS for September 15th has come, and as I take it up to read I note the vast difference in the language set forth by the writers, compared with those people whom I have been speaking about. This (the doctrine set forth in the SIGNS) is a dead language to the worldly-wise.

To them that perish "it is foolishness," but to them who are called with an holy calling, it is "the power of God, and the wisdom of God."

Will the editors of the SIGNS allow me to speak to the brethren and friends who desire the continuance and prosperity of our family paper? Ofttimes it has occurred to me of the many hardships though which the SIGNS has passed in all the years of its publication. Brethren, I speak through some personal knowledge of its history, I have been a reader of the paper most of the time for fifty-six years. It has never carried any paying advertisements, while most, or at least some, of our other Old School Baptists periodicals carry enough advertisements to pay all the cost of publishing, so that the money received for subscription is net above all expenses. Brethren, there is one way in which some can help the SIGNS, and that is, when you have any printing to be done, send it to the SIGNS office, where you will be treated just as well, or better, than by other printing houses. If it be only Minutes or pamphlets, or large books, do not be afraid to entrust to the care of J. E. Beebe & Co. An office that can print and handle a book like that of Hassell's Church History, and do it so well, much better than many large printing establishments in the large cities, can do any kind of printing as cheap, and generally of much better quality, than can be done elsewhere. I have been a critic for years in discovering printers' mistakes, both in periodicals and books; I have many volumes of the SIGNS, Minutes, pamphlets and books printed at the SIGNS office, and I feel safe in saying that it is a very rare thing to find a letter out of place, to say nothing about words with the wrong meaning. I am sorry to say that I have read after the

pens of some brethren when words were out of place, and sometimes the mistakes were so serious as to make the writers say things that they did not intend to say, and all the fault was in the printing.

With the kindest regards for all other Old School Baptist periodicals, I am, I hope, your brother, in hope of immortality,
J. F. BEEMAN.

SHERWOOD, Oregon, Sept. 15, 1909.

DEAR BROTHER CHICK:—I am sending you a letter which I received from brother P. N. Moyers for publication, if you so desire.

Your brother,

J. P. ALLISON.

GOIN, Tenn., Aug. 29, 1909.

ELDER J. P. ALLISON—DEAR BROTHER:—Will you allow me to address you as such? I have had a mind to write you for a long time, and this morning, having the opportunity, I make the attempt. May the Lord direct my mind and hand so that I shall be able to write to your comfort. I have been reading after you for some twelve months, in the SIGNS OF THE TIMES, and while we are strangers in the flesh, I hope that we are brethren in the Spirit and in the faith that was once delivered unto the saints. I notice that you are anxious about the Adam man, and as I am one of the sons of Adam, I feel very much interested myself. But let this suffice. If the sons of Adam are not the subjects of salvation, you and I need give ourselves no trouble about it. But thank God I hear it said, "Whosoever [which is a relative personal pronoun and belongs to the family of Adam,] believeth that Jesus is the Christ, is [not going to be, but is,] born of God," and is a child of God. (1 John v. 1.) Such ones are

heirs to all that heaven possesses. But some one objects, and says, Is it not the soul, or that which is called the new man, that does this believing of which you speak? Let Paul answer this question: "For with the heart man [not spirit, nor soul, nor anything else but man,] believeth unto righteousness."—Rom. x. 10. "Abraham [not the soul or spirit] believed God, and it was counted unto him for righteousness."—Rom. iv. 3. "And Philip said, If thou [thou, a personal pronoun] believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts viii. 37. Then Simon Peter said unto him, "Lord, to whom shall we go? thou hast the words of eternal life. And we [a personal pronoun] believe and are sure that thou art that Christ, the Son of the living God."—John vi. 68, 69. Now, dear brother, if the foregoing Scriptures do not prove that it is man that believes Jesus is the Christ, then it seems to me that language can have no bearing upon anything in our minds. Jesus said, "Except a man be born again, he cannot see the kingdom of God." It is not the spirit of man, nor the soul of man, nor some other part of man, nor something connected with man, but man himself. If everything in existence were to be born over and over again it would still be the same. But it is a fact that man, here in this world, must be born again, born of the Spirit, to enter the kingdom of God. Without this birth he will neither see nor enter the kingdom. If this be not so heaven is worth nothing to you or me, and all that Jesus did for sinners while in the flesh will profit them nothing in the world to come. But thanks be to God, it is said, "Whosoever believeth that Jesus is the Christ, is born of God." It is also said, "Verily I say

unto you [a personal pronoun still], He that believeth on me hath [already] everlasting life."—John vi. 47. Such an one it is also said is passed from death unto life, and shall not come into condemnation, but is passed from death unto life. My dear brother, there is nothing more plainly taught in the word of God than that the sons and daughters of Adam are the characters who, being enabled by the Spirit of God, believe that Jesus is the Christ. Nothing can be more plainly taught, nothing is more plainly taught than that the believer is the character who is born of God, whether or not we can tell when it took place, where it took place, or what is the effect of its taking place. But now the great trouble comes up over our not being able to reconcile other Scriptures with these testimonies and with our experience. Such Scriptures as the following come up: "Whosoever is born of God doth not commit sin; for his [God's] seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. Mark, it is "he" all the way through. The same writer says again, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. He also says, "If we say that we have not sinned, we make him [God] a liar, and his word is not in us."—1 John i. 10. Now, dear brother, did not John make some distinction in these three expressions: "Commit sin," "have no sin," and, "we have not sinned"? I will speak of these three expressions. First, it will not do to say we have not sinned, because it is said that "all have sinned, and come short of the glory of God."—Rom. iii. 23. Second, it will not do to say we have (in the present tense) no sin, for it is a fact that all unrighteousness is sin, and we know that we have a carnal

nature called the old man, the outward man, the carnal mind, and sometimes the flesh, (Rom. vii. 17,) and this is not subject to the law of God, neither indeed can be; therefore it will not do to claim that we are without sin here, which is condemned in the flesh. (Rom. viii. 3.) Now I come to the expressions, "doth not commit sin," and, "cannot sin," and, he "that is born of God doth not commit sin." Having been unable to reconcile these Scriptures with their own daily walk many brethren have been driven to draw some very wrong conclusions, or else this poor sinner is very badly bewildered. To say that we are possessed of a carnal nature, and yet never manifest it in our walk, will not do at all. We do manifest this carnal nature every day we live, and this is so much the case that at times it is hard to tell what we are ourselves. But as you have said in some of your writings, there must be some qualified scriptural sense in which "whosoever is born of God doth not commit sin," and in which they "cannot sin."

Dear brother, I wish to pen a few thoughts for you as they have appeared to my mind. In the first place, I would ask the question as to what is sin? "Sin is the transgression of the law." John here seems to refer to some definite law, and to me that seems to be the law of sin and death, and if sin be the transgression of the law of sin and death, it would seem to me that it could not be committed in the absence of that law, though the character might do the very things forbidden by that law; for it is said, "Where no law is, there is no transgression," consequently no sin could be committed. From this it seems clear to my mind that God's children in the act of being born again pass from under the law of sin and death to a state of justifi-

cation. Notice the following Scriptures: "For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. vi. 14. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."—Gal. iii. 24, 25. I cannot see how sin can be legally imputed where there is no law, even though we do the things forbidden by the law.

But now I will speak of another chain of thought upon which my mind has been exercised. Paul speaks of two ruling principles in every child of God, called the old man and the new man, the outward man and the inward man, the Spirit and the flesh, the law of the mind, against which the law in the members wars, and by which he is brought into captivity to the law of sin which is in his members. Paul admonished his brethren to put off the old man and to "put on the new man, which after God is created in righteousness and true holiness," after the image of him that created him. This is the Spirit of Christ which dwells in us. Paul also admonishes us not to yield our members as instruments of unrighteousness unto sin, to obey the lusts of the flesh. After Paul had done the things that he would not, he said, "It is no more I [Paul] that do it, but sin that dwelleth in me," and so Paul would acknowledge with John that "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

My dear brother, I have endeavored to give you some of my thoughts upon this important subject, but may have missed

the mark altogether; but whether I know anything about it or not, there certainly is a qualified sense in which the children of God do not or cannot sin.

After reading this, if you wish to do so, you can send it to the SIGNS OF THE TIMES for their inspection.

I remain as ever your brother,
P. N. MOYERS.

SPENCERVILLE, Ohio, Oct. 22, 1909.

DEAR EDITORS AND READERS OF THE SIGNS:—It is under a deep sense of my natural inclination to evil that I feel to extol the wonderful power of an all-controlling and purposing God for his mysterious grace toward me, a poor, weak, ignorant and sinful worm of the dust. I realize all this may be said for effect, but if you all knew me as I know myself you surely would not wonder that I say it, and yet if some one should bring specific charges of guilt against me for acts that the world calls wickedness, I fear I might strive to prove my innocence so sharply that my effort would only betray a selfishness, vindictiveness and even resentment so keen as to confirm their suspicion. Alas, what a world of evil and perplexity we are in! And while we feel tremblingly to suspect every one of our own motives, we dare not, cannot raise a charge of error in the all-comprehensive will of God, for we have no superior court before which to arraign Him. We are also too ignorant to plead our cause. Language is not yet sufficiently pure to convey our own unmistakable meaning. There is but one harmonious dialect, and that is not confined to the rules of any spoken or articulated human language. That language can be as perfectly and as easily understood by the illiterate and unlearned as it can by the most erudite professor of rhetoric. It is so full of

meaning that each word is unmistakable. We try to express it in human phrase, but often fail to convey its true import to our hearers, and they have to interpret our spoken words by the rules they find written in their own hearts. Let us try a few words as we find them in daily use. If we say we are sinners, we may not mean that we have committed all the evil acts that many around us do without the least apparent sense of guilt. What seems to be considered good by many is all that can give them present success or happiness, and is no more refined than the pleasures of the ancient Epicureans. To us who feel a deeper sense of righteous judgment, there is no measure by which to judge our acts except the very holiness of God, and therefore we feel the sense of our sins so keenly that nothing short of God's own goodness can satisfy us. We say, Show us your faith without works, and we will show our faith by our works; but even this language must be backed by a true experience of grace to understand it. As if one should say a man's harvest is the measure of his labor, and we apparently are satisfied that that is all there is to it, but when we consider it in relation to all the facts in the case we are led to look deeper into all the contributory facts in the case. We are naturally inclined to say, If we work well and sow largely and wisely we shall reap bountifully, and so we use the word "if" as though all our success depended upon it alone; but it only shows our rational mode of reasoning, and yet there is a deeper reality associated with it in which there is no contingency. With us there is apparent contingency, uncertainty and liability to failure, for we may not possess the health at seedtime, or we may not possess the needful supply of teams, implements or

seed, and even if we possess all these and are successful in sowing, God may not have arranged the seasons for a suitable supply of rain, or the canker-worm, the palmerworm, the smut or weevil may destroy, or the frost heave out the growing roots, besides a thousand and one calamities God may have provided for the complete destruction of all our hopes. With us there is contingency, with God there is none. We cannot be sure of success in any of our labors, nor even after we reap, for wars may consume our grain or fire destroy, or thieves break through and steal it from us; but thanks be to God, there is a field in which there are no tares, no lack of strength to labor, no consuming pests, no destroying agencies. "He that soweth to the Spirit, shall of the Spirit reap life everlasting." But how shall he sow to the Spirit who has not the Spirit? How shall he reap until God hath given the increase? He that planteth is nothing, and he that watereth is nothing; God giveth the increase. In this field all originates in God, and he will see to it that all the increase shall be considered as his increase. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah ix. 7. And in order that the stability of his throne should be proven to be the whole work of his own grace, he hath set all the contrasts of contingent appearances in the world over against the work of his own divine power in his own true spiritual kingdom. So now we see the process of his divine work amidst the very ruins of all earthly labors, hope and results, so that the true vessel of mercy as a unit, wherever we

find him, is kept by his power, sustained by his grace, nourished by his bread of everlasting life and delivered at last into the fruition of all his promises. His work is perfect. "He shall see of the travail of his soul, and shall be satisfied."

Let us now see how God gives evidence of his work in the church. Paul planted and Apollos watered; that is all they did. Paul sowed the sacred testimony that he had received from God on his way to Damascus—testified of the power of God that had quickened him into a living witness to minister or deliver that truth to the world, so that wherever He had other quickened saints ready to hear his word, they could rejoice in it. Apollos also bore witness as a corroborative witness, so watering or sanctioning Paul's testimony, thus making it a threefold cord not easily broken. Yet neither of their words, nor both of them together, could quicken their hearers into spiritual life, nor give spiritual joy; it must be mixed with faith in them that hear. Therefore as faith is the gift of God, that faith must be first mixed into the mutual experience of both speakers and hearers before there can be any fruit of the Spirit manifested or ripened into mutual spiritual nourishment or consolation. This certain law leads us to the necessity of harmonizing all other appearances of cause and effect to this one absolute and invariable principle. We look upon the acts of men as the index of character, and not as the cause of character. Jesus always reasoned with both friends and foes after this rule, and not the reverse, as Arminians do who place salvation as the effect of good works. This way of reasoning would have led Jesus to say, First make the fruit good, and that will make the tree good; but he said exactly the reverse, or, Make the tree good, and

so on. This rule also applies to quickened sinners, as well as to dead sinners. I do not know what measure of the Spirit God has given to a brother even in the church, only as he profits up to that measure. I have had unmistakable evidence of the correctness of this for over forty-five years observation in the church. I have noticed that that is not always good fruit which bears the stain of art, or is paraded before us as genuine spirituality under the guise of voluntary humility, in a plea for time salvation as the fruit of that effort. Nay; closer search into the dark recesses of my own nature convinces me that without Christ first, last and always with me I shall not, cannot bring forth fruit unto righteousness and at last receive everlasting life. My hope for present fruit is as much dependent upon the present quickening influence of his gracious Spirit as is my hope of heaven. I cannot help but judge all spiritual realities after this one absolute and unalterable law, for I find this law in my members. I cannot help or hinder realities in such a way as to change them. Saints are helpers of each other's joy and profit when mutually led by the same Spirit into the same mind, and find consolation in the unity of the Spirit in the bond of peace, and where this bond is they endeavor to keep it. I pray God to extend this bond.

A. B. BREES.

PLYMOUTH, ILL., November, 1909.

DEAR BRETHREN EDITORS:—By request of many of my dear brethren and sisters at the Spoon River and Salem associations, I will try to write a little for their comfort, as it has been quite awhile since I have written for the SIGNS, and this may be the last that I will ever write; the Lord only knows, for I am

very much afflicted, and am so nervous at times that I cannot make the letters so one can tell what the words are, and I am very much so this morning. My eyes are also failing very fast, and this, together with the cloud that has been hanging over my mind for the last month, made me feel very low down in the valley of despair; but last Sunday morning Elder L. E. Frazee came in and relieved me some, for I always want to see him when I am in darkness, and especially in the thick darkness that was over me then. We went to meeting, as it was our regular meeting time, and brother Frazee spoke with power and in demonstration of the Spirit, so that the cloud passed away, leaving a refreshing shower, and I felt as if I never would feel that way again. His text was, Take heed to the doctrine; and a glorious message was given him to deliver; "putting on the breastplate of faith and love; and for a helmet, the hope of salvation." He spoke beautifully of the power and salvation of the Lord, and we all felt revived. We esteem him very highly in love for the work's sake; he has a loving and forgiving spirit, never rendering evil for evil unto any man, but ever follows that which is good, both among ourselves and to all. He lets nothing of this world's vanities come between him and his God; sometimes in speaking to him about some things that are going over the country he will say, Let these pass from our minds, for it must needs be that offences come, but woe unto them by whom they come; so he comforts the feeble-minded, supports the weak and is patient towards all men.

