

# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., JANUARY 1, 1914. NO. 1.

## CORRESPONDENCE.

### FRAGMENTS.

“CASTING all your care upon him, for he careth for you.”—1 Peter v. 7. But how can that be done? I have tried, O so many times, but never have accomplished the task. The care the apostle refers to is evidently of a very especial kind. He seems to be talking to ministers of the gospel, and in that case he not only has in mind the care which each individual has in regard to his personal affairs, and in his worldly relationships, but also the care of the churches. It is evident that this care is something that presses heavily upon the mind, causing much anxiety. It claims absorbing attention; it engrosses the mind; it swallows up the thoughts. Now to cast that care upon the Lord is, or appears to be, beyond my power. Many a time I have tried to cast some particular care upon the Lord, but found it impossible. The anxiety, the care, the painful worry, would remain unmoved. It would seem to me that it was presumption in me to think of such a thing as trying to burden the Lord with my affairs, so unimportant, and I so unworthy of his notice.

But the Lord can do it. These words of the apostle came to my mind not long since with some degree of power, and there was felt in my heart a sweet sense of relief; the weight of care was lessened, and a feeling of thankfulness was in my soul. The words had a new effect upon my mind; the care was in a measure gone; I hope it was cast upon the Lord, but it was his work, not mine. The coming of the words of the inspired apostle had done the work, or had caused me to do it; and it is one of the wonders of the gospel that the Lord's work is manifested in his people, and becomes their work by faith. He works in them “that which is wellpleasing in his sight.” He will fulfill in them “the work of faith with power.”

It is a sweet and comprehensive exhortation, or command, of the apostle to the saints to cast all their care upon the Lord. The apostles have the authority and power to issue such a command from their King, as his princes ruling in judgment. (Isaiah xxxii. 1.) He commands those to whom he thus writes to humble themselves under the mighty hand of God, that he may exalt them in due time; then follow the words of the text as a

part of the sentence, and as a part of the same work. Casting all their care upon the Lord is a part of the gracious work of the Lord in them, causing them to humble themselves under his mighty hand. Casting all our care upon the Lord does not leave the dear children of God without care, without work to do; does not leave them under the power of indolence, but rather makes them more heartily engaged and abounding in the work of the Lord, more careful to "maintain good works," more attentive to the needs of others, and more trustful in the Lord, and more abiding in the doctrine and order of his house. It is very wonderful that whenever the Lord's people realize in their hearts and in their lives a gospel work, a walk with God in any measure, they at once give thanks to God for it. They do not seem in their own minds to take to themselves the credit of it, but ascribe it all to the great goodness and tender mercies of the Lord, and this is according to the gospel. We do not read in the Bible of any one receiving honor and praise but Jesus. Faithful servants of God are named, whose praise is in the churches, but one of them, who labored more than others, is very careful to remind his brethren that no one is to be regarded in his person as more to be noted or praised than another; that all are God's laborers together (laborers together with or under God); that all the praise for work done is fully and freely rendered unto God. When the heart and eyes of the Lord's people are lifted up, after beholding the saints, the greatest of them, with Jesus in glory, they see no man, but Jesus only.

"For he careth for you." This is a most wonderfully precious assurance given by the apostle to all of like precious faith with the apostles. "He careth

for you." We had not thought of this as being possible, for the psalmist's thought had been ours, when we considered all his power and greatness and glory: "What is man, that thou art mindful of him?" and especially what are we, poor worms of the dust, that we should dare to think he could care for us? But, says the inspired apostle, "He careth for you." As the shepherd cares for the sheep, as the mother cares for the child, as the father cares for the son; and when that holy persuasion comes fully and sweetly into the soul, how freely and fully the cares that have been burdening us go out to the dear Savior, leaving us free and unburdened in the felt presence of our dear Redeemer, and then how sober and vigilant we become in opposition to the works of the devil, as the apostle commands us to, and how delightedly we abound in the works of the Lord. How full of tender love and compassionate interest are these words: "For he careth for you."

"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."—Luke xiv. 26. This word, "hate," in this place has not the same meaning which is expressed by it in ordinary conversation upon worldly things. The meaning of it in this natural sense is, a strong aversion, an intense dislike, with a desire to avoid the person so disliked, and generally a wish that evil may befall him. As used by the dear Savior it expresses the strong aversion of the Holy Spirit to all sin and wickedness. All men are sinners, made so by the disobedience of one man, Adam. When, therefore, any one of Adam's race is made alive to see himself as he stands in the

sight of a holy God, he hates his own life. It is in this sense that the dear Savior speaks of one as hating his father and mother and all natural relatives. Job, the perfect man, said, "I abhor myself." In the same sense the man who is a follower of Christ must be one who has a strong aversion to all sin and sinfulness in whomsoever it exists. While this is the case with him, he still loves his wife and children and all his relatives with the same natural love as before, and would do them good. His hatred of the sin and wickedness which is in them, and in himself, and in all flesh, does not destroy his love for them nor interfere with the sacred obligations which are binding upon him in those natural ties. The Savior and the apostles give commands and directions with reference to those sweet natural relationships, that all the mutual obligations which belong to them should be carefully and faithfully observed by his followers; while, at the same time, the heavenly, spiritual relationship in Christ, with all that pertains to it, rises high above all that is natural, as the heavens are higher than the earth, and swallows up all natural love, and light, and glory, as the light of the natural sun swallows up the light of the moon and stars. The child of God has an aversion for all that is evil, and a desire for that which is good. With the mind (the mind of Christ) he serves "the law of God; but with the flesh the law of sin." The new man of grace desires to follow the leadings of the Spirit, and to them he will cling, and them he will follow, when he is in the spirit, though all earthly relatives oppose him. In that sense he hates them all when he is following Christ, but is still faithful to them in all that is right and just.

I WROTE in these fragments some years ago about the desirability of plain penmanship in letters. My personal correspondence has been very large, though not as large now as formerly. Sometimes I am not able to read all of a letter, and sometimes the name and the address of the writer are written so carelessly that I cannot make them out. A pencil should not be used. If readable at first, it is apt to become unreadable by rubbing over the paper. If a communication is important, greater care should be taken. I suggested to one of my very valuable correspondents many years ago, whose writing it was impossible for me to read, that he make every letter absolutely separate and distinct. There was soon a marked improvement in his penmanship. Many an hour is spent in trying to make out a letter, when the reading of it ought to be a pleasant exercise. I am now writing with great care, so that the typesetter will not be able to laugh at me for my poor writing. I have sometimes found difficulty in reading my own writing.

"COME unto me, all ye that labor and are heavy laden, and I will give you rest." These are the words of Jesus, who has all power in heaven and in earth. Some regard them as an invitation which may be accepted or rejected by those to whom they are addressed. But think of Jesus, who has "power over all flesh," whose name is above "every name that is named;" think of him saying, If you will come unto me I will give you rest. Think of him, before whom angels bow, before whom stand that great company of the redeemed which no man can number; think of him waiting to see what they will do in reply to an invitation from him. Think of them taking into

consideration the question whether they will accept his invitation or not, and think of their pride in the thought that they are able to successfully oppose the will of God.

No, this is not in the form of an invitation, nor do the circumstances allow it to be consistently regarded as such. Those who should come in answer to an invitation would have the right to regard themselves as on an equality with the one inviting them, and even as superior in the fact that their acceptance was necessary in order that his will might be done.

Grace and faith do not deal in invitations; their subjects are helpless. While there is one thing left to be done, even so much as the acceptance of a fancied invitation, and one particle of strength left with which to make an effort to do it, there is no call for grace or faith; no work for them to do. Those to whom the dear Savior addresses these wonderfully sweet words of love and power are clearly described in his language; they are laboring. The words show their condition as sinners under the condemnation of the law. They are laboring to fulfill its just and holy commands, but laboring in vain; they find that to be impossible; they are already condemned by all its holy requirements. So while they work daily, the same work remains to be done every day, and yet it brings them no righteousness; the burden of the law still remains upon them; they are laboring and heavy laden. So the language of the Redeemer fully describes them as those who "labor and are heavy laden." To them he calls when every other refuge fails them, and when sin abounds over all their works. He does not call them to hear a proposition from him concerning something he will give them if they will

accept an invitation from him, but he calls them as helpless and undone, justly condemned and feeling themselves unable ever to come into the favor of a holy God. He shows them that the work which they could never do he has already done. The burden which they could not bear he has taken away. The obedience which they could not render to the demands of the law he has rendered by his death and resurrection, and now he calls them into his rest and tells them the good news of salvation by his glorious grace. The first they know of salvation as possible for them is that they have it in their hearts. He gives them rest. They wonder at the great change in them, from sorrow to joy, from fruitless labor to sweet and glorious rest. They do not know what it means until he tells them the goodness of salvation by giving them rest. These are the babes to whom the things of the gospel are revealed, which are hid from the wise and prudent. These also are those spoken of in the preceding verse, unto whom the Son reveals the Father. And no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him. The revelation of the Father by the Son appears to me to be by these very words of the text.

And now come the sweet and gracious commands of the gospel to those who have been thus called by grace into this gospel rest, and who are henceforth "under law to Christ." "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." This is the dear Savior, by whom "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Until he gave us life there was no laboring in our hearts to keep the law, no

hungering after righteousness, no care for spiritual things, which were foolishness to us. After life was given us a labor for righteousness began, but always in vain, until the sweet voice of Jesus called us into his rest. From the time we heard that powerful, life-giving voice which the natural ear cannot hear, whatever of true rest we have enjoyed has been by the power of that voice. From that time in whatever heart there has been felt the aboundings of sin, there surely has been, or will be, felt the superaboundings of grace; and wherever sin has reigned unto death, even there will grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov., 1913.

WAVERLY, Pa.

DEAR BRETHREN:—You are at liberty to use these if you desire.

Yours as ever, D. M. VAIL.

SALISBURY, Md., July 17, 1913.

ELDER D. M. VAIL—DEAR BROTHER IN CHRIST:—For some time I have had a desire to write to you, but for the lack of interesting matter, which I never am able to keep in stock, I put it off. My natural pride would never suffer myself to be poor in any respect, but my substance is generally very limited, and I sometimes feel to be altogether destitute, and, although it seems strange to say, at times I am glad that I am empty, else how could I ever be filled? Glad that I am poor, else how could I ever be made rich? Glad that I am a fool, that I may become wise. There is a wisdom that I long for that is not of this world; there are riches that I would have that are more desirable than gold, and these things are never attained unto by much labor on our part.