Now, dear sister Ross, I want to speak a word to you in answer to your good and comforting letter. How glad I was to know that you were able to write me

of your ever-living faith in our blessed Lord, and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. "Faithful is he that calleth you, who also will do it." You have been much in my mind since we met at the Spoon River Association, as have also a great many others whom I had never met before; it gave me much comfort and consolation to know they were steadfast in the faith which was once delivered unto the saints, and the sweet conversations and joy will remain with me as long as my reason lasts; and the dear ministers who labored among us were ministers of God to establish us and comfort us concerning our faith. How full of the Holy Ghost they were, and, as Elder Ketchum said, If I am any judge, comforting must have been their messages to the household of faith. Yes, dear sister, and readers of the SIGNS, if ever I was in the Spirit I was at that grand and glorious meeting; I felt that every one there surely fed on the crumbs that fell from the Master's table; I felt that holy manna was scattered all around, so that none went hungry for spiritual food. I felt that they were called of God and sent to feed his faithful flock, for we could see the delight beaming in their faces. O how I love to see one feel what he is preaching; it seemed to me that they had on all the armor of God, and shunned not to declare all his counsel, and, dear sister, I felt I could almost see the celestial city; everything was so bright and good that I did not have one pain or ache about me while I was there; it seemed that this world with all its vanities had vanished. But O, dear brethren and sisters, mistaken I was, for I have seen the darkest hour it seems to me since then that I have ever felt; I was soaring too

high. Yes, dear sister Ross, since I wrote to you darkness prevailed for over a month, and now it seems as if it is coming back. Write to me again if it is convenient, for I love to receive letters from the faithful in Christ Jesus. I wish they would all write to me, I would try and answer them.

I would like to speak of all with whom I became acquainted, but space forbids, as I am getting my letter too long, but will say a word to brother and sister McFadden, who so royally entertained that vast number: "Ye need not that I write unto you; for ye yourselves are taught of God to love one another;" and indeed you did it to all the brethren; how I enjoyed your hospitality. My love to all the household of faith everywhere. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."
BELLE FRAZEE.

WILMINGTON, Del., November, 1909.

DEAR ELDER CHICK:—I am sitting here alone, and my mind has fallen to musing upon the things of the kingdom, and how the Lord leads his children through the wilderness-journey, and the time has gone quickly while I have been writing. I will send what I have written to you; do with it as you think best.

"The voice of one crying in the wilderness." What does he cry? One thing is, "God be merciful to me a sinner." Dear heaven-born child, when did you first cry? It was when you were first made alive to God. What did the blessed Lord do, allow you to perish? No, he lifted you out of the horrible pit and miry clay, and placed your feet upon a rock. How firm and sure is this foundation; there is no stronger. He said, "Upon this rock I will build my church." He establishes our goings.

How glad I am that he establishes my going; I cannot get far away from it. He does this, yet how often I feel that I am not established in the truth, rooted and grounded in it. Then he puts a new song in our mouths, even praise to his name. What is more sweet and beautiful than to hear the children of God sing? Some of them may have cracked voices, but O how sweet they sing unto the Rock of their salvation. "Let the inhabitants of the rock sing."

What else do we find in this wilderness-journey? We have found a desert, a waste howling wilderness. The desert is of burning sand, with no food and no raiment, and no water to drink; all is desolate. We feel that there is no hope, that the Lord has forgotten to be gracious, and has left us to die. Ah! but he finds us even there, and he makes the desert blossom like the rose, and to send forth richest perfume and beauty when the presence of God is with us. Then he feeds us on his precious word of truth, and we know that it is the Lord. He gives us to drink from the cup of everlasting life, and clothes us in purple and fine linen. He leads us into green pastures, and we come up out of the wilderness leaning upon the arm of our Beloved, and we say, "My beloved is mine, and I am his." "This is my Beloved; his person is divine." How beautifully the words of this hymn describe him.

I have come to the place where nothing seems to give me joy or comfort except these blessed things concerning Jesus. The world is gay, but it has no charms for me. Let me sit down with and clasp the hand of some dear saint of God, or some precious child just learning to walk. These cry in the wilderness, and sing, "How sweet the name of Jesus sounds in

a believer's ear." I sometimes get in such fearful places, and doubt whether I am a subject of grace or not. What if, after all, I should be but a wolf in sheep's clothing? God knows my heart, and I am glad it is so; I cannot deceive him. I often wish that I could express my mind at all times regarding these things, but more often I am shut up. If one asks me to tell my exercises, I stop to think, and wonder if I ever had spiritual exercises. One thing I do know: that I love these dear people who bear the name of Old School Baptists. I cannot remember the time when I did not love them. If I am saved at all it is by the grace of God; it is nothing that I have done, for all my righteousness is as filthy rags. I am glad that when the sheet Peter saw was let down, it was filled with all manner of four-footed beasts and creeping things; even the worm was there. That has been of much comfort to me. I am a poor worm of the dust, so that this suits me. "O thou worm, Jacob." I pray that God may ever keep me walking in that manner which is pleasing in his sight, and that becomes a child of God. May he keep me at his feet. This I know means great and sore trials. I feel that I know something of them, yet I love to sit at his feet, and wash them with my tears and wipe them with the hairs of my head, as did one of old. "Trials make the promise sweet." "'Tis my happiness below, not to live without the cross." Pray for me; I need your prayers. The strong ought to bear the infirmities of the weak, and hold up their hands, and strengthen the feeble knees.

I have written here as my mind has been led; if it be in accord with christian experience God be praised. My dear brother and pastor, may God fill you

with his divine presence, and give you food for the lambs, as he has so graciously done in the past, is my prayer for his name's sake.

From a poor sinner, for whom I hope Jesus died,

MARY D. BREWSTER.

HERNDON, Va., Oct. 31, 1909.

MY DEAR BROTHER COULTER:—To say that I was glad to receive your precious letter of October 22nd would not half express the comfort and pleasure it gave me in reading its contents. O how strange it seems to me at times that I am still remembered by God's dear children, and especially by the undershepherds of the flock; I do not feel worthy of such love as manifested in your letter to me. What am I, that you should be mindful of me? O how shall I, a poor, ignorant creature, be able to answer such a letter with any comfort to you as you wrote me? What a striking subject is Jacob, or Israel, to every heaven-born soul, who is made lame and goes halting all the journey through, not only on one foot, but on both. I felt the lameness and halting very great the day I received your letter, and I wondered why you could describe my condition so perfectly; and yet, as you quoted in your letter, Jacob's blessings came to him unexpected, even in his new name, "Israel," and that is the way comfort came to me in reading your letter—unexpected. Such messages of love from a fellow-traveler do strengthen the feeble knees and lift up the hands which hang down.

I did not attend the Virginia Corresponding Meeting, and think it was more my lameness and coldness that kept me from going than anything else, for at that time I felt like hiding myself from the assembly of the saints, and I felt to

be as one alone, with no eye to pity and no hand to save. My little business here seems to keep me in prison walls, and I often wonder why I should be so closely confined to worldly cares, and it seems that I have but little time to meditate or write on better things. I am often made to say in my daily toil that I will never again attempt to write to any of God's dear children, for I am too unworthy to address them as dear brother or dear sister. I feel all of this down deep in my heart more than I can express it on paper; sometimes I say things that I am not sure I know are true, but this one thing I do know: that I am a great sinner, and if it were not that Christ came into this world to save sinners, I should surely be of all men most miserable.

But Israel could no longer be called Jacob after the unexpected blessing. Blessing to the people of God always comes unexpected (crosswise); we cannot realize the blessing until it is upon us, for it is said God's people "walk by faith, not by sight," and how can they walk unless they are led? We are told that Jacob had to be led after being found in the waste howling wilderness: "So the Lord alone did lead him, and there was no strange god with him." "He led him about, he instructed him, he kept him as the apple of his eye." O, my brother, how can I in my ignorance explain the vital tenderness of the apple of the eye? You who have medical skill can explain more about the tenderness of it than I can. I know that it is a very tender member, and must be protected in the nighttime as well as the day. Little did Jacob know when he lighted upon a certain place and tarried there all night with stones for his pillow when he lay down to sleep, that the Lord was over him and round about him, but in his

slumber he saw the ladder reaching from earth to heaven, and he beheld the angels of God ascending and descending on it. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." I do believe I know something about the dreadful places in this wilderness-world, where the wild beasts creep forth and the restlessness of the long night causes me to cry out, Has the Lord forgotten to be gracious? is his mercy clean gone forever? The darkest hour of the night is just before day dawns; at that time we are ready to give up all we have (our little hope), and the Lord appears, and the angel of his presence saves us, and, like Jacob of old, we are made to say, "The Lord is in this place, and I knew it not." O how mysterious is the way in which the Lord leads his children; he leads them in paths they have not known. "Weeping may endure for a night, but joy cometh in the morning."

But I must stop, dear brother, lest I weary you in reading this poor letter. I am a very poor letter-writer, and that you well know without my telling you, but I have done my very best, and it is all I have at this time. Please cast the mantle of charity over all I have said out of the way. Pray for me that I may be kept in the way, that you will still continue to hold me in your fellowship. I do not want to try to do something to make you love me, but would rather receive it as free love, which runs together as two drops of water.

I was very glad to have the pleasure of meeting your dear companion, sister Coulter. How glad we would be for you both to visit us. I also desire that

you give me permission to send your letter to the SIGNS to be published. Please write to me again if you can think of me. My wife joins me in love to you both.

Your brother, I hope,

JOHN F. OLIVER.

AVONDALE, Ala., Nov. 16, 1909.

DEAR EDITORS OF THE SIGNS:—As I am sending you a remittance I will write a few lines for you to publish, if you feel to do so, for I have not written anything for the SIGNS in some time, and I still have a desire to be remembered by the editors and brethren and sisters who write for the same, often to my comfort and edification. My long silence has not been for lack of interest in the SIGNS, or in the cause which I hold dear to my heart, but I see so much inefficiency in my writings, and in all I do or say, that I often feel it had been better for the Old Baptist cause if I had never opened my mouth in public or written a line for publication. I have been in wretched health for a long time, and seldom blessed with the privilege of getting out from home among the brethren, and I get much discouraged, and fear that I am deceived in the whole matter, and the devil attacks me on every side, but I have not lost interest in the dear cause of Christ. The poet expressed my feelings when he said,

"My soul shall pray for Zion still,
While life or breath remains;
Here my best friends, my kindred, dwell,
Here God, my Savior, reigns."

We have no organized church here, but we are having services in a nice hall in Avondale the second and fourth Sundays. There are a number of brethren and sisters within easy access of the place of meeting, but they are careless about attending, being swallowed up by the cares of this world. Beside this,

there are several different factions of Primitive Baptists in this section of the country, which seems to prevent anything like a consolidation or oneness of purpose. I have investigated the cause of these divisions to my satisfaction, and I am satisfied that as a general thing the cause is jealousy and envy, instead of a real difference in doctrine. I have visited and preached with them, and have heard their preachers preach, and if they do not all preach election, predestination, effectual calling and the final preservation of all the saints to glory (in other words, salvation by the grace of God), then I am too blind to see it. There is no scriptural authority for divisions among the people of God; on the other hand the apostle says, Let "there be no divisions among you," and to be "perfectly joined together in the same mind, and in the same judgment." I have for several years believed in the predestination of God in all things, but to make a belief in that doctrine a test of fellowship seems to me the height of folly, and to dis-fellowship a brother or brethren because they do believe that doctrine is equally the height of folly. A person cannot help believing what he does believe, and "who art thou that judgest another man's servant?" While it is all right to be sound in the fundamental principles of the gospel, it is our acts and conduct that testify as to our true inward character and designate us as the children of God. "By this shall all men know that ye are my disciples, if ye have love one toward another." A tender, loving, forgiving spirit is worth more than all soundness in doctrine. I would to God our people would stop all this quibbling and warring over things that none of us understand, and come together in the meekness and gentleness of Christ, forgive one another and

let the past be the past, and then strive together for the faith of the gospel. "Comfort one another," "Pray one for another," "Forgiving one another," "Love one another," "Be pitiful, be courteous," are scriptural phrases we should try always to keep in mind. May God bless bleeding Zion, is my prayer for Christ's sake. Amen.

In tribulation and affliction,

H. J. REDD.

IOLA, Kans., Sept. 20, 1909.

DEAR BRETHREN EDITORS:—Inclosed please find check for two dollars, for which give credit on my subscription; I am very sorry I have neglected sending it before. I could not bear the thought of doing without the SIGNS; I am sure, if I know my own heart, I love the doctrine it advocates. Many, many times I am made to wonder if there is another such miserable sinner on earth as I feel myself to be. I read of others having the same trials and afflictions that I am called to pass through, then it is my little hope, which seems so small, is revived and strengthened, and I take new courage and press on.

In looking this over I see I have made many blunders while trying to get my thoughts on paper, but know you will judge it with brotherly love.

I remain your unworthy sister; if one at all the least of all.

(MRS.) ELLEN E. PRESTON.

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., DECEMBER 1, 1909.

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

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

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

All letters for this paper should be addressed, and money orders made payable, to
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SPIRITUAL EXERCISES.

IN the obituary of sister Charlotte Wright, which appeared on page 701 of the last number of the SIGNS, we said that it was in our mind to write editorially of some things which we came to know in connection with her experience of the grace of God. It is not in our mind, neither is it in our power, to give a narration of all the early exercises of mind and heart by which she was taught to know the things of God, but to write of some things of which she spoke during our first conversation with her concerning the dealings of the Lord with her. She said (and we give here her exact words), "The name of the Savior has been precious to me from my earliest recollection; I cannot remember when I did not feel drawn to that name. It has always been so with me to the present time, but I cannot speak of sudden convictions of sin, nor of sudden change to joy and peace." We said, "What kind of a change do you desire?" In reply she said, "All christian experience of which I have read, or which I have heard about, tells of a sudden deep conviction of sin, and then of a sudden deliverance into light and peace. It has not been so with me, and so I cannot think that I am a

child of God, yet I love the preaching of the name of Jesus, and it is sweet and precious to me." In reply we recall that we said, "What change could take place that would give you greater assurance of the love of God shed abroad in your heart than just this state of feeling? There are some things recorded in the word of God that may prove to be light to your mind and consolation to your heart." We then went on to speak of some things recorded in the Scriptures, of which it is our mind to write here. We will add however to the above, that the Lord blessed the conversation to her, and the next Sunday she came to the church in Baltimore, during the prayer-meeting, and the next Sunday it was our privilege to baptize her in the name of the Lord.