This I have found: that all we may gather up with our own hands perishes with the using. This I know to be true, therefore the desire for things imperishable, the things that are eternal, forever abiding. Now I wish I could write you in an intelligible, plain, simple manner of some of the things I have been taught in my experience, for I cannot claim to have any real knowledge of truth, only as it has been revealed or made manifest to me in my experience. It is true we may gain some knowledge by observation, for it appears to me that any intelligent being when he looks upon this earth, this material world, and what it contains, with all the planetary system, must acknowledge and admit that it is all the handiwork of the all-wise Creator. But with all our observation and study we can never come to a true knowledge of Jesus Christ, the Savior of sinners; in fact, we have no true knowledge of sin, only by the operation of God's Holy Spirit, therefore in our natural state we do not know or realize the need of a Savior, and that which a man is ignorant of he never seeks after. Man's being ignorant is due to the state or condition he is in, and the Scriptures declare that to be a state of death, dead in trespasses and sin, separated from God because of wicked works, and we know that the dead know not anything. But after being quickened (and that is by the power of God alone) the man is made to know and realize the truth, is made sensible of the fearful condition he is in in consequence of sin, and his guilty distance from God, and the separation being so great and so complete, hence the needs be for a Daysman, a Mediator, who hath already redeemed him from under the curse of the law, and has been made a curse for him. All this provision, although made from all eter-

nity, man is just as ignorant of as he is of a need of what was provided for him. Brother Vail, I believe I know this to be true, from a heartfelt experience, as well as from the declaring of it in the Scriptures of divine truth. I know there was a time when I was going about to establish my own righteousness, being ignorant of God's righteousness, and I find it in my nature to still do so. The Canaanite is still in the land, and not until his utter removal can I expect perfect rest and peace. Yes, I am made to hate my own life on account of that self-righteous spirit that is within, that is, in my flesh. I have been made to hate Arminianism (which I once loved) wherever I see it, but hate it in myself more than anywhere else; that which is about others does not concern me so much, for I am just selfish enough to be more concerned with regard to such things about myself than about any one else. My time is more taken up just now with that which is hateful in myself, and how I long to be rid of that which sticks to me like miry clay in that horrible pit, that pit that no man ever did get out of, but my rejoicing is because of the fact that untold millions have been brought out.

I commenced this letter a few days ago, but cannot write as I wish to, for I would like to make things clear and plain. If I know Christ at all, (whom to know is life eternal) I only know him as he is revealed unto me and in me. If the power that works in me, causing me to hate sin and love righteousness, is not God, then I know not God at all. That power which works in me, causing me at times (notwithstanding my own vileness, unworthiness and utter helplessness) to hope and trust in God's goodness and mercy, causing me to believe that he will grant unto me my soul's desire, causing

me to say from the very depths of my heart, as the leper did, "Lord, if thou wilt, thou canst make me clean;" if this is not Christ in me, I know him not. To tell me of a Savior who does me no good, unless I can feel his presence, except he be in me the hope of glory, I am not helped; except I am one with him I am nothing, and less than nothing, and vanity. It does my very soul good at times to meditate upon the vital unity of Christ and his bride. That oneness, how wonderful indeed, yet how good, inexpressibly good.

Well, I may just as well stop, for I still find that I cannot write as I desire to, and since I commenced I have been tempted to cast it all aside, but I cannot help the feeling of wanting to let you know that I still have you in loving remembrance.

Your brother,

MARTIN D. FISHER.

APPIN, Ont., Sept. 21, 1913.

DEAR ELDER VAIL:—It was good of you to write me. I hope you have not been deceived in me. After the Dnart meetings it seemed that Jesus all the day long was my joy and my song. I was filled with joy and peace, and thought I should always be just that way, but I did not then know of all the temptations from within and without that lay in wait for me, nor did I realize how weak I was to withstand them all. I went skipping along on top of the mountains, crying out that I had been lifted from the miry clay and the horrible pit, and that my feet had been set upon a Rock, and in my heart I felt to say, Thanks be to God, who hath given us the victory through our Lord and Savior Jesus Christ. He was surely the chiefest among ten thousand, and his bride, the Lamb's wife, was

altogether lovely, without spot, or wrinkle, or any such thing. But now the clouds have returned and the dark days come, and I cry out, Restore unto me the joy of thy salvation, and wonder, "Where is the blessedness I felt when first I knew the Lord?" Then I wondered how any one could be cast down, but now it is of comfort to me to know that others pass through the same dark places. Not that I wish others to have trials, or be burdened, but I feel hope renewed when I know that those whom I believe to be children of God have just such questionings and such doubts and fears as I have.

I felt very much disappointed when I heard you were in Canada twice this year and did not stop in Ekfrid. I think of you often, and a cry goes out from my heart that the pathway might not be so rough and full of thorns; that you might find rest for your troubled soul, that sweet peace of God which passeth all understanding; but we must wait his appointed time. "If the vision tarry, wait for it."

I hope you can pardon this poor rambling letter, like the writer, full of imperfections. Mother joins me in warmest love.

Unworthily yours,  
ELIZA McDONALD.

SOUTHAMPTON, Pa., Nov. 20, 1913.

DEAR BROTHER:—I send to you for publication, if you think best, two letters written me by the senior editor of the SIGNS. I feel a wish to have them published, and do not think brother Chick would object. The first was written after the funeral of my dear wife, and the other was written lately. I am sure they will be read with interest and profit.

Your brother in hope,  
SILAS H. DURAND.

HOPEWELL, N. J., July 9, 1912.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—I received your note yesterday morning. I felt as though I could be of but little use to you all, yet was glad to do what I could for your comfort and help. We have known each other for forty-five years, and both of us have seen many ups and downs among the churches and in our families during that time. I suppose there has not been any part of your life in which I have not felt an interest as I have come to know about it in all these years. I remember the first hymn that I heard you read to be sung, and the first text that I heard you use. Your preaching has been much to me often since, as it was then. I can recall the substance of more sermons I have heard from your lips than I can of any one else, and I would be glad if I could minister to you as you have ministered to me many times, if in only a very small measure, but this I have never thought possible. I lack so much in spirituality of thought, feeling and life that I could not hope to be of much use to any one of the Lord's servants, yet the desire has been with me always to minister to others, and I am glad of the assurance which your note conveyed, that my presence at the funeral services was a pleasure to you. But, after all, we both know that the comfort of our ministry is dependent upon the blessing of God, and he can make one crumb of bread to feed and satisfy the multitude of the hungry. If he blesses our ministry to any one he will have that one know and he will have us know that the praise is his. "Praise waiteth for thee, O God, in Zion." I heard you preach once from that text, and have never forgotten the truth you presented. The cold, icy waters are thawed out when the spring comes, and

the Lord is that warm sun that unbinds the frozen heart and causes the streams of praises to his name to leap out from their bonds. In various ways, sometimes by storms and sometimes by warm sunshine, the icy barriers that are around our hearts are broken up, and his praise flows forth from the heart and lips.

We have all been talking much about you all since last Friday. I felt moved to write to Edith to-day, that she might know we thought of her. Each one must bear his own burden I know, but still it is also written, "Bear ye one another's burdens, and so fulfill the law of Christ." If to know that we remember her will prove of any comfort to her I shall feel glad to have written her. Funeral occasions are always solemn seasons, but I felt, and think others felt, that last Friday was especially a solemn time. I do not mean simply a sad time, for solemnity is not always sadness; it is the solemnity of the felt presence of the Lord that I mean. I believe all felt that the Lord was in that place. Jacob could not anticipate that the Lord would meet with him in the midnight darkness when he was fleeing as an outcast from home, but it was there that the Lord did reveal himself to him. How often his servants have gone down into darkness and have felt as though alone, with no friend near, only to find right there the presence of the Lord. Then night ceases to be night, and heaven comes down to earth, and the angels are for us and to us ascending and descending upon the Son of man. Their presence brings great searchings of heart, and we learn much about ourselves there, and we learn much about the blessed God as he is revealed in grace, love and mercy, yes, and in righteousness and in justice, too, in Jesus Christ, and all such places are solemn places. I think I had

some such experiences as these last Friday. I felt that I could say but little about the dear one gone from your home, but knew that but little needed to be said. I would have been glad to exalt the blessed Jesus, her trust and hope, and her wellnigh lifelong friend.

But I will write no more now. May God bless and be with you all.

I remain, with love to all, as ever your brother in Christ,

F. A. CHICK.

HOPEWELL, N. J., Oct. 22, 1913.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—I received your very kind letter the next day after it was written, and was very glad to read it and to hear from you again. Your kind words touched me deeply. Although we feel and confess ourselves unworthy of the least of all God's mercies, yet we do crave them, and not the least of his blessings are the expressions of kindness and fellowship which come to us from those whom we believe to be the children and servants of God. Of late I have been thinking much over the past of my life, and there has appeared so little that bears the stamp of the divine approval to me that I have felt depressed, and have been made to wonder whether all my hope in the dear Lord has not been a mere delusion. One may labor much, preach much and write much concerning the things which are in the Bible, and yet not have the unction of the Spirit, without which neither preaching nor writing can be of use to the people of God, or to his glory. I have wondered at times whether I have ever known these things for myself, or have I all the time been telling what others have seen or heard without having tasted them for myself? and one great plague has been



that I seem so little moved to anxiety by all these thoughts. Looking at self is poor comfort indeed. I find myself trying to look away from self to the all-perfect One who loved and died for us and rose again. I must try to look to him, for all other refuge fails. Yet I want much more longing after him, much more feeling of desire toward him and much more sorrow over myself than I do feel. I am not without hope, but I want more life, more feeling of gratitude, of desire, of praise to God in my heart. If I have ever known what the words mean, "Nothing in my hand I bring, simply to thy cross I cling," I think that I know their meaning now, and of late, and yet I seem to cling so little after all to that cross. After all, I find myself coming back to the old familiar words, I am a poor sinner, and nothing at all, but Jesus Christ is all and in all. It is not my love to him, but his love to me; it is not my clinging to him, but his clinging to me; it is not my faithfulness, but his faithfulness that avails for me. I believe this even in my darkest hours, but I want to feel the power of all these truths more. There is some little stirring of gladness in my heart as I think of the words which comforted the psalmist long ago: "I shall be satisfied, when I awake, with thy likeness." But surely not until then, and I know that it would be a sad thing to be satisfied before that.

But I had not purposed writing in this way when I began. I am very glad that your visit in Winnipeg was so pleasant, and that you returned home safely. I find myself greatly regretting that I am not able to attend any of the fall meetings, as all these fall meetings have been glad seasons to me as a rule, and I shall greatly miss the companionship and conversation of the brethren. Yet these

meetings are not to me what they once were, because of the many dear faces and forms that I miss. But, as you say in your letter, their work is done, and they have entered into their reward. You and I are now but living over in our turn what older generations have felt before us. While so many are gone, I find myself clinging in affection all the more to those who remain.

I have a good appetite, and my digestion is good, but I am not as yet well. I have been able to go down to the meetings thus far, and to speak with some liberty and at some length, and to attend such funeral services as have been desired of me. The doctors speak encouragingly to me, and I hope that I may ere long be well again. Most of the time I am busy in the forenoon, and then rest and read in the afternoon. The Salisbury Association begins to-day, and I hope that all may have the presence of the Lord, and be given the spirit of devotion.

We all join in love to you and sister Bessie and Mildred. Write me whenever you can do so.

I remain as ever, your brother in the hope of Christ,  
F. A. CHICK.

ELSMERE, Del., Nov. 14, 1913.