The things of which we spoke to her, and of which we desire to write now, enlarging somewhat upon what we then said, are these: There is no fixed or settled standard of circumstances laid down in the Bible which must always attend the dealings of God with his chosen, neither is there any fixed standard of the travel of the mind and heart recorded there as the Lord leads souls to himself. There are indeed some things inseparable from the works of grace in the heart; of some of these things we spoke in the SIGNS for November 15th. There must be a conviction of sin and guilt, and of just condemnation, and then of the futility of all human excellence and power, and a coming at last to rest in the finished work of the crucified and risen Jesus for justification and salvation. These things must become real and abiding in the soul of all who are taught of God, and without them there is no evidence that one is a subject of saving grace. The sum and substance of all this is summed up in the

brief sentence, "A sinner saved by grace." Of this we spoke in the last number of the SIGNS, and we do not desire to repeat it here, but in this unity there is wonderful variety of exercise of mind and heart. As no two faces of men are precisely alike, so no two records of christian travel are precisely alike. So the blessed Lord by the prophet has said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." Here we see one way, but many paths, and while the apostle meant the various gifts of the church when he said, There is a diversity of operations, but one Spirit, yet we do not think it will be doing violence to the text to speak of the same language as applying to varied experiences in the call by grace.

Still further, as we read of the Lord's dealings with numbers of the children of men in the Scriptures, we see great variety of circumstance, and equal variety of thoughts and feelings; to some was given that which was not given to others. Paul was no more or no less a child of God called by grace to be His disciple than were all the rest of the apostles, and yet of none of them was it true that they were stricken with blindness in that solemn hour of their call of the Lord. Of many of them it is just said that the Lord called them and they followed him. So also in the Old Testament the record of the way in which holy men were led is as diverse as the men themselves were diverse. It is sure that the Lord led each one according to His own will, and that he led them all to know and love him as their Savior and their God, but yet each one was led in ways peculiar to himself. The Lord dealt with each one as each one had need, and as should be most to the glory of

His holy name. So also in the record of healings wrought by the Lord in the days of his flesh no two instances are alike. Two things were alike in each and every case, viz., the fact of need and despair on the one hand, and the power of Jesus to save on the other. But what a variety of circumstance appears in the different records. Some were blind, some were deaf, some were lame, some were leprous, some were bowed with a spirit of infirmity, and some were possessed of devils. One man was told to take up his bed and walk; one was told, Thy sins are forgiven thee. Jesus touched the eyes of another; one touched the hem of his garment; one he seemed not to answer for a time, and then apparently rebuffed her altogether; one he healed at a distance, and another he touched, yet all had deep need, and all were healed. Infinite variety, and yet perfect unity in the Spirit. So also to some were given deeper experiences than to others. Moses was led in ways peculiar to himself, for the accomplishment of wonderful things by him, for which he was thus prepared. David could write of experiences peculiar to himself, as a living type of the great King. Visions were given to the prophets that do not seem to have been vouchsafed to others of their time, and there is equally as great a variety to be seen in the lives and travel of mind of the various prophets as is to be seen in their writings, yet they all spake as they were moved by the Holy Ghost. Referring again to the New Testament, we do not read of any having been called up into the holy mount and made witnesses of the transfiguration of the Lord, save Peter, James and John, and of these three alone is it recorded that they were near Him in the garden in the hour of his supreme agony. So also it is recorded of none

but Paul that they were caught up to the third heaven, into paradise; and to John it was given to see visions, as they were not revealed to any other of the apostles.

Now how many of the people of God think of these recorded instances of peculiar experiences and write bitter things against themselves, because they know that such peculiar leadings have not been theirs. How many have wished that their experience had been like that of Paul, or like that of some other brother or sister whose travel they have heard narrated, or of which they have read, and because they cannot tell of such deep convictions, or of sleepless nights and wretched days, when their whole life was a burden to them, nor of receiving such a deliverance that they could not contain themselves for joy, they have sorrowfully thought that they had never known the plague of their own heart at all, nor had ever received any tokens of love from the Master's hand, and yet, when these same troubled ones hear the name of Jesus, like the sister referred to above, that name is precious to them, and when they hear narratives of christian experience they can but feel sure that they do know what the writers mean; and when they read many things which Paul wrote, as recorded in the New Testament, they cannot say that these things sound strange to them. How many times the words of Paul come to the hearts of even such doubting ones, searching their very thoughts, and revealing themselves to themselves. Could this be so did not they also know these things for themselves? While not stricken blind, and while not hearing any voice with the natural ear, as did Paul, yet the things which he writes out of his soul's experience come to them with power, and fall

upon their hearts as the words of a familiar friend who has shared with them common experiences. After all, they do know what Paul knew; after all, they do know what those of deepest experiences in the present day know, and so they have fellowship with them in these things.

In response to the words of sister Wright at the time when she said that she had never known any change as had others, but to her the name of Christ had from the first been sweet, we called attention to some instances recorded in the word to which we now also desire to refer, for the comfort of some others who may be troubled in the same way. There are instances recorded in the Scriptures which have always seemed to us to be similar. First, the prophet Samuel was set apart to the service of God from his infancy. This was not only so by the desire of his mother, but he was possessed of a devout spirit; his heart was reverent toward God from the first. It is not our mind that he ever could have pointed to any special time when he was first called by grace to know himself a sinner and to know Christ as a Savior. He could refer to occasions when the Lord spoke to him with reference to the special work as a prophet to which the Lord had appointed him, and special gifts were bestowed upon him, and seasons of blessed communion with God were his in after life, of which mention is made, but, so far as the narrative goes, he was a follower of God in heart and spirit from his earliest childhood. Likewise the prophet Jeremiah is expressly said to have been known and sanctified and ordained as a prophet to the nations before his birth; the Spirit of God was with him from his birth. No doubt the name of the Lord was always his delight, and in the word of the Lord it must have been

his delight to meditate. With him also there is no mention of deep struggles of mind before the coming of peace, nor of great and overwhelming joy when that peace came. Our understanding has always been that he could never have pointed to any period of time as that in which he was called by grace, yet how deeply was he led into the knowledge of the Lord, and how steadfast he was in defence of the truth. Of Timothy it was said that from a child he had known the holy Scriptures. How wonderful is the inspired language concerning John the Baptist, who by the Spirit recognized his Lord, even before he was born, and thus assured Elizabeth, his mother, that she was come into the presence of the mother of the blessed Lord. In all these instances we feel well assured that from infancy the Spirit of God was with them, and that they could not have told of any special time when the good work of the Lord began with them. There was doubtless a time when that work did begin, but they could not have known of that hour. So there is also a time when the work of the Lord in grace begins with all his, but in many instances the subjects of that work cannot point to the time of its beginning, and this is not needful. It is needful that the work of the Lord be begun, but it is not needful that the subjects of it should be able to fix that time. It is needful however that the fruits of that work of grace should appear, and, as in the natural world, some come to a knowledge of their own feelings, and of the things around them, sooner than others, so also is it, as we have long believed, in the kingdom of God. The evidences of life, naturally, are not deep, profound things; the little child has just as many and just as satisfactory evidences that he lives as does the man of grey hairs. He sees the sunlight, he breathes the air, he hungers and thirsts, he can move, think and feel,

he knows what love and fear and hope mean just as much as the man of many years, and these simple every day things are the evidences of life. So also in the kingdom of heaven the evidences of living in that kingdom are just as plain and evident to the little child of grace as to the man who has long traveled there. Love to the brethren, calling upon the name of the Lord, hungering and thirsting after righteousness, desiring to know the Lord and to follow him, a knowledge of one's own sinfulness, and a deep conviction of unfitness and unworthiness, which often produce doubts and fears as to whether the subject of these conflicts can be a child of God or not, are the true evidences of the new birth, and these the babe in Christ knows and feels as well as they of older years.

Again we say that the time when these exercises begin to be felt in the soul does not matter, but it does greatly matter that these fruits of the Spirit be found there, and by the indwelling of these fruits do we know that the Spirit of God dwells in the heart.

Reading the obituary of sister Wright, and recalling her words upon the occasion above named, have suggested these reflections to us. May they be as pleasant to others as they have many times been to us. C.

SUBSCRIPTION BLANKS.

As a majority of our subscribers' time expires with the end of this year, we inclose in each paper of this issue a subscription blank, as a convenience to them in sending new subscribers, as well as in paying their own subscription. All new subscriptions received now will be credited to the end of the year 1910, and back numbers will be sent from September 15th, 1909. Will you please make a special effort to send one or more new subscribers when you renew your own subscription for next year?

“A GREAT SUPPER.”

BROTHER Wm. F. Sloan, of Lexington, Ky., asks that we give our view upon the parable of the “great supper,” as recorded in Luke xiv. 16-24. We shall endeavor to do so, and as the entire chapter seems a perfect chain we shall name the last three verses as the text and try to build upon them; they read as follows: “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.”

Judging from the first few verses of this chapter, Jesus was at that time in the house of one of the chief Pharisees and among distinguished guests, to eat bread on the Sabbath day, and he asked the lawyers and Pharisees if it were lawful to heal on the Sabbath day, a man being before him who had dropsy. They held their peace, and He took him and healed him. Then, knowing that they condemned him according to their idea of the law, he asked them, “Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?” In this question was shown their condemnation, notwithstanding they claimed to keep the law. Again they could not answer him. Then, when Jesus saw how they chose out the chief rooms, he rebuked them by saying that when they were bidden to a wedding, not to sit down in the highest room, lest a more honorable man should come and the master of the house say, Give place to this man; then with shame they would begin to take the lowest room, but that they, when bidden, should take the lowest room, that they might be hon-

ored when he who had bidden them should say, “Go up higher.” “Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” In all this he condemned the pride and arrogance of the chief men among the Jews. Then Jesus rebuked the Pharisee who had bidden him to the supper, telling him that when he made a supper he should not invite his friends, nor his brethren, nor his rich neighbors, lest they should bid him again and thus a recompense be made him. But he should call the poor, the maimed, the lame and the blind; they could not repay him, but he should be recompensed at the resurrection of the just. When one of them that sat at meat heard him say those things, he said unto him, “Blessed is he that shall eat bread in the kingdom of God.”

In all the above sayings Jesus was teaching mercy and humility, showing what should be in the kingdom of God. The man who said, “Blessed is he that shall eat bread in the kingdom of God,” must have recognized something of the import of Jesus’ words, and also that the lame, halt, blind and maimed should be the “blessed” characters of that kingdom, and immediately Jesus put forth the parable of the “great supper” to him, saying, “A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.” In this verse is taught the Lord’s dealings with Israel as a nation, in giving them the promises, the law, the oracles and the prophets to tell them of the great gospel supper. It was in this way that the Jews were bidden, they first being in possession of the kingdom. When supper time arrived the servant (not servants) was sent to say to

those bidden, "Come; for all things are now ready." That servant may have been John the Baptist, and as the forerunner of Christ, preached, saying, "Repent ye: for the kingdom of heaven is at hand;" or, "Come; for all things are now ready." But to our mind Jesus was the servant of the Father, or Master of the house, who preached his own everlasting gospel, declaring that all the prophets had said to the Jews of his coming and work was then manifest: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth."

"He came to his own, and his own received him not." Each of those bidden began to make excuse; one said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Not one of them was in need of the supper; one had land he had bought, therefore was not needy; another had oxen, and must go and prove them, hence was neither blind nor lame; another had married a wife, and his own wedding supper was sufficient for him. In this is seen the rejection of Christ and his supper by the Israelites, who had Moses and the prophets, yet did not believe. When the servant reported the situation, the master of the house was angry, and said, "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. And the servant said, Lord, it is done as thou hast commanded, and yet there is room." It will be remembered that instead of the scribes and Pharisees, the noble and great in the eyes of men, "the violent" took the kingdom by force;

that is, they pressed into it; they were publicans and sinners. "He is a friend of publicans and sinners." To the proud, self-righteous Pharisees Jesus said, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Thus when the poor and needy among the Jews, who did believe on Christ, were taken in to the supper, there was yet "room." "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." This last command seems to have reached beyond the streets and walls of Jerusalem, "the city" of the Jews, unto the Gentiles, who had not been reckoned as fit subjects to sit down to the "great supper." The term, "compel them to come in," simply means that no "excuse" would be accepted by the master of the house, and surely their dire distress and poverty would prevent them from making such excuses as the Jews made. Their poverty consisted in that they were without hope and without God in the world. It would rather seem that their wretchedness and need would make them gladly willing to go in and partake of just such a supper as their souls needed. "Blessed is he that eateth bread in the kingdom of God." Not one brought in, among the Jews, nor one compelled to come in, among the Gentiles, can ever make a supper for Him who had compassion on them, and thereby recompense him, but each one, like Mephibosheth, sits at the King's table forever, and though lame on both feet, his deformity is hid. The house is indeed filled; "his train filled the temple," and none but poor, needy sinners, by nature, are found there; not one of the bidden shall taste of the supper. Here is shown the cutting off of "the natural branches." Wis-

dom "hath killed her beasts; she hath mingled her wine; she hath also furnished her table," and to him who is simple she saith, "Let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."

After speaking the parable, great multitudes went with him, and he turned and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This saying shows the wonderful cost of being a disciple of Jesus. It does not say the multitudes followed Jesus; there is a difference between going with and following. There is also a difference between a disciple and a christian. One may be a christian without being a disciple, but one cannot be a disciple without being a christian. A disciple is one who follows Jesus in every sense of the word, believing him to be the Christ, while a christian is one who believes Christ to be the Son of God, yet may not follow him. The faith of the disciples in Christ as the promised Messiah, led their enemies to call them christians; hence the multitudes were neither disciples nor christians, but what He said to them gives light upon the parable of the "great supper." Those bidden were not willing to give up all the world for Christ; one could not forsake his land, another could not give up his oxen, and the other could not hate or turn away from his wife. We know by experience that a man can be a christian, or a believer in Christ, without much sacrifice, but to be a disciple of Jesus costs him all he has in this world. Father and mother must be hated, brethren, sisters and friends forsaken, houses and lands given

up, yea, and his own life hated, if he be a disciple of the despised Nazarene. Christ must be first in our affections, first in our duty, first in our service, first in our songs and first in honor. Any one not taking up his cross (making the sacrifice of all things) cannot be his disciple. This cross was too heavy for those bidden to the supper, therefore they could not taste of it. "Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." The Jews had made great profession in waiting for the promised King, and made great boasts of their relationship to Abraham, claiming the promise of blessing, but when Christ came their profession, like the barren fig tree, faded away, and they were found without faith to believe His own words. The salt had lost its savor, therefore as a nation they were neither fit for the world nor the kingdom of God, hence were cast out without kingdom or country of their own. None of those bidden shall taste of my supper.

Just a word in conclusion regarding the text as it applies to the children of God now. If profession is all one has, and therefore clings to the world and the things of the world, he or she cannot be a disciple of Christ, and is much better off out of the church than in it, and the church is much better off without such material. Sooner or later they must be cut off, and when this is done, if not before, it is made manifest that they are neither fit for the church nor the world, having lost the respect of both the church and the world; a sad condition for one to be in. How very important it is to know positively that one is dead before we bury him with Christ in baptism. It is a

fearful thing to bury one alive. How necessary it is to forsake all things of the world before uniting with the church of Jesus Christ; yes, even father and mother, brethren and sisters, worldly amusements and earthly toys. The time to ask a place in the kingdom of God is when we are crucified unto the world, and the world is crucified unto us; then we have nothing to glory in save the cross (sufferings and death) of Christ. Through such conditions the poor and needy are compelled to come in, and they find a pleasant resting-place, sitting down with Abraham, Isaac and Jacob in the kingdom of God. K.