MY DEAR BROTHER CHICK:—I have been trying to write you a few lines to tell you how often I think of you and wonder how you are, and I just as often hope that you are much improved. I wish here to convey to you in part, for I am unable to give it expression, either with pen or lip, the high esteem and the marks of perfect love which dwell in the hearts of the brethren and friends among whom I have been called to go of late. Their anxious inquiry for your welfare, their expression of sympathy for you in your affliction, their earnest longing for

your early recovery, call to my mind the words of John: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Now the relation of a son to the father is that which gives the son a portion of that which is the father's because he is begotten of the father. Jesus says, The Father and I are one. Here is presented the perfect relationship of Father and Son. This is beyond the comprehension of the natural mind. We see the earthly father and earthly son going in opposite directions, having a different desire; not so with those who are begotten of the Spirit of God, the Father of our Lord and Savior Jesus Christ, who has blessed us with all spiritual blessings and made us to sit together in heavenly places in Christ Jesus. There is no difference of thought here; all things are working together for good to them that are called, who love his appearing, all things moving in the same direction, that is, to the praise, honor and glory of the Lord and Savior Jesus Christ, in whom dwells the Godhead bodily, he in his people, and they in him, heirs of God and joint-heirs with Jesus Christ. Father, Son and Spirit, these three are one; the Father in heaven, the Son ascended unto glory, the Spirit in his people. As the heart sends forth the blood to maintain the life of the natural body, so from the great Fountain-head comes the stream of spiritual life in which the whole family are brought to say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This is not a remark of uncertainty by God. God is love; he is in his people, hence his love is shed abroad in their hearts, and just as one who has found a precious treasure calls to a friend, Come and behold what I have found, "Behold, what manner of

love the Father hath bestowed upon us, that we should be called the sons of God." Well could the poet say:

"From whence doth this union arise,  
That hatred is conquered by love?  
It fastens our souls in such ties  
As distance and time can't remove."

Again, Jesus is the only begotten of the Father, hence all the Father has is his, for so he declared, that all power is given him, both in heaven and in earth, and the apostle says, All things are yours. The rich man of nature bequeaths to his heirs that which he has gathered together: house, farm, precious gems, yea, all of his wealth, and yet these are little things, they all fade away and decay, and, too, they only represent that handiwork of Jehovah and the longsuffering of God to the sons of men. But the Lord has reserved unto himself a people, and these people are precious in his sight, and his people are the precious inheritance the Father bequeathed to his only begotten Son. Men gather treasures together because they love them; they keep them close to themselves, they keep in constant touch with them each day, and provide all things that are necessary for the proper care of them, and do not allow them to get out of their sight or mind. If men are able to care for earthly treasure, how much more is the heavenly Father, who knoweth all things, able to care for that which he has reserved unto himself. Yea, they are gathered as wheat into the granary, as gold refined in the fire, they are prized above rubies and all the glittering things that earth affords, held in his everlasting arms secure from all danger in all the fiery conflicts through which he calls them to pass here in this stormy voyage of life. How often we have been made to realize that indeed his banner over his people is love. God is love; he in his people and they in him,

hence they are drawn together with bonds of love that distance or time, sickness or sorrow, cannot rend asunder. Surely in this we are brought in a measure to 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.

May the gracious Master impart unto you many evidences of that perfect love which is shed abroad in the hearts of those whom he has gathered together, and in the midst of whom he dwells, is the humble prayer of your unworthy brother in hope.

I expect, the Lord willing, to leave for Messongoes to-morrow morning, and hope to be with you the fourth Saturday and Sunday. W. S. ALEXANDER.

OTTAWA, Kansas, April 6, 1913.

DEAR BROTHER KER:—I feel it a duty as well as pleasure to send these two letters to you to do with as you think best. A few weeks ago this dear sister was unknown to me, now the love I feel in my heart for her makes it hard to realize that she is a stranger in the flesh.

Your sister, I hope,

ANNA MCKINNEY.

JEFFERSON, N. Y., March 14, 1913.

MRS. ANNA MCKINNEY—DEAR SISTER:—May the chief of sinners call you sister? My sins are numberless as the sands of the sea; yes, sin is mixed with all I do, but I know that the blood of the Savior is sufficient for me, and that an arm of flesh is nothing to trust in. How many times have I been brought down into the valley, and made to feel that the world is all vanity of vanities. Temptations, trials, doubts and fears, wants, losses, crosses, groans and tears have

been my lot through life, and if through the grace of God our friend they shall in everlasting triumph end, it is enough. O that I could know that I am one of God's little ones, that I could hear him say, Thou art mine, I have redeemed thee, I would count the present trials small, for heaven would make amends for all. But I am such a poor, weak, ignorant worm of the dust, always doing and saying things that I should not, that it causes me much trouble. As you say, I feel that I deserve all the affliction I receive, yet am utterly unable to do better. The letter which you sent to the SIGNS from dear brother Scates told my feelings, and was a great comfort to me. Also the same was true of the letters of dear brother Durand and brother W. J. May, in the SIGNS for May 1st and 15th, 1912.

I have long known that in me, that is, in my flesh, dwells no good thing, and that I cannot do the things that I would. O that all christians would pray for me, that the God of all grace would keep me in the strait and narrow way. It seems sometimes that I have been in the way only long enough to cross it. O that I could follow in his footsteps, and be always meek, lowly and humble, and look to him in all trials, knowing that he does all things well, and that "not a single shaft can hit till the God of love sees fit." Though we travel in darkness, doubts and fears, his hand directs the rod. Often I sing the verses,

"Weary of earth, myself and sin,  
Dear Jesus, set me free,  
And to thy glory take me in,  
For there I long to be.

Empty, polluted, dark and wild  
Is all this earth to me;  
May I the better world obtain,  
For there I long to be."

I feel sometimes that I am wicked in

wanting to leave the trials of this world, but the Lord knows my heart, that I do not want to sin any longer.

As I read the SIGNS to-night I thought that I would write you, and whether it is a comfort or not it has relieved my mind. I pray the Lord to strengthen us for whatever we have to do or to bear. The SIGNS is a great comfort to us. We do not take it ourselves, but we have it to read. All the writings are good, and I hope the dear ones will write on, for God only knows how many weak and lonely ones they may comfort. A few crumbs to-day, and a few to-morrow, how they strengthen and help us on our way; it is a strength to know that others are traveling in the way that we are. My husband is not a member of the Baptist Church, but the Lord has made him to see that He is the way, and the truth, and the life, and he has had a great struggle; but he feels willing to leave his case in the hands of those who are better able to judge than he is.

I feel that this letter is like myself, poor and imperfect, but if you can feel it in your heart to write to me I shall be glad.

March 30th, 1913.—Dear sister, your letter was gladly received, and read with eyes almost blinded with tears. O how unworthy I feel to receive or read such good letters. Would I feel thus if I did not love God or his chosen people, who were chosen in him before the foundation of the world? I get so worldly at times, almost as it seems, forgetting that there is a God who speaks and it is done, whose voice all things obey, and I often find myself asking of him why this or that must be so, then before the words are scarcely out of my mouth I ask him to forgive me. If I love, why am I thus? Why do I wander? Why do I stray like the hundredth sheep? I seem to be

always astray. I know that not one of his little ones shall perish, because the dear Father says so, and in this I rest for a short time. I feel that he has been merciful to me in times past, and that he will not leave nor forsake me. He is a just God, and what he does is right. O how I long to praise him always.

My husband and I have good talks of the Savior, and sing together his praises, but the time passes away too soon, and I am left in darkness and gloom, and feel to put my mouth in the dust and say, "Unclean, unclean." I pray that the Lord will not let me offend one of his little ones. It seems that I am praying all the time for the God of heaven to keep me, and if he keeps me I shall be kept. Dear sister, I need thorns each side of me as I go through this world. I, too, believe in the predestination of all things. It is a comfort to feel that he is a God who knew the end from the beginning. As you say, I feel that my troubles have brought me to the feet of Jesus, to plead for his help in time of need. I need him every moment of my life. O for a strong and lasting faith! O for a closer walk with God, a calm and heavenly frame, and to always feel that he is mine and I am his.

A dear sister wrote me as follows: she says: "At present I am in a comfortable frame of mind. It does seem good to arise from the deep sometimes, although I sometimes fear the uplifting. Having my own weakness, I soon get on slippery ground, and then what a fall. How it does crush. It seems that I will never get there again, and that I will watch.

'Prone to wander, Lord, I feel it,  
Prone to leave the God I love.'

Our paths are so crooked. We wonder why we cannot have an easy time in this life. How vain, how foolish! Does

not our all-wise Father know what we need? He has given us a hope that we are cared for by himself, and underneath are his everlasting arms. Darkness comes, yet we know that he is at the helm. The whys he has not revealed to us, but his mercy will endure to the end."

I have copied this, because it did me good to read it, and I hope you will enjoy it. I cannot see how my poor writings can be of any comfort to any one. I just felt that I must send it to you, and am glad I did, for your letter has been a great comfort to me. But my heart is like the troubled sea.

"From fear to hope, and hope to fear,  
My shipwrecked soul is tossed,  
Till I am tempted in despair  
To give up all for lost.

One look of mercy from God's face  
Will set my heart at ease;  
One all-commanding word of grace  
Will make the tempest cease."

I do not know what I wrote in my other letter, but if you think best to send it to the SIGNS, I do not feel to say no, still I do not feel as though it is worthy of a place there. Pray for me when it is well with you. O how I long to see my Savior's face and feel his animating grace while I live in this world.

But I must close this poor letter. I have written as my mind has wandered on, and I wonder why I should trouble others with my feelings, but I find myself longing to be with the little ones, talking with them of Jesus. I long to be kept from the world and from worldly things. I know that I cannot keep myself, for I fail in every way when I try to go on in my own strength. May God, who is able to keep us, be with us to the end.

Your unworthy sister in hope of the better life,

M. C. MCINTYRE.

HUNTINGDON VALLEY, Pa., Oct 30, 1913.

DEAR BROTHER CHICK:—I am inclosing a letter from brother Bond, of Philadelphia, which I believe all lovers of the truth will indorse. If you think proper, I would be glad to see it published in the SIGNS. While I have not the gift of writing, nor even conversing, upon the Scripture as I would like, yet I feel to praise the Lord that he has given me a hope through grace and a desire to know more of the precious things which are recorded in the Scriptures for our comfort as we journey here.

Your brother, I hope,

C. HOWARD DURHAM.

PHILADELPHIA, Pa., Oct. 17, 1913.

DEAR BROTHER:—Being home alone, I have been reading in Revelation where Jesus revealed to John the wonderful things recorded in that book. In the third chapter, twentieth verse, we find these words: "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." He does not say, If any man will open the door I will come in, but if we hear his voice and open the door he will come in and sup with us. Now when one is in trouble and in a condition to need help, and Jesus knocks, such a poor sinner hears his voice, and knows the voice, and also knows that help has come, and he will quickly open the door, not because he has the will-power to reject or accept, but because he needs help, and help has arrived just at the right time. This voice is only heard by the one that needs help. This voice is not heard by the world, nor by all who stand around. You remember how that voice came to Saul; how they that were with him heard

it, but it was only for Saul; he alone felt the power of that voice and saw the light; it was not for any one else. Saul was shown the power of God, and he saw the new Jerusalem that came down from God out of heaven. He saw into that city whereof God is the light and the power; the streets of this city are pure gold, and a high wall is around it. This wall is the power of God, and no man can get over it. There are four gates, one each at the north, south, east and west. These gates are protected by the Son of God, our Savior; no man can enter therein except by him; thus you see all this is but looking at the power of God. We are lifted up away from self once in awhile, as John was, and are shown some of these things, but we are soon back to self again, and find ourselves troubled with the flesh. I remember on one occasion I felt that I was lifted above self; it was one Sunday morning at Southampton. We had no minister, and brother Reeves asked me to open the meeting with prayer. I arose to my feet, but do not remember one word I said, but know that I felt to be away from self for a few moments at least. I do not feel that I know as much about these things as you do, but I like to talk about these wonderful truths as they are presented in the Bible; all present the power of God, and do not ascribe to poor man any ability to do the Lord's work. This will and testament of Jesus Christ is wonderful to behold, it declares how he came down into this world and died that we might live. He conquered death, hell and the grave, and rose again for our justification. He came to do the will of the Father, and he did it all, leaving nothing undone for us to finish. Wonderful to behold, he comes

quickly, and brings his reward with him, and gives to every one according as his works shall be. He does not reward us for our conduct in the past, or for what we have done, but after he reveals the light to one he leads that one in the strait and narrow path, which the lion's whelp never trod, nor the vulture's eye ever saw. No man of himself has ever walked therein, but Jesus did all this for us poor sinners. We do not know this until we are made to see it by his speaking to us, and his people hear his voice. "He that hath an ear let him hear." One must have an ear to hear. Just as soon as one has the life of Jesus in him, or the Spirit of life, then he has an ear to hear the things that belong to that life, but while he is dead in sin he cannot hear, for he has no ear to hear. A dead man cannot hear anything in nature, and one dead in trespasses and sin cannot hear the voice of the Lord, but there is power in it, and it gives life to the dead. O what power is this, that just the word spoken by the Lord is power and life itself. He speaks and it is done. He is his own counsellor, his own law-giver, and our life and resurrection, our hope and love, and our all in all. Now I see myself nothing, yea, less than nothing, and helpless.

I am not worthy to write this letter to you and talk about this Jesus and his power, when I feel as though I do not know anything about it. Right now I am feeling so weak and sinful I fear that I have done wrong in writing this letter to you, but will send it, and if you throw it in the waste-basket all will be right with me. I hope that you are all well. May God bless you and your family.

I am your brother, I hope,

CHARLES S. BOND.

ATTICA, Ohio, Dec. 8, 1913.

DEAR BRETHREN EDITORS:—Inclosed please find remittance for the coming year. We expect to take the SIGNS as long as we live, or as long as it continues to contend for the faith of the apostles of our Lord Jesus Christ. The SIGNS has demonstrated from its beginning that it believes there is no Scripture or prophecy of private interpretation, whether it be predestination, foreknowledge, election, effectual calling or the preservation of the saints to glory. Its editorials and general correspondence have been to the comfort of God's poor and afflicted people throughout the earth. The dear Lord has been its strength in feeding his lonely and wandering sheep in the wilderness of this world, whom he has promised never to leave nor forsake. The SIGNS has been persecuted, and it has been misrepresented by those claiming to be Old School Baptists, but in reading the original prospectus we find the charges are not true, and that the SIGNS has continued steadfastly in the faith of our fathers, in 1689. (See third and fifth articles London Confession of Faith.)

I have been requested by some of the Lord's dear people to write for the SIGNS, but am so imperfect, and my case at times appears so doubtful, that I shrink from it, and yet at times I feel a deep desire to do so. Romans v. 19, has been a feast of fat things to me of late, and if God will I will give some of my thoughts concerning it. "For as by one man's disobedience many were made sinners." Adam is the one man here referred to in his disobedience in the garden, when he transgressed the law God gave him. The many that were made sinners by his disobedience embraced all who had a life-standing, or existence, in Adam when he disobeyed, and by virtue of their stand-

ing in him they were equally involved with him in his disobedience; when he went into transgression, he carried them with him. Like begets like, and when his children appeared, or were manifested, they were like him; they were sinners. It is not what men do now that makes them sinners, but they were made sinners by the disobedience of one man. All the human race were identified with Adam in his transgression, and were equally involved with him in sin, and as a result they sin, they suffer and die in him. It is written that in Adam all die. Our beloved brother Paul is here presenting this truth in a figure; he uses the word "as" by the disobedience of one man. He presents the type, that he may more clearly present the great antitype, which is Christ and the church. Some of Adam's posterity were given to Jesus; they were his by gift and redemption. They being his, gave him the right of redemption, and having redeemed them from all iniquity, he purified them by the gift of eternal life, and they received his divine nature. This is an inheritance, for they are heirs of God and joint-heirs with Christ. God speaks of them as "my people;" they had an eternal life-existence in him from the beginning, or ever the earth was. As they were identified with Adam by reason of a natural life-standing in him when he disobeyed, so they were also identified with Christ in all his obedience; not in their relation to Adam, but in their relation to Christ, their spiritual Head. They receive more in Christ than they lost in Adam. In him they lost their state of innocency, in Christ they receive eternal life and are made partakers of God's divine nature. This is that life of which mortality is swallowed up. O wondrous Christ, who brought to the dead that inheritance

which is incorruptible, undefiled and fadeth not away. In his manhood he hungered, he ate, he labored, he talked and walked with the sons and daughters of men; he prayed for poor sinners to the Father; he suffered death on the cross, and by the blood of his everlasting covenant he cleansed his people from all sin, and in their relation to him they are spotless in his sight. They shall never perish, neither shall they ever be separated from the love of God.

In hope of immortality,

H. E. PURRIS.

COLUMBUS JUNCTION, Iowa.

DEAR EDITORS:—I have been reading to-day some of the communications in the SIGNS, and they do my soul good. I love the strong doctrine they all write about, that saves poor, lost, ruined sinners, dead in trespasses and sin. Our dear Savior left the courts of glory to take upon himself our nature. He did not take the nature of angels, but of fallen man, to save them from ruin, and he said, "It is finished." Then nothing can be added to or taken from, it is complete. There is a dreadful woe pronounced upon those who presume to add to or take from the word of God. He predestinated his people to be saved with an everlasting salvation; he hath loved them with an everlasting love, and called them according to his purpose. No wonder they love him; such compassion melts the hard and stony heart of the sinner, and causes him to cry for mercy. We go mourning all the day, until God lifts the dark clouds and calms the turbulent waves which sweep over us, and like Peter we cry, "Lord, save me." He has but to speak, "Be not afraid, it is I," then all is peace. He is our refuge and strength, a very present help in time of

trouble. We sit at his table and feast on the food he so richly supplies, and we try to thank him for the many blessings we daily receive at his hand. His benefits are more than we can number. O give thanks unto the Lord, glory ye in his holy name. Let the hearts of them rejoice that know him. Yes, I think they do rejoice, for his mercy endures forever. A dear sister in the flesh, and also in the Spirit, wrote to my husband a short time before his death, and asked if we would know each other in heaven. He answered that then shall we know as we are known, for we shall be as the angels of God in heaven. If God in his love which he has for all his children, condescends to lift us up above all earthly love, he will also give power to love as we are loved. O what will it be to know no more sorrow, pain or parting? for death cannot enter that blissful abode. O death, where is thy sting? O grave, where is thy victory? O for a submissive spirit to wait until the time appointed of the Lord, when he will say to us, Child, come home. May I be found among the number, although the least of all.

When I began this letter I thought to speak to brother Keene of his rich communication about Jesus being the good Shepherd, but my mind was led away, and I will just say it was all I could desire. How often do we deny our Savior, not only in words, but in deeds. I thought when I joined the church that my trials were all over, that I should never sin again, that all was well with me; and so it seemed for a time. For about four years God seemed to be with me, and I could sing and praise his dear name all the day long. But the day of adversity was to come; clouds began to gather thick, and I called upon the name of the Lord out of the depths. We often inquire of the



Lord concerning ourselves. If we could only realize that he rules and reigns in heaven and upon the earth, and what he does is right, all would be well with us. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." We shall be satisfied, when we awake, with his likeness. The words,

"Fear not, I am with thee, O be not dismayed!  
I, I am thy God, and will still give thee aid,"

came to my mind last night with great power and sweetness.

Your sister in hope of the resurrection,  
REBECCA RINER THURSTON.

VANLEER, Tenn., Feb. 7, 1913.

DEAR EDITORS:—Inclosed find a letter from brother O. B. Hickerson, which has been of great comfort to me, a poor sinner. I love to read the writings of all those who extol the Lord above all things.

Yours in sorrow and hope,  
L. D. SEALS.

NASHVILLE, Tenn.

DEAR BROTHER SEALS:—You may think it strange when you open this letter and see who it is that has written to you, but since hearing you preach last Sunday your discourse has been impressed upon my mind, and I have felt to write to you. I trust that this is from one who desires to know the truth as it is in Jesus Christ, who is our advocate and our righteousness. Our sufficiency is of him who knows the very secret recesses of our hearts. This you so ably declared in showing forth the power of God unto salvation. This is opposed to the power and wisdom of the Arminian world, which is all of works, and not of faith.

We are informed that without faith it is impossible to please God. It is not faith upon conditions which the creature must perform, but faith in our spiritual Head, who suffered death upon the cross for his bride, the church, which was chosen in him before the foundation of the world, and he gives us faith to accept him as our Savior, for it is God that worketh in us to will and to do of his good pleasure. The natural man knows not the work of the Spirit, because it is foolishness unto him. It should be noticed how all the inspired writers set aside all our self-sufficiency, as well as all the merits of man; all our salvation is represented as a work of free grace, and not something to be worked for or bought. It is all a free gift from God, who is the author of all our righteousness, and this righteousness is not given to us by our resolutions or strength, but by the almighty power of God, and the spirit is given us to work out our own salvation with fear and trembling. This is where the will comes from. Man's will is not taken into consideration in the saving of the soul. Our God shows us the fullness of Christ, and he brings us to Christ. He has implanted us in Christ, and he makes us partakers of his merit. This merit the Son of God has procured for poor sinners, and has brought them to a state of acceptance with God and unto eternal life. Christ brought in everlasting righteousness and life for sinners. Our own righteousness is but superficial, it is a mere form and nothing more. It is but an outward performance, which cannot be acceptable to God. Nothing less than the pure vital working of the Spirit of God can bring life and immortality. Here is peace which is not of man, but of God. Sinners who believe in God are quickened and made alive in Christ, they are brought

down to deny self, and are given a hope in our Lord Jesus Christ and his righteousness, which is imputed to them through faith. Adam was the head of all his posterity, and likewise Christ is the head of his people. Adam's transgression brought death into the world, and Christ's obedience brought life and everlasting happiness. As by one man judgment came upon all men to condemnation, so by the righteousness of One does the free gift come upon all men to justification of life. This disobedience of one was the transgression of Adam, who was the transgressor of God's law, and many by him were made sinners and fell under condemnation and death. This seems to me to be the view which the apostle is here showing forth, and embraces the sense of his reasoning. The obedience of One is the obedience of Christ, his actual fulfillment of the whole law, and in him by this obedience of his, many are made righteous, and they are redeemed from condemnation and given everlasting life. This is the view of the subject which I trust the Lord has given me. Our natural head (Adam) is of the earth earthy, and cannot rise any higher than the earth, but our spiritual Head is from above, and we cannot go above him. The first Adam was the figure of him who was to come. The fulfillment of this was ordered in the all things, and sure. It was in the purpose of God that all this should come to pass in time. These are some of the secret things of God.