CIRCULAR LETTERS.

The Juniata Old School Baptist Association, in session with the Providence Church, near Rainsburg, Bedford Co., Pa., on Friday, Saturday and Sunday, October 8th, 9th and 10th, 1909, to the churches and associations with which we correspond, sendeth greeting.

DEARLY BELOVED:—In this our annual epistle we will endeavor to comfort God's dear people with the truth as it is in Christ. We call your attention to these words: "Finally, my brethren, be strong in the Lord, and in the power of his might," found in Paul's epistle to the Ephesians, sixth chapter, tenth verse.

The apostle begins this epistle by stating clearly and emphatically the doctrine of salvation by grace. He tells us that "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding

riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." He reminds us of our walk before we were quickened, and then tells us that we know "that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;" "walk worthy of the vocation wherewith ye are called;" "walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God;" "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying;" "neither filthiness, nor foolish talking, nor jesting, which are not convenient;" but rather giving of thanks always for all things unto God, "speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." After making mention of how we should walk, and as a climax to all that he wrote, we find the words: "Finally, my brethren, be strong in the Lord, and in the power of his might." Every one who is alive to the truth as it is in Christ is strong in the Lord. We learned in the travel of our soul from nature's darkness into the light of the knowledge of the glory of God that there is no strength in man, whose breath is in his nostrils, hence we ceased from man. We also learned that Jesus is mighty to save and strong to deliver, that in him is everlasting strength, for with David we can say, "He brought me up also out of an

horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Every one who sees this by experience is strong in the Lord. Putting your trust in God, and not in man, is being strong in the Lord. "They that trust in the Lord shall be as mount Zion, which cannot be moved." What a tower of strength! David, after uttering the afore mentioned Scripture, said, "Many shall see it, and fear, and shall trust in the Lord." Yes, all who see it do trust in the Lord, are strong in him. Waiting upon the Lord is being strong in him. "I waited patiently for the Lord; and he inclined unto me, and heard my cry." When one cries continually it looks as if they were impatient. This the children of God are constantly doing when passing through the fire and water, crying unto the Lord. Though they cry unto him day and night, there is present with them, Thy will, not mine, be done. The patience of God's people is their endurance of the trials, &c., of the gospel; their willingness to let God's will be done, knowing that he will do all things well, and that all things shall work together for their good. In the midst of trials and afflictions we can rejoice, knowing that out of them all the Lord will deliver. How true it is they who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, run and not be weary, walk and not faint. All who have such experiences as these are truly "strong in the Lord, and in the power of his might." As we learn to know that all our help must come from him, that without him we can do nothing, that we are nothing and less than nothing and altogether

vanity, we also learn to be strong in him. When we are weak in self, then we are strong in the Lord. When we put all our trust in him, when all our confidence rests upon what he has done for us, then we are strong in him; O how strong we are in him. Finally, my brethren, let me repeat it, "be strong in the Lord, and in the power of his might."

J. C. MELLOTT, Moderator.

G. W. McCLELLAN, Clerk.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Providence Church, Bedford Co., Pa., sendeth greeting to the churches and associations with whom we correspond.

DEARLY BELOVED BRETHREN IN THE LORD:—We feel somewhat disappointed, having received no messengers from corresponding associations, but we feel also to submit to God's providential dealings with us. We greatly desire the continuance of your love and correspondence.

Our next meeting is appointed to be held with the Sidling Hill Church, Fulton Co., Pa., on Friday before the second Sunday in October, 1910, where we hope to meet your messengers and hear your messages of love and fellowship in the gospel of the Son of God.

J. C. MELLOTT, Moderator.

G. W. McCLELLAN, Clerk.

APPOINTMENTS.

THE following appointments in Canada are expected to be filled by brother J. M. Fenton, of Philadelphia, Pa.: Duart, Sunday, Dec. 12th; Dunwich, Tuesday, 14th; London, Wednesday, 15th; Lobo, Friday, 17th; Ekfrid, Sunday, 19th; St. Thomas, Monday, 20th.

DUNCAN McALPINE, Church Clerk.

IONA, Ontario.

OBITUARY NOTICES.

Mrs. Harriet Stalnaker Workman was born Jan. 22nd, 1833, on the Stalnaker farm on Leading Creek, near White Station, W. Va., died suddenly at her home, near Laurel, Oct. 21st, 1909, aged 76 years, 8 months and 29 days. She had been blessed all her life with good health, and the morning of her death she arose as usual and helped prepare the meal, and after eating heartily, as usual, died while sitting at the table. She was married to Andrew Workman, Nov. 27th, 1864, to which union were born six children: Mrs. J. L. Foy, of Harding, Mrs. Joe Long, of Parsons, Mrs. L. D. Morris, of Belington, A. J. and Oliver H. Workman, of Harding, and A. A. Workman, of Elkins, who are left, with her sister, Mrs. Wm. Piercy, of Gilman, her brother, Henson Stalnaker, of California, fourteen grandchildren and many other relatives, and a host of friends, to mourn their loss. The husband and two grandchildren preceded her to the better world. At the age of eighteen years she professed a hope in Christ, which hope was to her "an anchor of the soul, both sure and steadfast," in all her after years. She was a true and consistent christian, worshiping God in spirit and in truth, which was giving God the honor due him for the mercy and grace which he bestowed on her, for she felt it was not for works of righteousness which she had done, but because he had loved her with an everlasting love, therefore with loving-kindness had he drawn her and enabled her to walk humbly before him in love, always ready to give meat and drink in his name to the hungry and thirsty. She always had a kind and comforting word for those who were in trouble, saying those things were ordained of God and must come, and would in some way be for the best. She was a good, kind, loving mother and grandmother. How sadly we miss her in the old home where we had seen her so many years, and in our homes, where she came often to comfort us when sickness or trouble came to us, and now in this great sorrow she cannot come to comfort us and say, It was God's will, and must be done, but it is a comfort and consolation to us to remember her faith and trust in God when such sorrow and loss came to her in her lifetime, and still a greater consolation to feel and realize that God has given to us that precious faith and trust in his holy name, making us to hope that we, when done with this life, can go where she has gone and sing with all the redeemed, All glory and honor and power be to the name of our God, for he hath redeemed us. She was a kind friend and neighbor, and will be sadly missed by the community in which she lived.

Funeral services were held at the Coffman meeting-house, and were conducted by Mr. Blakely, of Belington, after which her body was laid to rest in the

Coffman Cemetery beside her husband, there to await the morning of the resurrection.

May God in his mercy comfort the hearts of those who mourn for her, and teach them all to trust in his mercy and grace as she trusted him, and when they are done with this life may they, too, hear that gracious welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," is the prayer of her daughter-in-law,
EMELINE.

BROTHER Miles H. Hassell was born in Hickman County, Tenn., in 1837, and passed quietly away in Rosebud, White Co., Ark., July 6th, 1909, after an illness of three months, aged 72 years. He joined the Confederate army at the beginning of the war, served about one year, lost his health and was honorably discharged; regaining his health he returned to the army and was wounded, but continued to serve until the close of the war. He came to Arkansas with his family in 1874, and settled on Little Red River, near Heber, where he continued to live until a few years ago, when he moved to Rosebud, in 1898, where he died. For the past twenty-five years his health was good. During the past year he was afflicted with a serious bronchial trouble, which was the cause of his death. He leaves a devoted wife, who is sad, lonely and heart-broken, seven sons, two daughters, a number of grandchildren and many friends to mourn their loss. The brother and his companion raised a family of which any community should be proud, namely, Dr. J. W. Hassell, Searcy, Dr. A. B., Profs. J. B., G. C. and H. D., T. B. Hassell, of Rosebud, Mrs. W. P. Stork, of Miller, Mrs. Joseph Carswell and A. M. Hassell, of Heber. The youngest of the family is twenty-one years old. Brother Hassell joined the Primitive Baptists about thirty years ago. The writer was acquainted with him twenty-eight years. He was a consistent member, and blessed with a forgiving spirit, which brings to our mind the language of our Lord: If we forgive not, neither will our heavenly Father forgive us. I have spent many pleasant days and nights at the home of this precious family, but such is passed, except in our memory. We are commanded to weep with those who weep. We are again commanded to sorrow not as those who have no hope, for surely he is where no wave of trouble will roll across his peaceful breast. Before the brother passed away he called his companion to his bedside and asked her to help him praise Jesus, and then immediately fell asleep in Jesus. Dear, sorrowing ones, weep not, but rather rejoice; he is taken from the evil to come. The remains were laid to rest at Bethesda, on Wednesday, July 7th, 1909. Service was conducted by G. W. Norman, a Missionary Baptist, as there was no Primitive Baptist near.

MOSES SANDAGE.

George N. Florance died at his home in Manassas, Va., May 16th, 1909, aged about 87 years. Brother Florance was baptized many years ago by the writer, in the fellowship of the Bethlehem Old School Baptist Church, near this place. It is my privilege to testify, from a more or less intimate acquaintance with him, to his sterling worth and integrity, both as a man and citizen of this community, where he was born and where his life was spent, and to his conservative and consistent life in the church over since he became a member. Brother Florance was a safe counsellor in times of trouble, giving conservative advice when needed, possessing a clear understanding and an active interest in everything pertaining to the welfare of the church. He was of an humble spirit, that bright and lovely ornament of the christian, and showed his faith and love more by his works and walk than by words merely, though his words were words of wisdom. His latter years were years of suffering, through bodily infirmities, but his mind remained unimpaired to the end. In conversation with him I often heard him remark in substance, I have no fears for what awaits me beyond the grave, but I shrink from the pangs of final dissolution. It pleased God to show that those fears were groundless, for he sweetly, painlessly fell into that final sleep which knows no waking in this world. Brother Florance leaves a widow, sister Laura Florance, and two children, a son and daughter, to mourn their loss. The testimony of his neighbors and friends who have known him a lifetime is unanimous concerning the uprightness of his character and his faithfulness to duty, justice and right, both as a man in his family, as husband and father, and as a citizen among his fellows. I loved brother Florance. We miss him sadly from the little company of afflicted brethren at Bethlehem. Comfort for the mourner comes only from God, whom his saints always bless.

J. N. BADGER.

MANASSAS, Va., Nov. 17, 1909.

Frederick W. Waterbury departed this life Sept. 17th, 1909, aged 62 years. Brother Waterbury was married Sept. 1st, 1870, and with his wife was baptized by Elder Wm. L. Benedict, August 22nd, 1875, in the fellowship of the Ebenezer Old School Baptist Church, of New York city, in which he continued a faithful member to the end. His wife and one of two daughters survive him. The last illness of our brother was long and extremely painful, and it was necessary to resort to surgical operations several times in the effort to relieve and help him. From the last and most serious operation he never rallied. During his illness, when conscious, he suffered intensely, but throughout it all his affection was set upon things above, and he was always ready to speak of the goodness, long-suffering and mercy of God toward him. Shortly before his decease, upon re-

gaining consciousness after an operation, he began to sing in a clear, firm voice, hymn 501 (Beebe's collection), and sang the first verse through without faltering. With our sister, his widow, we mourn his departure, but with her we rejoice for him "to be with Christ; which is far better," and all those who sorrow we commend to God, and to the word of his grace, which is able to comfort and sustain them in time of trouble and distress.

The funeral service was held at the late home of our brother; text used, Isaiah xxvi. 12. Interment in the family plot in Hackonsack Cemetery.

JOHN MCCONNELL.

POETRY.

I ASK NOT.

I ASK not that the way, dear Lord,
In which I walk be smooth and straight;
That there shall be beside the road
No thorns to pierce my wandering feet.

Let not for me too much of joy
Be mingled with my earthly dross;
Let what thou art my thoughts employ,
And let me bear each day my cross.

I ask not that my life be filled
With pleasure ever bright and new,
But that from clouds shall be distilled
The tears which fall like evening dew.

But I do ask for strength from thee
To bear whate'er to me is sent,
That to thy presence I may flee,
And yet pour out no sad complaint.

I ask not that in perfumed bowers
I here may find a dwelling-place,
But that whene'er the storm-cloud lowers,
I yet shall see thy blessed face.

No, Lord, let storms of sorrow fall,
But hide not thou thy face divine;
My "Rock of Ages," all in all,
Just let me feel thy hand in mine.

(Selected by Mrs. E. E. Workman.)

CHANGE OF ADDRESS.

Mrs. Lydia C. Ray has changed her address from Egan, Texas, to Silvertown, Texas.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 77. MIDDLETOWN, N. Y., DECEMBER 15, 1909. NO. 24.

CORRESPONDENCE.

“MARK THEM WHICH CAUSE DIVISIONS.”

WE will notice 2 Thess. iii. 6, which reads thus: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” These are the words of Paul. Now as strange as it may seem, I think that if we will observe those who cause divisions and offences among God’s people we will find they all use this Scripture to justify themselves in so doing. What could be more perverting than to so apply this Scripture as to make it teach that which Paul so earnestly warned against? and that was for God’s people to live and act as though Christ is divided. In this instance let us notice what the disorder complained of was that caused this command to be made as it is; also let us notice carefully how that church was commanded to treat those who thus walked disorderly, as here pointed out. Let us behold the contrast between the treatment commanded here and the treatment received at the hands

of those who cause divisions and offences, contrary to the doctrine that ye have learned. I think those disorderly walking brethren were ministers from other churches, who had come to that church purposely to stir up strife and cause divisions; at least, they were busybodies, who worked not at all. Read the eleventh verse. That these busybodies were not members of that church, I think is evident, from the tenor of the two letters written to the church. That church was commended very highly, and that without reserve. Read the third verse of the first chapter of this second letter; it reads thus: “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.” It does seem that such words of commendation could not be spoken of those who worked not at all, but were busybodies, if they were members of that church, for, let us notice, it is said, “The charity of every one of you all toward each other aboundeth.” Such brethren filled with charity would hardly be acting the part of a busybody, and working not at all. Again, in the third chapter, fourth verse,

we read: "And we have confidence in the Lord touching you, that ye both do and will do the things which we command you." These brethren had been commanded, even before they received the first letter, to study to be quiet, and to do their own business, and to work with their own hands. Read 1 Thess. iv. 11. If these brethren had turned out to be busybodies it could not have been said they obeyed the command to be quiet and to do their own business; busybodies do not attend to their own business. Paul said, "We have confidence in the Lord touching you, that ye both do and will do the things which we command you." This confidence evidently was because of their faithfulness, so they did say, "So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endured."—2 Thess. i. 4. It seemed the confidence in the minds of these writers was unshaken in the members of that church, they both do and will do what they are commanded. Hence they commanded those brethren to withdraw themselves from every brother that walked disorderly, and not after the tradition which he received of them.

Notice the expression, "Which he received of us." From this it would seem that these busybodies had also been commanded regarding how their walk should be. Now notice their arguments on the same line of subjects, to the eleventh verse, which reads thus: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." Notice the expression, "walk among you." It would seem that if some of the members of that church were meant, that Paul would have said, We hear some of you, &c., instead of "some which walk among you." The

twelfth verse reads thus: "Now them that are such we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread." The thirteenth verse: "But ye, brethren, be not weary in well doing." Notice again these brethren were here praised for well doing, while at the same time these busybodies were commanded and exhorted, that with quietness they work and eat their own bread. Let us notice that this commandment is claimed to be by our Lord Jesus Christ. Also in the sixth verse they say, "In the name of our Lord Jesus Christ." Then how careful God's people should be to-day to heed these commands regarding busybodies who are going from place to place stirring up strife and causing divisions. "Such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." I think, beyond doubt, Paul had the same kind of brethren under consideration in Romans xvi. 17, as here in Thessalonians, those prompted by carnality instead of the Spirit of Christ; the height of their ambition was to have a following, regardless of the confusion caused by their divisions and offences, which was and is accomplished "by good words and fair speeches." They act the part of busybodies, yet under the plea of serving Christ. Here is where the great danger lies. If it were an outside foe it would not seem so hard, from such we should expect persecution. That church had endured persecutions and tribulations with patience and faith. Read i. 4. But the sad news came, brethren were walking among them, working not at all, but were busybodies. O how many such brethren there are to-day—busybodies stirring up strife and teaching God's people that it is their duty to declare non-

fellowship for all who are not sound like they are. Then, in apparent solemnity, they will refer to such Scriptures as, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." Also the Scripture of our text: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." This they so construe as to teach that all who are not sound like they are must be excluded, or else bars raised against them and nonfellowship declared for all not sound like they profess to be. Such brethren caused Paul to warn with tears. I do not now remember one instance where Paul wept because of persecutors from the outside; that was to be expected, but the thought of brethren speaking perverse things in order to have followers, caused the warning with tears, night and day, for the space of three years. It seems nothing could be more perverting than to use Paul's words of warning against division-makers and misconstrue them as to make them teach that Paul favored divisions. This would be expected of perverters of the truth, but how careful God's people should be in heeding the commands: "mark" and "avoid" them that cause divisions, which evidently is the same as commanded here in 2 Thess. iii. 6, 15, 16.

Now let us notice how this church was commanded to treat those busybodies in case they continued such. Let us read, beginning at the fourteenth verse: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." Let us notice the connections carefully here. It cer-

tainly is evident that Paul had reference to those disorderly-walking busybodies when he said, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." When Paul said, "Mark them which cause divisions," in Romans xvi. 17, I think he meant the same by saying, "Avoid them," as he does here when he says, "And have no company with him," or where it is said in the sixth verse, "Withdraw yourselves from every brother that walketh disorderly." Again, let us notice, Paul says that they may be ashamed, "yet count him not as an enemy, but admonish him as a brother." Such treatment would be Christlike. Here is a church which has naught charged against it, as living in disobedience and unfaithfulness toward God, yet, notwithstanding these troublesome busybodies walking among them, in turn this church is commanded not to count such as enemies, but admonish them as brethren. Well could Paul say, "I take you to record this day, that I am pure from the blood of all men." Think of commanding this church to treat such persons as brethren and not as enemies. Such admonishing must be done in love and not in anger; it must be good in return for evil. Such treatment will make God's people ashamed. Such treatment is calculated to save rather than destroy. By such treatment no one will be harmed. It is true the carnally-minded will be brought to shame by receiving such mild treatment, such Christlike treatment, at the hands of their brethren, who are spiritually-minded. The members of that church were evidently spiritually-minded, hence in a condition to labor in a Christlike manner with the carnally-minded, who work not at all, but are busybodies. We should not expect a carnally-minded

person to be engaged in manifesting the fruit of the Spirit. We also should know that to treat a carnally-minded person in a carnal manner will never make them ashamed, but will rather anger them. Paul said to his Galatian brethren, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." Dear brethren, notice how differently Paul instructs from what the carnally-minded teach. Paul says, Restore the erring; the carnally-minded say, Exclude the erring, raise bars against all not sound as we are. They use good words and fair speeches to deceive the hearts of the simple. All this sad state of things is to be dealt with in love, "considering thyself, lest thou also be tempted." This is the law of Christ. It is ours to do, but not to sit as judges. Jesus said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." When we are living after the flesh, we are blind to these sayings of Jesus. We fail to realize that so sure as we establish cruel ways of treating our brethren, we in turn will have the same cruel judgment meted out to us. Christ's law is full of mercy, but not so with man's law, that is still "an eye for an eye, and a tooth for a tooth." Christ said to his disciples, Pray after this manner, "Forgive us our debts, as we forgive our debtors." Mark the contrast between the teachings of Christ and those who cannot tolerate any brother who is not sound, as they feel themselves to be.

Christ said to pray to our Father which art in heaven to forgive us our debts as we forgive our debtors. Those who practice making divisions among God's people manifest anything but a forgiving spirit toward all those who may not be sound, like they feel to be; their works do not go to show that they love those who are not gifted with such wisdom as they claim to possess. Let us remember that the majority of divisions are caused by those who claim to be sound in faith, while they point at their less favored brethren, who are not gifted in such knowledge as they themselves claim to have. Let us remember Paul's argument that all else without charity was nothing. Evidently Paul did pray, Forgive as I forgive, but can we say that we have such a forgiving spirit, at the same time demanding every one to come to our way of thinking? And if not, we cannot tolerate such unsound brethren. Then we quote where he says, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." O how sad to teach as though Christ had taught to pray to forgive us our debts, for we have not forgiven any one who is not sound like we are. Jesus also said, "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." In wars and divisions we see carnality in full sway; many personal thrusts are made in order to hurt the character of their opponents, but this excuses no person for retaliating; we should have a forgiving spirit towards those who despitefully use us. How can we love them and pray for them unless we have the Spirit and mind of Christ? In 1 John ii. 9-11, we read: "He that saith he

is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Dear brethren, we see how dangerous it is to follow a carnally-minded leader, for he knoweth not whither he goeth. Remember the Scripture which saith, "The leaders of this people cause them to err; and they that are led of them are destroyed." This must be expected of those who would follow blind leaders; all will fall into the ditch together.

Now, dear brethren, one and all, let us remember how the spiritually-minded are commanded to deal with the carnally-minded. Let us always remember that it is the carnally-minded that cause divisions and offences contrary to the doctrine which ye have learned. It is the work of the spiritually-minded to restore, but never to divide God's people. James has settled that beyond dispute where he says, "From whence come wars and fightings among you?" He says, "Come they not hence, even of your lusts that war in your members?" He continues, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This is a sad description of any of God's people, yet is it worse than we behold them in many places to-day? O how sad to think of, and yet we hear the cry, "All is well." How blind we must be to our true condition. We see divisions made; we see the deceived and the deceiver, all treated alike; we see many

pretexts to justify these cruel wars, as though it were a fact that wars and fightings did not come of our lusts, which war in our members. James says, "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." From James' words it would seem that such brethren were trying to justify themselves in warring and fighting each other, but James in love and faithfulness admonished them not to lie against the truth. Do not claim to be serving Christ and at the same time causing divisions. "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

JOSEPH FORD.

SOUTHAMPTON, Pa., Nov. 13, 1909.

DEAR BRETHREN EDITORS:—I wrote to sister McKinney, asking if she was willing that I send the following letter to you for publication in the SIGNS, if you think best. I will copy a part of her reply:

"Dear Brother Durand:—Your letter is just received, and I do hope I feel thankful to the Lord for your expression of fellowship. I have been almost in despair at times since I wrote you that letter. In the afternoon before, while busy with my housework, in my mind I was writing to you; as something passed through my mind I thought, O, I cannot tell him that, when like a flash came the words, Keep not back part of the price. Then I said, I will tell it all. It was two o'clock that night when I finished writ-

ing; I then slept an hour or two. When I awoke it seemed surely the pains of hell gat hold upon me. I thought I had tried to deceive you. I feared I might be dying, I felt so strangely. Then I decided not to send the letter; I thought, Elder Durand shall never see that letter, but as the morning wore away a peaceful feeling came over me and I desired to send it. I picked up a late SIGNS, and brother Hess' letter in regard to the shewbread, in line with the idea of all christian service being offerings and sacrifices, decided me. I sent it off, and all went well until evening, when the same trouble came back, but in a different way. I imagined I could see a smile and look of contempt on your face as you read. What I could remember of what I had written seemed nothing at all. That feeling has been with me more or less until your letter came to-day. Now in regard to publishing the letter, I leave that with you and the editors. If I could give a word of comfort to any who have been led down into the very depths, as I seem to have been for some time, I would be glad, no matter how humiliating it might be to the flesh. I have been unfitted for my daily duties, though they are many. My husband cannot see me as I see myself, I am glad to say. Sometimes I am on the mountain-top for a few moments, then I am cast down into the depths, where I feel all the Lord's waves and billows go over me. Your letter to-day was a comfort. Your explanation of the pool of Bethesda seems clear to me. I am afraid I am one who sins wilfully."

I send this letter to you because I think it will be read with interest and profit by the readers of the SIGNS.

Your brother in hope,

SILAS H. DURAND.

OTTAWA, Kans., Nov. 1, 1909.

DEAR BROTHER DURAND:—For some time I have felt a desire to write and tell you some of the way I have been led the past year. The first thing I want to tell you is that until the past few months your writings seemed veiled to me. I do not think I ever failed to read them, but could not understand them as I wished. I concluded I was too ignorant to understand anything but experience. How surprised I have been of late to find them all experience. I have been cast down and sorrowful, and at times ashamed to raise my eyes to heaven, because of my exceeding sinfulness. This was my condition a week ago when I read your article on "I know you not." With you I could say, "I could not feel to argue the case with Him. I could not show him any reason why he should open the door to such as I feel myself to be, not worthy of the least favorable notice from him." Surely the Searcher of hearts has been pleased to lay mine bare to me. The more he has shown me the vileness of it, the more righteous I have tried to live. It is needless to say I have made a sad failure, but can say truthfully, I have felt the force of the two armies as I never did before. I know what it is to loathe and despise myself, and to see my heart as a cage of unclean birds; and not my heart only, that unruly member, the tongue, gives me great sorrow. A few days ago I was sorrowing on account of it, and felt discouraged and was ready to give up hope; I felt that I had sinned beyond forgiveness; I went to the stand and picked up the Bible, and as I did so the words came, He is our Elder Brother. We are told to forgive our brother seventy times seven, and how much more will He forgive us. It was made plain to me right there that he was our Brother, God

was our Father and we were brethren. I cannot express the joy it gave me for a little while. One day, not long ago, I was thinking of the fruits of the Spirit; I said, O Lord, I have not one. Then love seemed to stand out above all the rest, and I said, Yes, I can claim love. I have felt that I would be glad, if God would give me the strength, to crawl upon my knees to wait upon the children of God. Not long ago I felt such a love for God and his people that I dared to think I knew in a little measure what he told Moses, that none could see his face and live. I also think I have been brought to say with Moses, I would rather suffer affliction with the people of God than to enjoy the pleasure of sin for a season. I can say with brother Vail, "To be compelled to take part with the gay and giddy world would be hell to me."

I have been reading the back numbers of the SIGNS. I have them since I came west in 1900 to live. Yesterday, in one for October, 1905, I read "The sin unto death," by Elder Powell. I cannot tell you what I suffered for a short time. It seemed to me that I was guilty of all, at some time in my life; I felt that was why I had never borne fruit. I almost expected to hear the words, Depart from me, I never knew you. I put the paper away and went in another room to beg for mercy, but none was shown me. I went about my work, and in the course of a couple of hours I went back and took up the paper. I had left it lying open at that letter. Just below the one that had given me such sorrow were the words, "God is love," by Elder Rowe, and as I read it my sorrow was turned to joy. I will quote a few lines from it: "God hates sin, but he loves the sinner, and he punishes the sinner by giving him a knowledge of sin and a love for right-

eousness. I know I am vile, but I truly believe I abhor myself for it, and my daily prayer now is, Lord, lead me in the strait and narrow path. I desire to walk meekly and humbly before him."

I was thinking to-day that if I could be as good as I wish to be, I could not be company for the dear Old Baptists, or the apostle Paul, whose writings I love so well. I am glad Peter's sins were left on record; his experience has been a great comfort to me. I have been greatly troubled the past summer, fearing I had no right to the privileges of the church. I would not have been baptized at the time I was, had I not been so much encouraged by dear brother White, whose face comes before me as I write, and I feel that it would be joy beyond measure to see him and talk to him once more. If there was ever a time I did not love the Old Baptists and think they were the best people on earth I do not remember it. I always thought it would be the greatest blessing that could be bestowed on me here, that of being worthy a name with them. I had been greatly troubled about my sins, and had wept and prayed to God for mercy, but at no time had I felt it my duty to go to the church. On that Saturday brother White took for a text, "Come unto me, all ye that labor and are heavy laden," &c. I almost wept aloud. I looked at some in the congregation in whom I had confidence and wondered how they could stay away. I thought how gladly I would go were I in their place. Though brother White usually stayed with us Saturday night I felt fearful he would go elsewhere, and asked my mother to see that he did not. He asked me why I did not come to the church. I told him I was not fit; I was too unworthy. After much encouragement I might say I gave up. That night

I shall always remember; I went to bed with a bad headache, and if ever I prayed in my life I did from that time until I reached the water the next day, that if I were doing wrong God would prevent me, and I did not care how it was done; but nothing prevented. My aunt was to be baptized at the same time; she was old, I a mere girl, and of course she was taken first. Just as he was in the act of baptizing her she fell, almost taking him off his feet. No one ever knew how it happened, yet it has been of untold comfort to me; instead of being frightened, I could hardly wait until she came out of the water. I felt that the Savior had lain just where I was to be buried in baptism, and if he had just gone down and come up it could not have been more real. As I write these lines a thought comes that never did before, that I was buried with him in baptism. Is that saying too much? On leaving the water the words of Ruth came to mind, and at no time have I ever felt that anything would ever tempt me to leave them, except my own unworthiness and unfitness to be among them.

I was greatly troubled the past summer, and every word I would see written against encouragement was like a dagger piercing my heart, until about a month ago, when reading the SIGNS for December 1st, 1905, a sister from Georgia, Eugenia Jackson Risk, in closing her letter told my experience. With the joy came the words, It hath not entered into the heart of man the things that God has prepared for them that love him. Before, I had thought of that as referring to a future state, but I do not think now that it does.

You will wonder why I have written you all this. When I began I wanted to tell you how good your writings are to

me now, when for so many years I could not understand them. You may have forgotten it, but the one, "Sowing to the flesh and sowing to the Spirit," in August 1st, 1904, was food for me; I could hardly believe I had ever read it before. With the exception of an occasional trip to town I am always at home. This summer I felt that I would like to go to the County Fair, but pondered long in my mind whether it would be right for me to go now. I argued the case pro and con with myself; the children wanted me to go, and could not go without me. I mentioned many who had attended fairs whom I knew to be much better than I. The answer came, "What is that to thee? follow thou me." I hope that settled it for all time with me.

I have written with a pencil, because I find it hard to write with a pen. I know I have made many mistakes, but feel sure you will pardon all that is amiss. I am all alone, no one near to whom I can talk of the things which are of vital importance to me. It is now 1:30 a. m.

With a heart full of love to you, I hope for Christ's sake,

ANNA MCKINNEY.

PLEYNA, Ala., Oct. 7, 1909.