"Life, death and hell, and worlds unknown,  
Hang on his firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be."

"Not Gabriel asks the reason why,  
Nor God the reason gives;  
Nor dares the favorite angel pry  
Between the folded leaves."

God deals all this out at the appointed

time, and his wisdom and purpose are so far above man that they have no right to ask, "What doest thou?"

Dear brother, these are some of the deep things of God. I have written this with deep searchings of heart, and with a desire to know that my name is written in the blessed Lamb's book of life. But I will close. I am but a sinner saved by the grace of God. I hope you will be charitable and read this with a prayerful heart. Let us trust in God to guide and direct our steps, that we may not fall out by the way. I love you, my brother, for the truth's sake. I have feasted while hearing you declare the whole counsel of God as I trust I have been made to see it. I hope to hear from you soon.

Your brother in hope of immortal life,  
O. B. HICKERSON.

TEHUACANA, Texas, April, 1913.

DEAR EDITORS:—As the time is drawing near for me to send in my remittance for the SIGNS, I feel impressed to write a few lines for your consideration, and if you think them worthy of a place in the family paper, the long-standing medium of correspondence, you may publish them, yet I feel incompetent to do the subject which is on my mind justice, but this does not lessen the impression. It is in the fear of God, and for the love that I have for his cause, that I make the attempt to write upon such a wonderful and sublime subject, regarding the three brothers, Cain, Abel and Seth.

In the first place I will say these were full brothers, not half-brothers, as some say. Genesis iv. 1, 2: "And Adam knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel." "And Adam knew his wife again; and she bare a son, and called his name

Seth: For God, said she, hath appointed another seed instead of Abel, whom Cain slew." I understand these three brothers to be representative characters, Cain to shadow forth the law-worship, or self-righteousness, and also a figure of the Jews, Christ's brethren nationally, who crucified him. Cain represents the descendants of Adam and Eve in a state of nature, not operated upon by the Spirit of God. Abel prefigures Christ in his humanity. Abel was murdered by his brother, just as Christ was crucified by his brethren nationally. He also represents Christ naturally, in that he left no descendants, while Cain had many. I understand Seth to prefigure Christ in his risen and spiritual state; his spiritual existence is given to his people in the room and stead of his natural existence in his humanity. As Seth left descendants, so Christ also has many descendants in a spiritual point of view. Seth was not another seed in opposition to either of the other two spoken of in the third chapter of Genesis. The seed of the woman is Christ, and in him are all the descendants of Adam and Eve who are regenerated and born of the Spirit of God. The believer in Christ was by nature a child of wrath, even as others. All who oppose the truth of God are of the devil, and all the wicked thoughts and imaginations of the mind in a wicked direction are of the serpent bruising the heel of the seed of the woman, in that these wicked thoughts and imaginations worry and harass the children of God. The serpent always attacks in a sly way. He approaches the children of God in diverse ways, and is continually injecting evil thoughts into the mind of the children of God. He subsists upon dust that should be the serpent's meat. Of this he is to eat all the days of his life. The

heel being the hinder part of the foot, is spoken of to illustrate the sly, cunning, artful way in which he attacks the child of God. The thorn in the flesh, of which Paul speaks that it was being given to him, is this bruising of the heel of the seed of the woman to-day, and this heel of the woman means the flesh. He will continue to bruise it as long as time lasts.

Now, dear brethren editors, remember me at the throne of grace. May we all be blessed with the boldness of a lion, the humbleness of a lamb, the wisdom of a serpent and the meekness of a dove, in earnestly contending for the truth as it is in Christ, making no compromise with error by accepting any of its allurements.

Your brother,

JOSEPH H. BOZEMAN.

WHEELING, W. Va., June 5, 1913.

DEAR BRETHREN:—I am sending Elder J. W. McClanahan's good letter. I feel it will be comforting to those who know and love the truth. I am so sorry to hear of his being shut in by ill health. Elder Chick, I sincerely hope that you will soon be restored to your usual good health.

Unworthily your sister in hope,

FLORENCE PULTZ.

LANHAM, W. Va., May 14, 1913.

DEAR SISTER PULTZ:—As I have not been able to write for a long time, I will try, if it is the Lord's will, to answer your good letter dated March 23d. I wrote a few lines the same day I received it, thinking to send it by return mail, but my health continued to grow worse for a time afterward, so much so that I had no mind to write letters, or send out those I had written. This morning, as I was looking

through my Bible, I came across the letter I had been writing you. A feeling of solemnity took hold of my poor heart, and I asked God to give me strength to write you a few lines, to let you know that I received your letter, and was truly glad to hear from you at that time, for it seemed to be the appointed time, as I was in deep waters, sorely depressed in mind and body. The Spirit which I am sure directed your pen, took hold of me, and led me into the green pastures of God's love, and caused me to remember now my Creator in the days of my youth. When born in this spiritual kingdom we desire the sincere milk of the word. It is then we love that good old hymn, "Amazing grace," and will always love it, for it was grace that taught my heart to fear, and grace my fears relieved; how precious did that grace appear, the hour I first believed. I earnestly hope to be reconciled to God's will in all things, as, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." There are times when I do feel the spirit of reconciliation, and am brought to his banqueting-house, and his banner over me is love. Then I rejoice for a season, with joy unspeakable and full of glory. Here I remember my Creator in the days of my youth, the man Christ Jesus, the Lord of hosts, the Captain of my salvation, who delivered my soul from death, mine eyes from tears, and my feet from falling. O how glad we would all be if the Spirit of the Lord would abide with us, for we feel that we are pilgrims and strangers, seeking a city whose maker and builder is God. I am fully satisfied that there is a purpose in the dark clouds that so often intervene between us and our God, for he is the God of purpose. By the pen of

one of his prophets he said, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." We never have rain, except when there are dark clouds, that intervene between us and the sun; yet the sun continues to shine behind the clouds just the same, but out of our sight. The rain falls upon the living substance for the purpose of giving life more abundantly, but when it falls upon a dead substance it hastens decay. "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.

I will close for this time, asking you to pardon me for delaying so long in answering your good letter. Ill health has kept me from writing to many of my kindred in Christ, but I am always glad to hear from the dear saints, and hope they will feel like writing me from all parts where the dear old reliable SIGNS is circulated. I am suffering from a large tumor in my side, and only have any ease in a sitting or standing position. If you wish you may send this poor letter to the SIGNS.

I remain your brother in affliction,  
J. W. McCLANAHAN.

CLARKS, Neb., Oct. 9, 1913.

DEAR BRETHREN EDITORS:—I am writing this afternoon to request you to change our paper from Tryon to Clarks, where we want it sent as long as we live and can see to read it. You have been very kind to us in sending it so long, for which we are very thankful. We were completely broken up with the terrible drouth here in the nineties, but we have struggled along. Old as we were we went west and took a Kincaid homestead, although we had to leave the church of

our choice and sojourn among strangers in a strange land, with our harp often hung upon the willows. Yet we were not forsaken, for the Lord often visited us in our little sodhouse among the sand-hills of McPherson County, and we had some pleasant seasons reading the Bible and the SIGNS. We have not attended meeting for over two years; age and infirmities have so disabled us that we cannot travel, and as we have to live close to some of our children, and none of them lives near the church, we are deprived of the blessed privilege of meeting the dear saints in the worship of God. It seems so hard, after we have spent our life with them, to be unable to meet with them; but we must be still and know that he is God, and he works and none can hinder, nor dare we say, What doest thou? If the bounds of our habitation are fixed, how can we alter them? We have accumulated a small portion of this world's goods, enough to keep us from having to depend entirely upon others in our old age, and will send you two dollars for the SIGNS for one year, and we feel thankful to God for giving us the means to send to you, after so long reading the paper through charity.

Now, dear brethren, I would like to say a few words to all of the household of faith who are acquainted with us and feel an interest in our welfare. We are in usual health, and are living near our oldest son, who watches over and cares for us. Our children are all good and kind, for which we feel thankful to our heavenly Father, for that is worth more than gold. We often think and talk of you all, and would like so well to write to each one separately, but that is impossible. This may be my last letter, as I am seventy-one years old and feeble, and feel my time upon the earth is short, and

O may I be found at my post. This world has no charms for me now, and I often long to be released and fly away beyond all that can trouble or annoy. There will we meet to part no more, and see our beloved Savior, who trod the winepress alone, and of the people there was none with him. Even his dear disciples could not watch one hour with him. No, he had to be alone, and at the last had to feel himself forsaken of God. O what suffering he endured.

"'Twas you, my sins, my cruel sins,  
His chief tormentors were;  
Each of my crimes became a nail,  
And unbelief a spear."

Was ever love like this? and all for poor sinners. It was the love he had for his bride that caused him to leave the shining courts of his Father's glory; his love was so great that he would suffer and die rather than be separated from her. Even so Adam would take of the forbidden fruit rather than be separated from his bride. Eve was deceived, but Adam took of the fruit knowingly. Even so our Savior knew what he had to suffer before he left his heavenly home and came down to this sin-cursed earth to die the ignominious death of the cross. I believe when he cried, "It is finished," then and there the work was done, and every heir of promise was just as safe as they will be when they are home in heaven. Nothing was left for man to do. I feel that if there was one thing for me to do I should be lost, for there is nothing good in me. I am as prone to sin as sparks to fly upward, and I often exclaim:

"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 must close, with love and sweet fellowship for all the household of faith.

Your little sister,

PHEBE WAGGONER.

VERNON, Texas, Nov. 18, 1913.

DEAR BROTHERS EDITORS:—I am inclosing an obituary notice of Miss Eula White, who was a niece of mine; also a good letter (as I feel) by her grief-stricken mother. Please make necessary corrections and publish both in the SIGNS.

Yours in hope,

W. S. BOURLAND.

KELLER, Texas, Oct. 14, 1913.

MR. AND MRS. W. S. BOURLAND—  
DEAR BROTHER AND SISTER:—I will try in my weakness to answer your very kind and comforting letter, which was read and reread with much consolation to me in this my lonely and sad condition. My dear brother, I was made to rejoice for a little season in those things pertaining to that heavenly kingdom which we hope we are subjects of. This is all the real joy I have, and these seasons are short and far between, but when they do come I am made to think sometimes they are too rich for poor me.

"I find myself out of the way ;  
My thoughts are often gone astray ;  
Like one alone I seem to be ;  
O is there any one like me?"

Oftentimes I think my troubles and afflictions are sent upon me for being so sinful, so ready to murmur, complain and find fault; then to me my punishment seems greater than I can bear. I long to be (as I trust) as in days of old, when the days passed by almost unnoticed, when the Sun of Righteousness was shining brightly, when all nature seemed to be praising God, when I felt to be able to say, I know that my Redeemer liveth, but of late it seems I have been so filled with worldly things that there is no time for spiritual things, and now I go mourning and weeping all day. Sometimes I take a little courage in the thought that the Lord giveth and the Lord taketh

away, blessed be the name of the Lord. Again I ask, Why was my darling taken from me in the bloom of life, and I spared to weep, mourn and suffer? I am lonesome, for I cannot hear her kind, tender and affectionate call, "Ma." She is gone, gone forever from this life; gone, but thanks be to Him who giveth us the victory through our Lord Jesus Christ, we hope to meet her on the other side of Jordan, where all sickness, sorrow and death shall be no more, where we shall be changed and fashioned like unto Christ's glorions body, where we will be able to ascribe undivided praise to the worthy name of Father, Son and ever-blessed Spirit, in that world which shall have no end. It is said our Savior was a man of sorrows and acquainted with grief, and in all our afflictions he was afflicted. If I could only know he felt those things for me I would feel to be satisfied. But, my dear brother, one consoling thought is this: the Lord has promised to be with us in six troubles, and not forsake in the seventh. Bless his holy name, but for this comforting thought I fear I would despond. During the day now, when all are gone and I am alone, yet I trust not alone, sometimes in my feeble prayer I am made to feel that Jesus is near, even with me, and his blessed presence is enough for me. I have thought if the Lord had been pleased to take Eula from me when she had a very severe spell of sickness at the time she was about three months old maybe it would not have hurt me so much, but now after she was grown, and was so dutiful, affectionate, obedient, and so ready to take all hardships from me, the ties of nature had grown so strong that when the separation came like one of old I could but exclaim, My afflictions are greater than I can bear. But, my

dear brother, we mourn not as those having no hope, but believe God is faithful and true, and that he will not deny his own, nor suffer his faithfulness to fail. He has said, I am he that was dead, but, behold, I am alive for evermore, and because I live, you shall live also. This is my hope; this is my support. Pray for me when at the throne of grace, and visit us at our church meetings, and may the Lord bless us all, and finally receive us unto himself, is the prayer of your sister,  
(MRS.) FANNIE WHITE.

[THE obituary of Miss Eula White was published in the December 15th, 1913, number of the SIGNS.—ED.]

PLYMOUTH, Ill., Dec. 15, 1913.

DEAR BRETHREN EDITORS:—I will now try to write a few lines for the dear old SIGNS OF THE TIMES, but feel too unworthy to write for such highly gifted servants of the Most High as I feel that you are, and all who write for and read the dear old SIGNS, and I have been traveling in thick darkness for so long, with scarcely one ray of light it seems, and have felt so cold, barren and unfruitful that I dare not take His sacred name upon my sinful lips, for darkness envelops me, and I sometimes wonder if I have an interest in the blood and righteousness of Christ, and almost cast my little hope away. I wonder if any of the dear saints get as low as that, but in reading the dear old SIGNS I sometimes come across one who tells my feelings and travel better than I can, and some of the good letters I receive touch every point and give me some comfort, yet I cannot think of one of God's children who seems so sinful, so unworthy, so full of imperfection, so ungrateful as I feel myself to be, and yet I feel such an awakening sometimes when sitting under the sound of some of

our true and tried servants of God proclaiming the glorious gospel of the Son of God, it seems that the light of God's countenance shines around me for a little while, as it did at our October meeting, when our dear pastor, Elder L. E. Frazee, preached. I was in such darkness that I thought it was no use to go to meeting, and felt so until he began to preach on the atonement. It was one of the grandest sermons I ever heard him preach, for he preached with the spirit and understanding also, and the cloud that had been so thick that it could almost be felt began to lift, and before he got through it was entirely gone, and I felt comforted with the crumbs that fell from the Master's table for a week or two, then the cloud again began to appear, and so it goes on from time to time. But of one thing I am sure, whether I am one of his or not, God still reigns in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say, What doest thou?

I am very weak and nervous, and will have to close for this time. May peace, mercy and goodness be with all, is the prayer of your unworthy sister, if one at all,  
(MRS.) S. G. FRAZEE.

WAVERLY, Pa., Dec. 12, 1913.

DEAR BRETHREN EDITORS AND READERS:—I wish to write just a few lines, and say I am still going about to and fro, up and down the earth as usual, trying to serve several churches, also hold meeting at several places where there are no organizations, but a few members and believers meet together for worship occasionally. The churches are about as last year, not much change. I am still hoping that the dear Lord will send ministers of the gospel to preach for them, but I see no prospect as yet, he may some day;

God knows. I have had several requests the past year to write on different subjects, and concerning different things, but have had no mind to make the attempt, and I still feel the same. The reading in the SIGNS is good.

I will answer one question that has been asked by several lately: Are there in all the churches I have served, or am serving, any among the Old School Baptists who claim to be better than before they experienced a hope? No, not one. The general confession of all is: I am the same poor, miserable sinner I have always been by nature, sinful and depraved as I can be, but by the grace of Almighty God I have been kept from doing many things that I once delighted in doing. This is the experience of every one who is born again. Paul said, By grace are ye saved. He also said, By the grace of God I am what I am; not one good thing to boast of.

I am as ever, a poor, depraved, helpless, hell-deserving sinner, and if saved, saved by rich sovereign grace.

D. M. VAIL.

MAY 14, 1911.

DEAR EDITORS:—It is time for me to send the money to pay for the SIGNS. I will be eighty years old May 19th, and have been a reader of the SIGNS for forty years, and appreciate it and the doctrine it contends for. I have been a member of the Old School Baptist Church for fifty-three years, and have been clerk of the church for fifty-two years, and deacon for thirty-seven years. It is through the providence of God that I have been blessed until this day, and I want to take the SIGNS as long as I am permitted to live on this earth. I believe that God is a sovereign, and works all things after his own will. I believe that God is all-

wise, and comprehended the end from the beginning, that his people were chosen in Christ before the foundation of the world, and that his elect will be made manifest in time, and that they will be raised from mortal to immortal, and will live with God through never-ending eternity.

J. D. STANLEY.

FOREST GROVE, Oregon, May 17, 1913.

DEAR EDITORS:—I feel that I would like to speak a word of praise for the good news we receive from the editorials and letters written by the dear children of God, who are scattered over the United States. When we read from the pen of one who has traveled the way we believe a child of God is led by the power of God, we feel brotherly love going out for that one.

Our church holds her meetings the first Sunday of each month, and Saturday before, at 11 a. m. Sunday and at 2 p. m. Saturday in the future. Elder V. J. Turnidge is our pastor, and Elder I. A. Moore assistant. Brother J. H. Beaman is moderator, and brother Lewis Moore church clerk. We much enjoy our little meetings, and feel that the Lord is with us. We love to have those of like precious faith visit us when they so desire.

Your sister in hope of eternal life,

JEMIMA BEAMAN.

#### 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 1, 1914.

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.***A NEW YEAR'S ADDRESS TO OUR  
READERS.**

WE are now in the twentieth year of our labor as one of the editors of the SIGNS. Our service in this way began in November, 1894, and it has been our custom to write what we have called a New Year's address at the beginning of each year, and it has been our feeling in so doing to speak more personally of ourself than in our usual editorial writing. At the beginning of this new year we find ourself looking back, and looking forward. As we think of the past we recall that the SIGNS was in our father's home from our childhood, and we do not remember when it was not a welcome visitor there. We could not have been more than eight or nine years of age when we began to read its columns. If our heart deceives us not, even then we felt that sin was in our heart and life, and that we needed a Savior. Most of the sermons and editorials then published we did not comprehend, but when we would find a narrative of christian experience we read that with eagerness, and sometimes, as we thought, with some understanding of what the conviction and distress of which they wrote meant. For a long time this was the case, while as

the writers would go on to speak of deliverance through the revelation of salvation in Christ wrought in their hearts we could not follow. We did not doubt the reality of this experience of hope and salvation of which the writers spoke, and found ourself often hoping that some day such deliverance might be ours. We could not understand what this joy of which they wrote was, but we believed that it was real, and that it was something glorious. At last the time came when, one day in September, 1861, in the field on our father's farm at work, there came the revelation of the way of salvation to our mind, as we had never seen it before, and with that revelation there sprang up a great delight and joy which filled our mind for perhaps two weeks. After this, as we read these narratives of experiences, we began to feel that we understood a little of the joy which they expressed, as well as of the conviction and sorrow. Since that blessed day of the Lord we have never been left for a moment to question the way of salvation. It dawned upon our mind then so clearly that Jesus had wrought out all our righteousness, and had become all the salvation that a sinner could need, that no clouds have ever obscured that truth in our mind. Like most of the people of God of whom we have known, we have at times had many doubts and fears as to whether the work then wrought in our mind was the work of the Lord or no, and as to whether we have been really personally interested in this great salvation, but the doctrine has never waned in our mind that salvation is of the Lord. Soon after this we began to write now and then for the SIGNS, and since 1863 there has not been perhaps a year that our name has not appeared in its pages, and, so far as we can judge our own self, our

faith to-day is as it was the hour that we first believed. It seemed clear to our mind then that God was a sovereign over all things that exist, that to him belong omnipotence, omniscience and omnipresence, that he is and must be the God of predestination and foreknowledge, and it is impossible but that his foreknowledge and predestination must be co-extensive. It was then clear in our mind, as it is to-day, that there is not a mote that floats in the sunbeam, not an insect that dances in the evening sun, not a word that ever should be spoken, not a thought that ever should enter the mind of any being, not a step that should ever be taken by man or brute, not a movement in all the vast creation of God, animate or inanimate, but what was foreknown and appointed to be. Then, as now, we felt that such knowledge was too wonderful for us, that it was high, so that we could not attain to it, yet we then rejoiced, and we do still rejoice, to believe all these things of the God whom we have desired to honor and to serve. It has been also our faith all the time that our God from all eternity chose out of the race of mankind his people, to redeem them, and to finally bring them to glory, and we have been sure that this, his purpose of love, mercy and redemption, should not fail. All that the Father had given unto him shall come unto him, and whosoever cometh unto him he will in no wise cast out. We believed then in the resurrection of Jesus Christ from the dead, and that his body had ascended to glory after his resurrection, and that it abides at the right hand of God in heaven, and this we still believe. Then it seemed clear to our mind that just as Jesus died and rose again, so should all his people rise at the last day from the dead, and in that resurrection be changed

into the likeness of the risen and glorified body of their blessed Lord. This has been our hope all these years, and it is now our hope. Then "I shall be satisfied, when I awake, with thy likeness."

We cannot think back over the past without recalling the unnumbered mercies of God; these we cannot begin to name, for every day has been filled with his kindness. His mercy endureth forever. He has fulfilled his word, As thy days, so shall thy strength be. Looking alone at self, there is nothing but what ought to make us ashamed. We have nothing, not one thing, of which to boast before either our fellow-men or before God. A wretched, wandering mind, a cold, unfeeling heart, affections often set more on things below than on things above, seeking the praise of men more than the praise of God, and many other evil things have dwelt in our nature, and these things have made themselves known to our own heart, even when they have not appeared to our fellow-men. Man's judgment is but a light thing, but it is a solemn thing to stand before one's own conscience and feel that our conscience condemns us, and that God, who sees clearer still, must much more condemn us. But still the hope that is in the finished work of Christ has not failed us, and the joy of his salvation has often driven out of sight for a time the sorrow of our own sinfulness; God's mercies have outweighed our unworthiness. Where sin abounded grace has much more abounded. Sin has indeed reigned unto death, but grace has reigned much more, even unto eternal life through Jesus Christ our Lord. We quote this text, as it has seemed to us to fit in with the experience of the past in our life. We have had much to sorrow over, but we have had still more to rejoice in. Our

sins are great, but how exceeding great has been the grace of God, and though our sins have been great we cannot despair; Christ came to save sinners. Our desire at the first was to glorify him, and this is still, we believe, our desire. But it has been a joy to us at times that though we may have forgotten him he has never forgotten us, and though we deny him he cannot deny himself.