EDITORS OF THE SIGNS OF THE TIMES
—DEAR BRETHREN:—It has been a long time since I have offered a word to your honored paper, but as things have transpired here in the south as they have of late, I feel impressed to write again. I am living in north Alabama among people that have always been called Primitive Baptists, but where are the favored few who tremble for the ark of God? I live in the bounds of the Flint River Association, which has always claimed to be true to the principles of the doctrine of God our Savior. The churches here

in former years all held to the principles of the London Confession of Faith, and I certainly have always believed in the teaching of those articles of faith. I read in that grand old confession that Almighty God is an eternal Sovereign over all worlds, creatures and created things, and is infinite, eternal, incomprehensible and all-wise. He also saw the reign of sin unto death from all eternity, and purposed all things that come to pass. In that Confession it is declared that he saw the fall of our federal head and made the necessary preparation for the salvation of his beloved bride; and now, as touching the predestination of all things, let us hear the eternal Deity: As I have thought, so shall it come to pass. Again, quoting from the London Confession, if I am not mistaken, in the fifth chapter we read that "Almighty God in his eternal power decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things that come to pass, yet so as that he is not thereby the author of sin." Now, dear brethren, one and all, down here we have to meet an outcry for believing and preaching this principle of doctrine of the Scriptures. Nor is this all, for He says, It is given unto you not only to believe on him, but also to suffer for his sake, but some have of late got to contending for a conditional salvation, time salvation they call it, and also the theory of an eternal devil, and that there are two eternal powers opposing each other. Those who believe these principles of doctrine are numerous, and the doors of many so-called Primitive Baptists are shut against the doctrine of the eternal sovereignty of God, or to be plain, the doctrine of the predestination of all things that come to pass. This is the

dividing line; but, dear brethren and companions in tribulation, be of good courage and quit yourselves like men; continue instant in prayer night and day; lift up your heads, for your redemption draweth nigh. How painful it is to see brethren divided, yet Almighty God works all things after the counsel of his own will, and we know that all things work together for good to them that love God, who are the called according to his purpose, and neither life, nor death, nor any other creature, shall separate us from the love of God, which is in Christ Jesus. Brethren, pray for us here in our sore trials. We are now passing through what our dear old companions have passed through in years gone by, for, the same element our dear Elder Gilbert Beebe had to encounter, and that our fathers in all ages have had to encounter since time began, is being measured out to us. Ministers who were once esteemed have come out and denounced the doctrine of the predestination of all things that come to pass, but the greater number of our churches are still contending for the grand and glorious doctrine of God our Savior which the saints of all ages have believed and contended for. Dear brethren, be of good courage, though among the willows in Babylon. Love one another for the truth's sake; this is all that will stand the fire.

Nov. 18th.—Dear brethren, I will begin here and add a supplement to my former letter, if in your judgment you feel to let it go into the paper. I hope that you will bear with my folly for a little. I have been charged with preaching false doctrine among Baptists, viz., that the wisdom, predestination and foreknowledge of God are coextensive. This is charged as being false doctrine by the enemies of God's holy truth. I have

lived these sixty-three years, and have never found any other doctrine taught in the word of God. I hope that I am reconciled to all the dispensations of God's providence in all things whatsoever come to pass. The true Old Primitive Baptists must not say that Peter could help denying the Savior, nor that Judas could avoid betraying the Lord, nor ten thousand other things set forth in prophecy must be fulfilled, and could have taken place otherwise. The word of God clearly teaches the eternal sovereignty of Jehovah in all things that are past, are now, or ever will be, until time is no more; yet some claiming to be Old School Baptists cry out that it will not do to preach the unlimited predestination of God in all things. Some say, O I know that the Bible teaches it, but it will not do to preach it; but we hear Zechariah saying, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and I will try them as gold is tried: they shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." Brethren, the time is here already that we are to be tried as gold is tried, and this by false brethren among ourselves. Many things falsely are charged upon us by those who deny the absolute sovereignty and predestination of our unchangeable God; it seems to be more so as the great day of the Lord Almighty approaches.

Dear brethren and sisters, and companions in tribulation, let us take courage and be strong in the Lord, for not only is it given unto us to believe on him, but also to suffer for his sake. O could I only know that I am worthy to suffer for

his sake, but I can only hope on until my change comes. I still desire to be humbly resigned to his will, and to rest upon his precious promises and his kind providences.

I will leave these remarks. May God bless you all, in the inner and the outer man, day by day.

Yours in hope of eternal life,

D. H. CORDELL.

[OUR dear brother need not feel anxious, only that he may continue to stand firm for the truth, and against the opposers of the truth, who alone can suffer harm. They who for the truth's sake suffer reproach are blessed, but there is no blessing to those who oppose the truth. May our brother feel well assured that the blessing is his.—C.]

PSALMS CXIX. 89.

"FOR ever, O Lord, thy word is settled in heaven."

This Psalm no doubt was written with a twofold object. The primary object was to sing unto the Lord the song of the heart, touching the many and varied strings and chords in harmonic rhythm, echoing sweet strains of entrancing grace in the fullness of justly measured faith, now soaring to the very top of God's holy mount in heavenly strains of exaltation and praise for God's abundant and enduring mercy, then descending the scale to the deepest depths of the valley of humiliation, sorrow and weeping, with pleadings of a bleeding heart for life and light, strength and salvation, again ascending to the walk of faith in love and obedience, beholding the church in its order and beauty, with the King of saints reigning with power and majesty, clothed in the glory of the Father, full of grace and truth. Clustered together in the many verses of this one hundred and nineteenth Psalm is the burden of the

whole song of the redeemed, in its lights and shadows, in its varied hues of joy and suffering, of heartaches and soul searchings. The transcendent loveliness of faith's view of the travel of the saints from nature to grace can never be attained unto by the natural mind, but when viewed by faith and not by sight we look beyond in flight of time, to the crowning glory of the risen, living Savior, who hath put all things under his feet which stain and spot the raiment of the King's daughter, who "is all glorious within," whose clothing is of wrought gold, who "shall be brought unto the King in raiment of needlework." Again we hear the enticing music of the soul's confession to the Father of mercies, laying upon the altar of God's grace the body's vileness, blasted with sin, its infirmities, faithlessness, backslidings, with every evil from the heart, which is "deceitful above all things, and desperately wicked," all of which is surely felt and passed through because, "For ever, O Lord, thy word is settled in heaven." This confession which declares the truth of God's salvation is written in the fleshly tables of the heart, never to be erased until "for ever" is dissolved and melted away in eternity. "For ever" applies to time, and embraces the things of time; it is that which is from the beginning to the ending. In time the Lamb of God was led to the slaughter, in time we become followers of him, in time his work is accomplished, in time we fulfill all that God has ordained concerning us. Jesus is the beginning and the end of all our hopes. "For ever" embraces our life under the law and under the gospel. "For ever, O Lord." The confession and declaration is to the Lord alone; no human agency stands between the confessing soul and his God, and when he takes

the name of his Lord upon his lips it is with reverence and godly fear, and comes direct from a broken heart and a contrite spirit.

"For ever, O Lord, thy word is settled in heaven." Jesus is the word of God, that perfect word which is life and light to his people, the glory of which filleth the earth with the "knowledge of the Lord, as the waters cover the sea;" it has all power in heaven and in earth, it killeth and it maketh alive, it teareth down and it buildeth up, it changeth the night into the morning, and the morning stars sing for joy. When the legal heaven encompassed spiritual Israel in its firm grasp of death, the "word," yet unrevealed, was forever settled there, guiding the church through every vicissitude, through all dark places and every trial. For the "Word" was in the beginning with God, "and the Word was God." The power of "the Word" delivered the children of Israel from Egyptian bondage, it was a pillar of cloud by day and a pillar of fire by night to Israel through all the wilderness journey. It was the sword that turned every way to keep the way of the tree of life at the entrance of Eden; its wondrous power turned back the proud waves of the Red Sea, and also the Jordan. It was the end of the law for righteousness. When the settled Word finished the work under the law in righteousness, making honorable the law, in the death of the gracious Word (Christ Jesus), then the legal heaven was put away and rolled up as a scroll, yet still living in the memory of all who continue in time, and whose "for ever" is enfolded in the beginning and the end. Immediately, however, a new heaven and a new earth spread their canopy and carpet about our lives, "wherein dwelleth righteousness." The "Word" fills the new

creation, and is forever settled there. The gospel bringeth good tidings of the "Word," what its signs of promise are, how every promise is fulfilled in the heart of the church, and the faith and the order of the church are made beautiful and glorious in its ordinances and in its assemblies. "Out of Zion, [the church] the perfection of beauty, God hath shined" in his word. In him they obey, in him they walk in the light of truth, in him the little ones of the flock abide, and he in them. "In my Father's house are many mansions." Each individual heart is a mansion in the Father's house (the church), where Jesus, the living Word, has set up his temple and makes his glories known. The church as a loving mother watches over and cares for all her children, and clothes them with the spirit of her precious grace, which the happy bridegroom bestows upon her to comfort them withal. Then the "Word" is to them a strong tower in his garden of nuts and pleasant fruits. Far reaching and in perfect control is the sacred word of God as it becomes settled in every secret place in the gospel heaven. As the dew of heavenly grace spreads its mantle of moisture over the parched earth of our thirsty souls, bringing strengthened hope and renewed life through the night, so in the morning light the Sun of Righteousness arises with healing rays to brighten and cheer our lonely way. God is our sun and shield, whom having not seen, we love, for his word is settled, established and confirmed in our life of faith. Where Christ is, there is heaven; he reigneth a King in his kingdom; throughout all his kingdom his law and firm decrees are all obeyed; his one commandment ruleth all his subjects: "That ye love one another." The song of the redeemed is a song of

love, divine, unchanging love. It was love that caused the dear Redeemer to suffer and to die for the objects of his great love. "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," and it was while we were yet sinners that Christ died for us, therefore is his love entirely unmerited on our part. May we all sweetly rest in his love and be established and settled therein forever.

B. F. COULTER.

PHILADELPHIA, Pa.

I CORINTHIANS X. 13.

"THERE hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

There is a vast difference between being tempted without sinning, and being tempted and sinning. "Sin is the transgression of the law."—1 John iii. 4. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." Had the command of God ended with these words there had been no law. "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Here the law was given, and the penalty for transgressing that law was, "For in the day that thou eatest thereof thou shalt surely die." Thus we read, clearly set forth, God's law given to Adam; also the disobedience or transgression of the law being sin, and the penalty for sin was death, or separation. Adam did not die a corporeal death when he transgressed the law, for his days were nine hundred and thirty years, but he did die, and all his posterity, in being separated from God. When God gave Adam the law, the woman, being yet in the man, received the law, and all the

race of Adam, in a mystical sense, received the law, for all were in him when God created him. He created them on the sixth day, male and female created he them, and called their name Adam in the day he created them. Thus we conclude that when Adam (both man and woman) transgressed, all their race was included in the transgression, for in Adam all die; that is, all the generations of Adam by nature are in the one condition: dead in trespasses and in sin, for a corrupt tree brings forth corrupt fruit, and Eve is the mother of all living. When Satan deceived the woman he approached her with words of truth first: "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman answers, and shows she knows the law. Satan now lies: "Ye shall not surely die," and adds some truth and lie with the final words, "Your eyes shall be opened; and ye shall be as gods, knowing good and evil." You will notice the conversation of Satan is so mixed you hardly perceive the lie; it is his art, and he knows how to apply it. Here was an instance of being tempted and sinning, and Satan could no more than present the temptation to the woman, and her partaking constituted sin, and the penalty followed, which was death. "Adam was not deceived; but the woman being deceived, was in the transgression." Adam had a full knowledge of the command (law) of God, and the penalty for the transgression, but as he was made in the image of God, and was the figure of Him that was to come: Jesus Christ, Adam followed his bride into death for the love he bore toward her. So also Jesus followed his bride into death, where she was by transgression, but the coming into death under the law was not sin, for Jesus was holy, harmless, undefiled and separate from

sinner, and his following his bride (the church) under the law was for the purpose of redeeming her from under its curse. He paid the debt against her when he died upon the cross, and when he arose the church was justified before God, and the apostle could well declare: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" The apostle in the tenth chapter of first Corinthians goes over the travel of the children of Israel, and says, "All were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." But they lusted and fell and were destroyed. If God dealt with Israel, the type of the gospel church, in swift punishment, shall we not also expect to be destroyed and die to our spiritual welfare in the church if we follow after the evils of the flesh and fulfill the lusts thereof? We cannot serve God and mammon. The children of God are tempted, but being presented with the temptation does not constitute sin, else the presentation of the temptations by Satan to the Savior would have made him a sinner. No man can say when he is tempted he is tempted of God, for God tempts no man. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James i. 14, 15. To tempt with evil is the work of the devil, and he is the author of all that is contrary to the kingdom of God. When the devil tempted the Savior forty days in the wilderness, the Savior was in the wilderness of our nature, and this temptation occurred

immediately after his baptism by John in Jordan. Satan did not meet with the success as was his first work in the garden of Eden, for Jesus came to do the will of the Father; he came armed and prepared to conquer all his enemies, and his battle with temptations in the wilderness was the overcoming of them for his children, for they were chosen in him, and as in him they partake of his sufferings. Jesus was tempted in all points like as we are, that he might be able to succor them that are likewise tempted. "If thou be the Son of God, cast thyself down." And Satan also quoted from the Psalms to convince the Savior. How often the children of God are tempted with evil and are presented with such arguments as these: You cannot disinherit yourself, for if you are born of God you are a son of God, and cannot be otherwise than a son. Also, If you commit sin, you cannot cause Jesus any more suffering upon the cross, and the sin must be included in the "all sin" that we are cleansed from by the blood of Jesus. These, with many other arguments, Satan uses, and will quote Scripture to clothe his lies with, to tempt God's people. But the apostle says, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape," &c. The way to escape is in Jesus, and if the temptation is overcome it is by the power of God, for we are kept by the power of God through faith unto salvation. Faith is our salvation in the temptation, and faith is the gift of God; faith produces prayer in the hour of temptation, and in this prayer we are being kept, and as living subjects of God's love and mercy we are following the Savior in the wilderness, and as children of God are kept by his power. We

know of some who have been tempted to destroy their life, and were tempted to commit other evils, but God did not suffer them to be tempted above that they were able to bear, and finally made the way of escape in Jesus Christ. Now this being tempted and not committing the evil presented does not make the one tempted a sinner, else would the Savior have been a sinner when he was tempted.

Now let us look at the other experience of being tempted and sinning, and this applies to God's people, for Solomon says, "There is no man that sinneth not." "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 are thankful it is the adversaries, and not we, that are devoured. Peter denied the Lord, and said, "I know not the man," but the Savior had prayed that his faith fail not. Peter's denial did not destroy his faith. Satan could not touch Peter's faith, for his life was hid with Christ in God, and his trial in denying Jesus was for the trial of his faith. David sinned wilfully when he put Uriah to the forefront of the battle and Uriah was slain, and David sinned when he saw the wife of Uriah from the top of his house and desired to have her; there was evidently no prayer in David's heart to be kept from evil. Here was temptation presented and the yielding, not being kept by the power of God, but we know not one of the elect shall be lost. Satan could afflict Job, but could not touch his life, for God was with Job. We also hear the words of Jesus: None is able to pluck them out of my hand. "My Father, which gave them me, is greater than all;" greater than all the powers of darkness. Satan nor the gates

of hell shall prevail against His church, but the question is, Am I one for whom Christ died?