Among the greatest mercies of the Lord, we have counted our association with the editors and publishers of the SIGNS, first as a correspondent, and then as one of the editors. If at any time there have been differences of judgment regarding some course to be pursued, the blessing of God has vouchsafed to us all a willingness to consider each other's views, and seek some mutual ground, and our relations with all have been most kindly. All who have had to do with the publication of the SIGNS in the office have shown us all forbearance. Our correspondents have been forbearing, and many kind words have they written us, and but few words of criticism. We have never felt sufficient, either for preaching the word or for having anything to do with the conduct of the SIGNS, but the dear Lord has helped us thus far, and so we continue unto this present time.

The past year has brought unusual trials to the families of the editors of the SIGNS, and sometimes we have not known whether our physical strength would enable us to continue the work which we have been doing on the SIGNS. Elder Ker's affliction has not been in his own bodily health, but in the illness of his beloved companion. But we have been assured that to both of us the hearts of all the brethren have gone out in sympathy, and this is a great consolation

and help. Thus we conclude our retrospection of the past, and will proceed to speak of a few other reflections relating more to the future. It is sure that none of us know what to-morrow will bring forth, and this is good for us, whether the future contains joy or sorrow; but it is equally sure that the God whom we worship does know every step of the way in which we shall be called to tread, and this is also good. If the future be blind to us, it is not dim to him; all the pathway is marked out for each of us, and it is sure that the way in which we shall be led is the right way, though it may seem dark and trying to us. We recall that once when under great stress and anxiety of mind, many years ago, the special particulars of which it is not needful to name, sudden and complete relief came in the words, The Lord reigneth, let the earth rejoice; let the inhabitants thereof be glad. The truth that the Lord reigns is sufficient to still all anxiety, to dismiss every fear and to encourage in the darkest hour. If this be so, nothing can set upon us to harm us, and we may be sure that even the sorest trials are but mercies in disguise. We believe these things, but more than simply believing them, we desire to be able to rest upon them. We know that the table is bountiful and good which the Lord spreads before us, but we want to eat and drink at that table, and find our own strength renewed there. We want to be like the disciples, who, after they had distributed to the multitude the provision which the Lord had blessed and divided, gathered an abundance for themselves also. This we desire for all who have to do with the publication of the SIGNS.

As regards the conduct of the SIGNS, should we be given sufficient health and strength to continue to have some part in

it, we desire to continue some rules which have been in our mind from the first as being best to follow. We have not desired to admit long continued controversies, and we have not desired to admit even brief ones if any unkindness or unbrotherliness of manner or of speech seemed to be creeping in. It has been our mind all the time that articles which assailed the doctrine at the first advocated in the SIGNS had far better not be admitted. For instance, the doctrine of personal unconditional election was among the foundation principles advocated in the SIGNS, and it has not seemed to us right to admit any article attacking that doctrine; that is one of the settled principles of the faith. The same is true of all other principles of the doctrine which we hold and love as Bible doctrine. This does not mean that questions may not be proposed concerning any of these great truths, and replies given, but there must be no denial of the doctrine itself. We also hope that more brethren and sisters may be moved to write narratives of experience for our columns, as we have found great delight in our correspondence in the past.

Now, dear brethren, we leave these new year's thoughts with you all. May the blessed Lord be with you all this coming year.

C.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

#### OBITUARY NOTICES.

It becomes my sad duty, by the request of our beloved brother, **Elder Thomas M. Poulson**, made a year ago, to write an obituary notice of his departure from the shores of time, with some of the incidents of his life. He was born in Accomac Co., Va., Jan. 14th, 1831; received a hope of salvation through the once crucified, but now risen and exalted Redeemer, in August, 1851; was baptized in the fellowship of the Messongoes Old School Baptist Church, by Elder Thomas Waters, in March, 1852. His first exercise in the public ministry of the word was at Messongoes, in November, 1864. He was ordained to the full work of the ministry July 25th, 1869, Elders Geo. W. Staton, E. Rittenhouse and S. H. Durand composing the presbytery. Soon afterward he was called to the pastoral care of the Indiantown and Nassaongo churches, in Wicomico Co., Md., and continued to faithfully serve them until a few months ago, when he became disabled by reason of illness incident to his extreme age. When the church at Snow Hill was constituted, about thirty-six years ago, he was called to serve as pastor, which he also served until his death. He was also pastor at Messongoes and Pitts' Creek. He was wonderfully gifted as a pastor, and was true and faithful in all his duties, having the welfare of the churches always in his heart. He was an able and gifted preacher, as all who ever heard him can testify. Elder S. H. Durand writes me since his death: "In Elder Poulson's death a truly good and great and faithful preacher has gone from us, and we shall miss him much, but you will miss him more than others;" which is all true of him. Language cannot be framed to more truly express his character as a minister. As a man he was one of the most truthful, honorable, noble and unselfish characters that I ever knew. As a Christian he had learned of Him who was meek and lowly in heart, of an humble and contrite heart, trembling at the word of the Lord and fearing God, but with no fear of man before his eyes. He was married on his twenty-first birthday, Jan. 14th, 1852, to Mary E. Byrd, who was also born and raised in the same neighborhood. His wife died August 24th, 1905. To them were born six children, two dying in infancy, and a third, a son, was dragged to death by a runaway horse in his tenth year. The other three are Mrs. John Davis and Lorenzo D. Poulson, residing in New Church, Va., and Erastus, who lives in Delmar, Md. He also leaves thirteen grandchildren, several great-grandchildren and the churches he so long and so faithfully served, and to whom he was truly a father in the gospel, having baptized nearly if not quite all those living now. They sorrow, but not without hope, for they are assured that he lives in the eternal presence of God, and that when Jesus our Lord shall appear, he also shall appear with him in glory. He departed this life at his home in the

village of New Church, Accomac Co., Va., Dec. 1st, 1913, his age being 82 years, 10 months and 17 days.

His funeral was held Dec. 4th, a brief service being held at the house, after which he was conveyed to the Messongoes meetinghouse (the place that had filled so large a place in his life) for the regular funeral service, which was in the following order: First, Elder J. T. Rowe read the fifteenth chapter of first Corinthians. Second, Elder B. F. Coulter spoke beautifully and comfortingly in prayer. Third, Elder J. G. Eubanks read hymn No. 1252 (Beebe's collection). Fourth, the writer tried in weakness to preach a sermon from 2 Timothy iv. 7, 8; followed by Elders Coulter, Rowe and Eubanks, with appropriate remarks; then hymn No. 1257, "Asleep in Jesus," was read. The body was then laid in the grave, within fifty feet of the spot where he stood to deliver his first sermon forty-nine years ago.

May the good Lord remember the bereaved family, and visit them with the blessed consolations of the word. Their noble ancestor has left them an honorable name; may that ever be an incentive to them to follow after that which is good and noble. May the great Shepherd of Israel tenderly care and provide for the churches of his late charge, and continue to send unto them messages of love by whom he will; and may they with one heart and one voice pray to the Lord of the harvest to send forth laborers into the harvest, for truly the harvest is great and the laborers are few.

I am feeling sad and lonely. Elder Poulson has not only been to me a dear brother and yokefellow, but also a father in Israel. In the forty years of intimate intercourse, and the last twenty-five of close association as pastors of the majority of the churches in the Salisbury Association, there has never been a disagreement between us on any point of doctrine.

ALSO,

**Mrs. Hettie A. West** departed this life Nov. 30th, 1913, at the home of her daughter, in Wicomico Co., Md. Her maiden name was Ruark. She was born in Worcester Co., Md., Sept. 8th, 1840; was married to Burton West in 1863, to whom she bore twelve children, six sons and six daughters, of whom nine are yet living. She also leaves quite a number of grandchildren. She was baptized in the fellowship of the church at Nassaongo by Elder T. M. Poulson, in April, 1892, where her membership continued until called into the church triumphant. She was a true and faithful follower of the meek and lowly Lamb of God. She died in the faith of God's elect, and now sleeps that "blessed sleep from which none ever wake to weep." May the great Comforter come to the help of the bereaved.

Funeral was held in the meetinghouse at Nassaongo Dec. 2nd, when the writer tried to comfort the bereaved family and friends, using as a subject a part of the fifteenth chapter of first Corinthians.

A. B. FRANCIS.

**Benjamin D. Titus** was born near Mt. Rose, N. J., April 20th, 1865. In his nineteenth year he moved to Oxford, N. Y., where he entered into the hardware business, and continued in the same about twenty-one years. He was married to Bertha Izola Swarts-figure, Dec. 27th, 1885, who preceded him to the grave about eight years. There were born to this union one son, who died in infancy, and one daughter, Mrs. Edith Frazer, of Wilmington, Del., who survives him. After his wife's death he came to Hopewell, N. J., and later made his home with his daughter in Wilmington, Del., where he died of heart trouble Sept. 19th, 1913, living not more than a half hour after calling his daughter to his bedside. He was baptized on the first Sunday in November, 1912, at Welsh Tract, in the fellowship of the Wilmington Church, by Elder J. G. Eubanks. He dated his experience back nine years, being shown the way through the preaching of Elder D. M. Vail.

The funeral services were held at the home of his daughter, in Wilmington, Del., Sunday evening, Sept. 21st, conducted by Elder B. F. Coulter. The remains were brought to Hopewell on Monday, Sept. 22nd, where services were held in the Old School Baptist meetinghouse, conducted by the pastor, Elder F. A. Chick, the text used on this occasion being Psalms cxix. 49. The interment was in the cemetery adjoining the meetinghouse.

He leaves one daughter, three sisters and one brother, beside many other relatives and friends, to mourn his departure. The church at Wilmington will sorely miss him, as before and since he became a member he had been very useful among them. During the past few years it has been our privilege to be acquainted with brother Titus, and during that time we have enjoyed many pleasant conversations with him on portions of Scripture and on matters of personal experience. We doubt not that it is well with him. May the blessing of God rest on all who are bereaved, is our prayer. C.

**Mrs. Martha K. Hubbard** departed this life at the home of her son, brother James E. Hubbard, Gardiner, Maine, Dec. 3rd, 1913, aged 80 years, 10 months and 21 days. It pleased the Lord to call our sister by his grace unto the fellowship of his Son, Jesus Christ our Lord, in her girlhood days. She was made by divine teaching to feel herself to be a poor, helpless, perishing sinner. How often have we heard her rehearse the dealings of the Lord with her soul, and how with her sin-burdened conscience she sought to find relief, but knew not how to find acceptance before the holy God, against whom she had sinned. During the time of her sorest perplexities over her lost condition she was living in Woburn, Mass., and sought to see if she could learn the way of the salvation of sinners, and attended the various churches in the city. Their doctrines afforded her

no light and comfort, but rather increased the burdens of her soul. At length hearing of the despised, much spoken against church of God, she, after much hesitation, ventured to attend their meetings, and there she heard the truth proclaimed to her soul's satisfaction. She united with the Old School Baptist Church in Woburn and was baptized by Elder Leonard Cox about the year 1853, and with this church her membership remained until her departure from the scenes of time. She was united in marriage in March, 1857. Her husband enlisted in the Union army in 1862, and was last seen in battle on the 8th of May, 1864. Thus our sister was left a widow with her son James to care for. Occasional private letters of our sister have been published, and thus she was known to the readers of the SIGNS OF THE TIMES. She took pleasure in attending the assemblies of the saints, and loved to hear and talk of the dealings of the Lord with his children. About a year ago she was very sick, and it was hardly expected that she would recover from her illness; she did in a measure, so that she was able to visit friends and relatives at a distance from her home and to attend the assemblies of the church of God. The day before she died she was in her usual health, but at 2:30 p. m. she arose from her bed, fell to the floor and in a minute or two afterward was found, but her soul had departed, as we hope, to be with Christ, which is far better. She leaves one half-sister, Miss Etta Townsend, and her son, James E. Hubbard, but they sorrow not as those who have no hope.