J. M. FENTON.

PHILADELPHIA, Pa., Nov. 22, 1909.

Bow, Wash., Nov. 14, 1909.

DEAR KINDRED IN CHRIST:—I write to tell you of Elders G. E. Mayfield, of Elgin, Oregon, and A. Wilson, of Oakville, Washington, visiting us few scattered Old School Predestinarian Baptists here on Puget Sound, and of their preaching to us poor and afflicted people the unsearchable riches of Christ, if I am any judge, for it was sweet to my ears and balm to my wounded spirit. I had gotten so hungry for spiritual food that I had gone and listened to the Missionary Baptists to try to get a crumb or a morsel of food, but none could I get. I believe it is all right for those manufactured preachers to be made to satisfy man, for they are men, and they worship man, and they are just like any other machine: they do the work they were intended to do, and they do it well, and like all other machines, they have been improved on until it seems that they are a model of perfection in their line of work (deception). They would deceive the very elect if it were possible, but praise God, through his dear Son, our precious Elder Brother, he has left the rule by which if they are tested they will show their true value, and, like the counterfeit dollar, they are smoother to the touch, more velvety, not such rough edges. Then there is the other test, the ring when dropped upon some solid substance, for instance, that Stone which the builders rejected, which was made the head of the corner. If they are true they will ring true, and show forth the fruits of the Spirit, which are love, joy, peace, long-

suffering, gentleness, meekness, &c., if these be in them and abound it makes them that they are neither barren nor unfruitful, and is that treasure which we have in these earthen vessels, even Christ in us the hope of glory.

These two fathers in Israel surely came laden with that fruit which is comforting to the soul; came with spirits meek and lowly, boasting nothing of themselves, but giving God all the praise through our Lord Jesus Christ. They arrived by appointment in Sedro Woolley, my nearest railroad station, two miles distant, at two p. m., Thursday, November 4th, and I was in town to meet them, and brought them out to my place, where we had an appointment given out for them to preach in our schoolhouse that night. Elder Wilson preached an able discourse to a large congregation of very attentive listeners, and the strange part of it is, this district is noted for its rudeness in time of any religious service, the Missionary Baptists, the Free Methodists and all other denominations having to stop several times to remonstrate with the young people to quiet them so the preacher could be heard, but both nights, for Elder Wilson preached Thursday night and Elder Mayfield Friday night, both preaching predestinarian principles sound and true, yet there was excellent order. These were the first Old School Baptist sermons ever preached in this part of the country, as far as any one around here knows. Friday morning in company with Elders Wilson and Mayfield I went to see a sister Snyder and had a good talk with her; then we went to my father's, George A. J. Burch, and stayed until after dinner; we found them in usual health. They both joined the Missionaries, but are more Old School than Missionaries. We went also to visit brother Odell, who is sound in the faith,

though he has never been baptized, choosing rather to live alone than to be connected with those not of his faith, which I think is the right way, for it is harder to break away from their clutches than from the world in general, though I do not know as there is much difference, except in their form of godliness, but they surely deny the power thereof, and will bend or warp their creeds or rules to satisfy any one's notion if they will only come with their money. To the humble child of God seeking comfort it is only Babylon, and no comfort at all.

Elder Mayfield preached an excellent sermon Friday night. Saturday morning both ministers took the train for Mount Vernon, Wash., where I followed in the evening, and was met at the train by Elders Mayfield and Wilson and brother Beatty, then we proceeded to brother Beatty's, where we had a bountiful supper, after which we repaired to the sitting room, where we talked on that precious subject which is so old yet ever new, with much comfort, without a jar or discord, until late bedtime, when we reluctantly went to bed, to renew the subject the next morning as soon as we were up, and this sweet fellowship seemed to fill our hearts to overflowing with that love which can only come from God, showing forth they were born again, not of an incorruptible seed, but by the Word of God, which liveth and abideth forever.

At two p. m. Sunday, November 7th, we were again fed most bountifully from God's storehouse by Elder Wilson, and again in the evening by Elder Mayfield, after which we talked until we were again driven to bed through necessity for rest. Next morning we reluctantly bid farewell to Elder Wilson, he going to his home, after which Elder Mayfield and myself bid farewell to brother and sister Beatty

and took the train for Bellingham, Wash., but owing to the misreading of sister Beatty's letter by brethren Yeoman and Wood there was no one to meet us at the train, so we went to a restaurant and had dinner, then took the street car for brother Yeoman's residence, and gave them quite a surprise, for they read sister Beatty's letter to mean that the Elders would be at my place the fourth Sunday, and had put off their meeting on that date so they could go to Mount Vernon, so we had no preaching while at Bellingham, but we had a very pleasant time talking and singing with brother and sister Yeoman until time to retire for the night. The next morning we spent the time talking, and singing those precious hymns which give God all the praise and all the power as well as all the glory, but ours was the joy. Finally we had to say farewell, which caused us the sadness of heart that all children of our heavenly King feel when bidding adieu to those who are dear to them; but separation is needful, and we must obey. I, at least, hope to meet with them, if the Lord is willing, on Christmas day, this year, where I hope to meet Elders Hess and Barnes, as they have promised to be with them at that time. Then on the morning of the 9th we took the train for home. I left Elder Mayfield on the train at Burlington, he to pursue his way homeward and I to go to my home. He had several appointments to fill on his way, and may the Lord abundantly bless him and be with him on his journey, and be both mouth and wisdom to him as He was here among us. May the Lord spare those dear old servants for many years, and I hope he will put it into their hearts to visit us again, although I feel that I am not worthy to entertain such precious brethren as these, and felt all the time that they were de-

ceived in me, for if they really knew me they would never have traveled so far to meet me, yet I inwardly rejoiced that they did not know, for their talk was surely sweet food to me and I feel greatly refreshed. If any other brother or sister feels that they would like to see an old sinner like me, just come along, you will find a sure welcome, but do not inquire too closely about me. If I am ever saved it surely is by grace, free grace.

Yours in hope,

DAVIS BURCH.

BALLINGER, Texas, Oct. 14, 1909.

DEAR EDITORS:—I have wanted to take the SIGNS OF THE TIMES for years; have never enjoyed the different papers, because there are so many letters that do not seem to be written in meekness, and not only that, they seem to deny the great God who bought them with his blood and made them to know that He is God, and beside him there is no Savior. Yet there are many who claim, as far as I can understand in my humble judgment, that they are partly their own saviors in time, but from my poor understanding there is but one Savior, who is over all. "No man can come to me, except the Father which hath sent me draw him;" and "him that cometh to me I will in no wise cast out." This Scripture refers to our being brought from darkness into light, and I feel sure that this is the only way whereby I may fall at the feet of Jesus and say, as did the publican, "God be merciful to me a sinner." I cannot come in my own righteousness, for that is as filthy rags in the sight of God, but when I go I go with a song, and it is a new song. I am acquainted with many readers of the SIGNS OF THE TIMES, and those who have time and feel like writing to me, your letters will be highly appre-

ciated. I hope I shall have the pleasure of reading many letters in the SIGNS from Tennessee brethren and sisters, with whom I am well acquainted and dearly love. Please find inclosed check for one year's subscription.

Sincerely,

ABEL R. BURKS.

NOTICE.

If nothing in providence prevents, there will be preaching by the pastor, Elder H. C. Ker, in the Old School Baptist meetinghouse in Woburn, Mass., the third Sunday in December (19th), 1909. Services at 10:45 a. m. and 2:30 p. m. We shall be glad to welcome any of our friends and brethren who can meet with us.

L. B. FORD.

MELROSE HIGHLANDS, Mass.

SUBSCRIPTION BLANKS.

As a majority of our subscribers' time expires with the end of this year, we inclosed in each paper of last issue a subscription blank, as a convenience to them in sending new subscribers, as well as in paying their own subscription. All new subscriptions received now will be credited to the end of the year 1910, and back numbers will be sent from September 15th, 1909. Will you please make a special effort to send one or more new subscribers when you renew your own subscription for next year?

EXPLANATION OF DATES.

THE last two figures of the date next to your name on the little pink slip denote the year to which your subscription is paid. Thus: 02 means 1902; 03 means 1903; 04 means 1904; 05 means 1905; 06 means 1906; 07 means 1907; 08 means 1908; 09 means 1909; 10 means 1910; 11 means 1911, &c.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1909.

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.***ALL ISRAEL SHALL BE SAVED.**

DEAR BROTHER CHICK:—Will you please give your views through the SIGNS upon the tenth and eleventh chapters of Romans, especially the twenty-sixth verse of the eleventh chapter? and oblige your little brother,
S. B. MOFFIT.

NEWBURG, Ore., Oct. 21, 1909.

Even had we the ability, space would not allow of a comment upon the contents of these two chapters, so we can but briefly express what has seemed to us more in harmony with the whole context than any other view that we have seen. Many men of much more profound knowledge of the word than we have ever possessed have differed much with regard to the meaning of many expressions of the apostle in these chapters, and so it would not become us to do more than suggest what has seemed nearer the full meaning of the apostle than any other. Paul does not seem to be speaking in these chapters of the doctrine of personal election of individuals of the race of man to final salvation and glory. This he had clearly set forth in the ninth chapter, and in the close of that chapter he declares the unbelief of Israel after the flesh, or nationally, and their rejection of the Messiah, who had come to them according to the prophecies, and then he shows their rejection also from the blessings of the new

covenant. Believers might well question with regard to this, as to why God had cast away his people whom he foreknew, and this question Paul seems to meet and answer in these two chapters. Paul does not in these chapters, as said before, treat of the final salvation of the elect, either among the Jews or the Gentiles, but he speaks of them nationally, regarding the Jews as one nation and the Gentiles as another. The Jews as a people, or as a whole, had no place in the blessings of the gospel as yet, they were rejected, yet there was even then a remnant according to the election of grace who were true believers. So, on the other hand, while the Gentiles were now enriched by their poverty, yet it was still true that not all Gentiles were believers or were saved in Christ, but the church as a whole were now to be numbered among the Gentiles and not among the Jews. This was the fact then and it is the fact still; very few Jews are now believers in Christ; the great body of true believers are now, and for nineteen hundred years have been, Gentiles. The first success of the gospel was indeed among the Jews, for the apostles and those who believed on the day of Pentecost were Jews, but in the Acts we see how very soon this ceased to be the case, and the apostles, finding that the Jews counted themselves unworthy of eternal life, turned to the Gentiles, and this has been so ever since. But we have understood the apostle to teach in these two chapters that this should not always be so; there would come a day when Christ should be received and believed on among the Jews as he is now among the Gentiles. This shall be when the fullness of the Gentiles has been brought in. We do not know, and no man knows, when that time shall be, and it is but speculation to discuss the question as to that

time, but when that time shall come then there will be a building up of churches among the Jews, as now is the case among the Gentiles. The expression in the twenty-sixth verse of the eleventh chapter does not signify that every individual Jew shall be saved, or come to believe in Christ savingly, any more than it is true that every Gentile now thus believes in Christ, but then the Jews shall be blessed in the same sense that the Gentiles are now, and the Lord will bring many of them to believe in the Lord Jesus, as he now brings many Gentiles to believe; whatever blessings rest upon Gentiles now through the gospel will then rest upon the Jews. Millions of Jews have passed away from earth in the nineteen hundred years that are passed. The apostle does not mean that they have all been the subjects of salvation when (verse twenty-six) he says, "And so all Israel shall be saved;" in fact we have not understood the apostle to be speaking of the final salvation of the elect vessels of mercy at all, as we said before. There is a salvation connected with the gospel among the Gentiles now that relates to things in the present time; so then will there be a similar salvation to the Jews. Many things said by the apostle in these two chapters seem difficult to be understood, but there seems to us to be fewer difficulties to meet with in this view than in any other. Neither have we been able to understand the Scriptures to teach that there shall ever be a restoration of the Jewish people to their old home in Palestine, although some have thought so, and the Scriptures most relied upon to prove this idea are the prophecies of the Old Testament. A careful examination of those prophecies which speak of the coming glory of the Jewish people will show that they refer to the restoration

from the seventy years captivity, and the bringing back again of the Jews to their own land at the expiration of that captivity, consequently those Scriptures have been fulfilled centuries ago. There is no doubt that in these prophecies there is also a setting forth in type of the blessings to be vouchsafed to the spiritual Israel of God under the gospel covenant, but these spiritual blessings are to a spiritual people, whether Jews or Gentiles. As it is written, "He is not a Jew, which is one outwardly;" "but he is a Jew, which is one inwardly." In the gospel sense of the word, all who believe are the children of Abraham, and therefore are the true Israel.

We have written these thoughts as suggestions, which seem to us in harmony with the arguments of the apostle in the chapters to which brother Moffit calls attention.

C.

HERESY.

OUR brother, Elder T. M. Poulson, in a letter some time ago, asked that we say something about the word "heresy," as used in the New Testament; he asks, What constitutes heresy? Our own mind has for years been much occupied with the same question. It certainly is an important question, because we are told to reject a man that is a heretic, after the first and second admonition. It is well first to ascertain, if we can do so, the exact meaning of the word. The original Greek word translated heresy is *airesis*. Literally, it signifies "opinion," "sentiment." The noun for that man who is a heretic in the Greek was *airetikos*, and its signification was, literally, "an opinionative person," or one self-willed and stubborn. We read, "There must be also heresies among you," and, "After the way which they call heresy, so worship I

the God of my fathers." Heresies are named in connection with wrath, strife and emulations; and it is said of some that they should privily bring in damnable heresies, meaning damnable opinions or sentiments. We have here quoted every place where the word heresy or heretic occurs in the New Testament. From all this, it appears to us that every opinion or sentiment that is contrary to the word of God would be called heresy in the New Testament, but not every person who holds an erroneous opinion is a heretic. If, however, that person who holds this erroneous opinion be self-willed, opinionative, or determined to press this opinion forward and insist upon its acceptance by the church, setting up his judgment against the common faith of the church, and insisting that his opinion be accepted, that man becomes a heretic, and ought to be rejected. One who may be honestly questioning regarding the truth, and who fails to see or understand all the teaching of the Scriptures, must not, because of this, be called a heretic, but if that one becomes contentious about the matter, boldly asserting that the opinion which he holds is right, against the faith of the church, and insisting upon its reception by others, he becomes a heretic according to the Bible definition of a heretic, as given before, viz., an opinionative person. It is manifest that the apostles understood best what they meant by the word heretic, and we learn from many things written in the epistles that they rebuked many false sentiments as heresies, when they did not stigmatize those who were ensnared by them as heretics; many false sentiments were pointed out when there was nothing said about excluding those who held them. The apostles did indeed faithfully warn their brethren against these unscriptural

opinions, and were not slack to condemn these false sentiments, yet it was not often that they urged upon the churches to withdraw fellowship from a member, either for incorrect sentiments or for departures in his walk. Some things they did point out which demanded that the churches should withdraw from those who held to the error, or practiced that which was evil. On the one hand we may instance the unclean person, and, on the other, those who denied that Christ was come in the flesh. Men might be weak in the faith, yet were to be received, but if they were disposed to be disputations over any matter they were not to be received; their wrong opinion was in itself a heresy, but unless they were disputatious and opinionative they were not to be regarded or treated as heretics.

The apostles seem to make a difference in heresies; many things were heresies, but not all were "damnable heresies." The word in 2 Peter ii. 1, translated "damnable," is *apoleia*, and it signifies that which destroys or pulls down literally. A damnable heresy then, would be that which would destroy the faith or hope of believers, or which would pull down the very foundation upon which they were standing. There might be wrong opinions regarding some point of church discipline, or some church practice, or concerning the meaning of some portions of the word, or concerning the application of the prophecies in the word, or even concerning the manner of the dealings of God in grace or in providence, which yet would not tend to destroy the foundation of God upon which the faith of his people rests, and which therefore would not be damnable heresy. But to deny that Jesus Christ came in the flesh, that he was born of the virgin, that he

lived on earth as a man among his disciples, that he died as the atonement for our sins, and that he arose again from Joseph's new tomb, and that he appeared unto men chosen before of God in his very body that was crucified, that he ascended in their view, and that a cloud received him out of their sight, or to contend that the new birth is not of God, but simply the reformation which the argument or appeal of one man may produce in another, or to say that the resurrection is past already, and so eat away or undermine and overthrow the faith of others, or that there is any future life of happiness or misery, all these things would be damnable heresies; that is, they would work destruction, or the pulling down, of the very faith and hope that is in the gospel, and which dwells in the hearts of all who have come to believe in the Lord. Of one thing we feel sure, viz., that our dear brother Poulson need not fear that he has ever taught damnable heresies. No doubt he feels to ask very often, as do all humble ministers of the word, May I not have made mistakes in my application of the Scriptures? May I not have held opinions that were not scriptural? but from an acquaintance of nearly forty years, we have the right to say that he has never wavered from the great principles of the doctrine of God our Savior, and that he has not been at any time desirous of going beyond what the plain testimony of the Scriptures will sustain. It is right that we should say this, because it is true, as all his brethren know, and it may be, now in his old age, of comfort to him to know that his brethren so think of him. It must be a great consolation to him as age and its infirmities are coming upon him to feel assured that he has all these many years striven, according to the ability that God has

given him, to preach nothing but Christ, and him crucified.

We hope that what we have said may prove to be of some satisfaction to him and to others. C.

CLOSE OF VOLUME SEVENTY-SEVEN.

ANOTHER year has about passed, which brings us to the last number of the SIGNS OF THE TIMES for 1909. When the year began we felt much anxiety regarding the work before us, often wondering how we should be prospered both spiritually and temporally, but all our fears have been overcome by the providences of God. We have much appreciated the kindness of our writers, and assure them that many hearts have been made glad through the publication of their articles and private letters. Please accept our thanks and write often. We are grateful to all our subscribers who have so kindly and faithfully supported the SIGNS this another year, and all donations for sending the paper to the poor of the flock have been thankfully received. The new postal law compelled us to drop many of our delinquent subscribers, and many more will have to be dropped soon. With the exception of this cutting off, our list is about the same as at this time last year. So far as editors and publishers are concerned, the year has been one of pleasantness, all working in harmony to the end that the SIGNS should be of comfort to its readers. Elder Chick and ourself have written with such ability as the Lord gave, and we hope that no harm at least has been done any one, nor violence to the Scriptures. We have endeavored to set forth the truth of God and avoid the many unpleasant and unprofitable controversies indulged in in so many sections of our country.

With the above brief statements we say farewell for 1909. K.

OBITUARY NOTICES.

Benjamin F. Waddy was born in Alexandria, Va., about the year 1829, and died in Washington, D. C., Sept. 17th, 1909. Mr. Waddy was highly esteemed for his sterling worth. As a man he was honest and true, and as a business man in Georgetown he had a rather remarkable record; he had conducted a hat and fur business for sixty-six years, and most of that time in the same house. He is greatly missed by his many friends, but excepting his immediate family none miss him more than the Shiloh Old School Baptist Church of Washington, D. C. He had been a regular attendant at the meetings for many years, and while he never openly professed religion, we feel that he had the grace of God in his heart and knew the truth when he heard it. He would often give expression to his views, which were sound and clear. His wife, who preceded him to the grave, was for many years a beloved member of Shiloh Church. Mr. Waddy leaves one daughter: Miss Felicia E. Waddy, and three sons: John A., William S. and Richard P., all of whom have our sympathy in their bereavement, and we could ask nothing better for them than that they might be blessed with the grace and faith which were in the hearts of their parents.

JOSHUA T. ROWE.

[BROTHER Rowe suggests that we add something to the above. We do not feel that we can add to the just remarks written in the above obituary, but we do count it a privilege to say that in all our more than forty years acquaintance with Mr. Waddy we never saw in him any but admirable qualities. He was a quiet, humble-minded man. We never knew him to say one harmful word about any one. During the twenty-eight years that we supplied Shiloh Church he was as constant at the meetings as any of the members. At his home he was hospitable and always kind. We, like brother Rowe, always felt sure that the grace of God had taught him. How greatly he will be missed in the assemblies of Shiloh Church. We also extend our sympathy to his family.—C.]

Joshua M. Arthurs died at his home in Kenton, Del., Oct. 15th, 1909, aged 68 years. He had been in poor health for some years, and had discontinued active business for the past three years. He was a man of wonderful fortitude and very active, and his friends did not realize his failing strength. He was sick about two weeks, and his death was unexpected to his family and many friends. Mr. Arthurs was an excellent business man, and widely known in Kent County. Having lived in Kenton for many years, he enjoyed the high esteem of the community. His chief delights were in his home, his family and the church of his choice. He was kind, genial and helpful, and thoughtful for those about him. He never united with the Bryn Zion Church, but those who

have visited that church will no doubt remember his kind and helpful hand in the meetings, and his sympathetic face and heart in the congregation. I never saw a man more closely wedded to his great love of the truth and love of the church, and while in some sad and trying experience and travel of mind he could never feel to tell the church his desire to be numbered with them, yet we all knew his feelings and love, and his loyalty to the church, which was a blessing and a comfort to us, notwithstanding he felt it so insufficient. In belief and doctrine he was veritably an Old School Baptist. He was married Feb. 4th, 1874, to Miss Nancy M. Wright, of Middletown, Del., who survives him. He also leaves three daughters and two sons: Mrs. Dr. Virdin, Misses Sylvia and Susan Arthurs and John W., all of Kenton, Del., and Stanley M., an artist, of Wilmington, Del.

The funeral was held Sunday afternoon, Oct. 17th, at his late residence in Kenton, Del., the writer officiating, together with appropriate remarks by the M. E. preacher of Kenton. Interment Monday morning in cemetery at Middletown, Del.

The Lord knoweth them that are his.

B. E. CUBBAGE.

FELTON, Del.

Sarah Eliza Hobbie Bronson, wife of brother Henry Bronson, died at her home in Roxbury, N. Y., Nov. 14th, 1909, of heart disease. Sister Bronson was born in the town of Delhi, N. Y., July 14th, 1846. She was the daughter of John S. and Sallie E. Hobbie. She was married to Henry Bronson, of Roxbury, N. Y., Oct. 12th, 1871, to which union were born two children: Arnold H. and Carrie E. Sister Bronson united with the Second Old School Baptist Church of Roxbury, N. Y., in 1874, and was baptized by the late Elder J. D. Hubbell. She lived a faithful and devoted member of the church, always ready to lend a helping hand, and until she was afflicted with heart trouble was an active member of the church, and took delight in caring for her kindred in Christ. She leaves beside her husband, brother Bronson, one daughter, Mrs. W. T. Guernsey, and the church to mourn their loss, also one sister, Mrs. E. L. Hall, of Albany, N. Y., and a brother, William Hobbie, of Delhi, N. Y.

Her funeral was held from the "Gould Memorial Church" on Tuesday; interment in the Reform Cemetery. The writer tried to comfort the friends with such as I hope the Lord gave. May the Lord bless our dear brother in his affliction.

ALSO,

Sister **Lucy Dart**, widow of George G. Dart, died at the home of her son, James R. Dart, in Roxbury, N. Y., November 24th, in the 90th year of her age. Sister Dart was born Jan. 20th, 1820, and was married Oct. 5th, 1839, to George G. Dart, of Roxbury, N. Y., who died some years ago. Sister Dart when about

seventeen years old experienced a hope in the blessed Savior, and about two years later united with the Second Old School Baptist Church of Roxbury, N. Y., and was baptized by Elder David Mead. She proved by her true and devoted life a blessing to the church and the church a blessing to her for over seventy years. On my last visit to sister Dart she remarked that she did not want to lose her interest in the church while she lived. Truly we shall miss "Aunt Lucy," as she was commonly known; certainly she was a mother in Israel, and we believe has entered into that rest which remains to the people of God.

Her funeral was held from the home of her son, James R. Dart, in Roxbury, N. Y., after which all that was mortal was laid to rest in the Old School Baptist Cemetery to await the second coming of the blessed Lord. The writer tried to speak to the comfort of the mourning friends from Ruth i. 16, 17.

J. B. SLAUSON.

Lorenzo D. Brewer died Nov. 9th, 1909, near Baptistown, N. J., aged 87 years and about 6 months. His wife, who was Miss Hannah Rittenhouse, daughter of Alanson Rittenhouse, who lived near Locktown, N. J., died about fourteen years ago. He leaves one son, two daughters and many other relatives and friends to mourn the loss of a loved one. Although not a member of the church, he had been a regular attendant of the Old School Baptist Church at Locktown, N. J., for several years, and seemed to be fully in sympathy with the things preached or taught by them, especially the last several years. He was a man of many friends, being friendly and neighborly himself. He is at rest in eternity. May the dear Lord bless all the mourning ones with the spirit of reconciliation to his sovereign will.

It was the request of Mr. Brewer that I should talk at his funeral, which I did with such ability as was given. Funeral was held at the residence Friday, 12th; burial in the cemetery a few rods away.

ALSO,

Miss Nancy Johnson, of Frenchtown, N. J., died Nov. 14th, 1909, in her 75th year. She was a daughter of George and Mary Johnson. Of a family of eleven only two remain: sister Hannah, of Frenchtown, and a brother Henry, of Ravenrock. She had suffered for several months with stomach trouble, and finally had a paralytic stroke, after which she soon passed away. I called to see her in October; she said she thought it was her last sickness. "If it is," she said, "it is all right; I have a hope in Christ, although I am in darkness much of the time." She seemed at that time to be reconciled to God's will. Sister Nancy was baptized by Elder Gabriel Conklin, a dear old servant of God, in 1867, uniting with the Kingwood Church, at Locktown, N. J., and lived in the complete fellowship of the brethren and died in the triumph of living faith in Jesus Christ

the Savior. Dear sister Hannah is sad and lonely, as she and sister Nancy were living together, and had been for many years. May the dear Lord bless her, her brother and all who mourn their loss, which is great. The church will greatly miss her. She was a noble character in every way and in every sense.

The writer officiated at the funeral the 17th. Her remains were buried in Rosemont Cemetery.

D. M. VAIL.

Martha Arnold, beloved wife of brother Jesse Arnold, departed this life Sept. 3rd, 1909, aged 75 years, 9 months and 2 days. Sister Martha was baptized July 30th, 1899, by Elder A. B. Francis, in the fellowship of the old Tuscarora Church, in Juniata County, Pa., of which church she remained a faithful member until called to join the church in glory, always looking forward to her meetings with delight. It has been my privilege to serve that little church for about twelve years; one by one our members are passing over the river. Sister Martha leaves several brothers and sisters in the far west, but none will miss her more than her dear companion and the church, which now numbers four. As they could get no preacher at the time of the funeral, the writer tried to preach a funeral sermon for the comfort of the friends the third Sunday in November. She rests with Jesus. May God comfort the bereaved.

AHIMAAZ MELLOTT.

OUR dear daughter, **Clara May Norton Polson**, fell asleep in Jesus at her residence, 3600 Stuart St., Denver, Colo., at about 12 o'clock, Nov. 1st, 1909. She was born in Belmont, Lafayette Co., Wis., Jan. 5th, 1875; came here with her parents in November of the following year, where she grew to girlhood. She graduated in the class of 1893, and afterwards taught four years in the county. April 28th, 1897, she was married to Gustaf Edward Polson, who was engaged in business at Buffalo Center, Iowa, where they resided until five years ago, when they went to Colorado, hoping the change of climate would be beneficial to her failing health. All that could be done by a devoted husband and loved ones was done for her, but they could not give back her health. My wife and I were called to her bedside, and were with her in her last hours. She was willing to go, and quoted this Scripture: "In my Father's house are many mansions," and said to her mother, "There is where I am going and be at rest." She gave us a reason of her hope in Christ when a child, and lived a christian life. It was a hard shock to us all, but we mourn not as those without hope.

The funeral services were held at the Baptist meetinghouse Thursday afternoon, Nov. 4th, conducted by Elder E. E. Evans, pastor, where she held her membership and lived a devoted member until death.

Burial was in the cemetery. She leaves to mourn their loss a devoted husband, an aged father and mother, two brothers and two sisters: George I., of Salt Lake City, Utah, Andrew J., of Traer, Iowa, Mrs. H. J. Harney and Mrs. G. A. Frink, of Hampton, Iowa. All were present at the funeral.

Brethren, pray for us, that the God of all grace may sustain us in our old age.

E. A. AND C. H. NORTON.

Cornelius Keator died Sept. 29th, 1909, aged 87 years and 6 months. He was born and brought up in Roxbury, Delaware County, N. Y.

BERT KEATOR.

APPOINTMENTS.

THE following appointments in Canada are expected to be filled by brother J. M. Fenton, of Philadelphia, Pa.: Duart, Sunday, Dec. 12th; Dunwich, Tuesday, 14th; London, Wednesday, 15th; Lobo, Friday, 17th; Ekfrid, Sunday, 19th; St. Thomas, Monday, 20th.

DUNCAN McALPINE, Church Clerk.

IONA, Ontario.

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John Oliver, Va., \$1.00; Mrs. W. J. Peck, N. Y., \$1.00; Mrs. E. Chandler, N. Y., \$1.00; Mrs. John Pettit, N. Y., \$5.00; Mrs. H. J. O'Bannon, Va., \$1.00; Z. I. Jones, Colo., \$2.00; Mrs. M. L. Hodgson, D. C., \$1.00.—Total, \$12.00.

M E E T I N G S .

THE churches of the Roxbury Association will hold their fifth Sunday or quarterly meeting, the Lord willing, in Halcottsville, N. Y., Saturday and Sunday, January 29th and 30th, 1910. Meeting will commence at 11 a. m. on Saturday. We hope to see a large gathering of those who love the truth at this meeting.

J. B. SLAUSON.

THE Little Flock Church meets at the corner of Park Ave. and Fifth St., Riverside, Cal., on the third Sunday of each month at 1 o'clock p. m., and at Ontario, Cal., on the first Sunday at 11 o'clock a. m. All brethren sojourning within suitable distance are welcome to make their home with us, and all visiting brethren are invited to worship with us. For further information write

OLIVER P. SPEIRS, Church Clerk.

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

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