At her funeral the writer preached from Hosea xiii. 14. Her body was taken to the cemetery at Jay, Maine, in which vicinity she had lived the most of her days. There her body rests until the last day, when the trumpet shall sound and the dead shall be raised incorruptible.

FREDERICK W. KEENE.

**Abraham Poling** was born near Meadowville, W. Va., (then Virginia) Jan. 5th, 1837, died at his home on Bills Creek, Barbour Co., W. Va., where he had lived nearly forty-five years, August 27th, 1913, making his stay on earth 76 years, 7 months and 22 days. He was married to Margaret Ann Thompson, Nov. 15th, 1869. He was baptized in the fellowship of the Little Bethel Old School Baptist Church by the writer in June, 1891, so he was a faithful, sound Old School Baptist for over twenty-two years. He was very much devoted to the cause, and dearly loved the truth as preached by the Old School Baptist ministers, and died in fellowship of his church. Brother Poling was an honest and upright man, well respected in his neighborhood and dearly loved by his family, and will be sadly missed there and in the Little Bethel Church. He leaves a widow and seven children to mourn their loss, as follows: Jerome J., Worth and Daniel B. Poling, Mrs. Mary L. Findley,

Mrs. Lizzie Coonts and Mrs. Frances Poling, besides a number of grandchildren, two brothers and two sisters, but their loss we hope is his eternal gain. May the Lord comfort those who loved him, and bless them, if according to his will, with a good evidence of his grace.

The funeral services were conducted by the writer, assisted by Elder J. B. Cross, at the Little Bethel Old School Baptist Church, where his remains were laid to rest to await the great resurrection day, when this mortal shall put on immortality.

JOHN N. BARTLETT.

PHILIPPI, W. Va.

**Mrs. William George**, widow of Elder Wm. George, died Nov. 5th, 1913, aged 87 years, at the home of her eldest daughter, Mrs. George E. Boxall, Putnam, Ontario, Canada. Her health had been usually good up to Nov. 5th, when she had a stroke of paralysis, from which she never regained consciousness, and passed away about 7 p. m. She was not a member of the Old Baptist Church, but knew and loved the doctrine of salvation by grace, and often spoke of her little hope, which was as an anchor of her soul, both sure and steadfast, and her support and comfort through the changing scenes of a long and eventful life. She was a good, kind mother and an exemplary christian woman. Interment at Banner Cemetery, Oxford Co., Ontario, Canada.

Her daughter, (MRS.) G. A. DUNDAS.

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

M. M. Rounsavell, N. Y., \$3.00; Richard Waller, Mo., \$1.00; Mrs. E. J. Hurst, Ark., \$.75; Hubbell Brothers, N. Y., \$5.00; Mrs. Sarah J. Hawk, Ind., \$1.00; Mrs. Wm. J. Clark, Coun., \$3.00; Mary A. Barnett, N. B., \$1.00; Mrs. N. E. Askew, Ark., \$2.00; Elder T. E. Pittman, Kansas, \$1.00.—Total, \$17.75.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., JANUARY 15, 1914. NO. 2.

## CORRESPONDENCE.

### “SIGNS OF THE TIMES.”

I HAVE been thinking of late both of our good medium of correspondence of the above title and of the words of our Savior recorded in Matthew xvi. 3. Especially have the condition and surroundings of God's worshipping people, both at those times and now, been a subject of much thought for me, yet as I proceed to write I am wondering if my thoughts can be of any profit to others. The Lord only knows as to this.

It is evident from the writings of those who lived and wrote at the time and just before and after the periodical named SIGNS OF THE TIMES was founded, that it was a trying time for those who knew and loved the doctrine and order of the Lord's house, as taught in his sacred word. With Fuller's "General atonement and special application" theory as a basis, many institutions and practices hitherto unknown among Baptists had sprung up, and it seemed as almost the entire denomination had been carried away into idolatry, yet there were a few scattered throughout the different parts of the country who mourned for the ways

of Zion and longed for a return to the ancient landmarks. No doubt many of these scattered ones hailed with much satisfaction the first announcement that a periodical, the SIGNS OF THE TIMES, was forthcoming that was to stand for the doctrine and order of the Bible—regular Old Baptist doctrine and order. In due time, as per announcement, this paper came out, carrying into the homes of many of the scattered ones an expression of the doctrine and order of Bible Baptists, and an able defence of the same, and a bold exposure of the vain speculations that had apparently carried the denomination away as with a flood. It was through this medium that many of those scattered ones came to know of each other's whereabouts. Evidently it was a Godsend to his poor, afflicted people. The SIGNS OF THE TIMES, as shown by editor and correspondents, even among those that bore the name Baptist, indicated that the ruling spirit was one of covetousness, idolatries, pride, ambition, &c. The gods newly set up were the Mission system, (modern) Bible and tract societies, Sabbath schools, Theological schools, protracted meetings, the salaried preaching system, &c. Israel (nominally)

had gone as Israel nationally in the days of Jeroboam, son of Nebat, into gross idolatry, and had forsaken Jerusalem, the place where the Lord had chosen to set his name. The sons of God had gone in unto the daughters of men, (Gen. vi. 2-5,) and giants had been born into the world, and such became men of renown in those days, and hence Fullers, Carys, Judsons, &c., and later Spurgeons, Beechers, Talmages, and hundreds of others, I might say a vast army of learned clergymen, not only ambitious to dictate and dominate church, but state policies as well. Elder Beebe and others saw in the things mentioned signs of a terrible storm gathering, and so lifted a warning voice, but that voice went unheeded, save by those who had "the testimony of Jesus." "The testimony of Jesus is the spirit of prophecy."—Rev. xix. 10. Seemingly forgetful, or ignorant of the awful consequences of uniting church and state, which had been so fully demonstrated throughout the period of time known as the "dark ages," the leading clergy sought to employ and manipulate every avenue to the public mind, even from infancy, so as to mold public sentiment favorable to all their projects, and finally precipitated a most disastrous civil war of four years' duration, in which hundreds of thousands of human lives were sacrificed, and thus the predictions of a few scattering Old Baptists were fulfilled, and so far as I know, they now are the only people who recognize the fact (at least to openly say so) that the "clergy," the church, so-called, is more than all other causes responsible for that sad event. It has ever been thus. It is good for God's children to know that he rules, and "doeth according to his will in the army of heaven, and among the inhabitants of the earth." The Lord has

designed by these things to accomplish his purpose in the earth, part at least of which is to separate, purge and purify his worshiping people. Long ago the Lord said by the mouth of one of his inspired servants, "Moab is my washpot." What Moab was to Israel, a combination of things, as mentioned above, may be to the church to-day. The numerous alluring things found in the worldly churches of to-day, so congenial with carnal minds, and so calculated to gratify every inclination of such a mind, can but draw away from the true church such as prefer the gratification of worldly pride and ambition to suffering the offence of the cross of Christ. At the same time those things are calculated to drive out of Babylon those who are spiritually taught, who love the beauty and simplicity of Bible doctrine and order. Hence when the Lord has prepared them they gladly heed the divine admonition: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. Our Savior, in the instance referred to at the commencement of this article, was reproofing the hypocritical Pharisees and Sadducees who came to him desiring "him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" Some of the greatest events that had or were ever to mark the history of time were drawing near to hand; the prophecies relating to those events were rapidly being fulfilled. To the fulfillment of the prophecies and the coming to pass of those events the "signs of the

times" clearly and unmistakably pointed. But none of these signs could be understood by those people, for they were given "the spirit of slumber, eyes that they should not see, and ears that they should not hear."—Romans xi. 8. The long-promised Messiah had already made his advent among them, and they knew him not. He must, according to the purpose of his holy and divine Father, as expressed through the law and the prophets, be crucified and slain and rise again the third day. The spirit (of antichrist, "the prince of the power of the air, the spirit that now worketh in the children of disobedience,") that was to bring together and unite and combine the opposing elements, was already at work to this end. The dreadful overthrow of that nation and the destruction of their long-idolized city, Jerusalem, foretold by the prophets, and Jesus himself in the twenty-first chapter of Matthew, was drawing near. The "signs of the times," on the one hand, was hypocrisy, covetousness, pride, &c., among the ruling element of the Jews, teaching for doctrine the commandments or traditions of men; they turned a deaf ear to the signs marking the entrance of the Messiah into the world, the miraculous coming of John the Baptist and Jesus Christ, the wonderful signs that accompanied these events, together with the miracles of our Savior, in raising up the dead, casting out devils, giving sight to the blind, healing the leper, and many such works, in which it would seem that any sane mind could not fail to see the finger of God, yet the ruling spirit of the age, it seems, forbade that any should acknowledge him and honor him, only in so far as they might thereby be fed with the loaves and fishes, except those favored by God with a revelation from heaven that he was the

Christ. In the accomplishment of the purpose of God in the crucifixion of the Savior there was a gradual coming together of three elements of power, each all the while exercising its influence upon the other: blind, religious zeal among the Jews, the wisdom of the world with the Greek, and civil government; all these must come together, and on the day that Jesus was crucified Pilate and Herod made friends. After the crucifixion of Jesus, history shows that the Jews waxed worse and worse in the expression of envy, jealousy, malice and every evil propensity. They divided up into warring factions and contentious seditions, and revolts were constant, and all those things concerning the fall of the Jews and the destruction of Jerusalem, as foretold by the Savior, came to pass. Also before this great day came there was developed in the church strife and contentions, schisms and divisions, idolatries, fornications, &c., with various departures from the faith. We have only to read Paul's first letter to the church at Corinth, and the account of the seven churches of Asia, to learn that this was the case. In all that the blessed Savior said to his disciples concerning his sufferings and death, and the final downfall of the Jewish nation, and destruction of Jerusalem, it was not once intimated that any of these things might be by any means averted or deferred, but they were spoken of as things appointed and must come to pass, yet he deemed it of profit to his disciples to tell them about those things. So the apostles have written prophecies concerning "the last days," and of many things that should transpire, and "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

It seems that the greatest possible unfulfilled event of prophecy pertaining to this universe is its final dissolution. The apostle Peter I understand refers to such a time and event when he says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. \* \* \* Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat."—2 Peter iii. 10–12. David said, "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure."—Psalms cii. 25, 26. Perhaps the terms, "the last days" and "latter days," as used by the apostles, may properly be understood to cover all that period of time from the days of our Savior on earth as the "son of man" until the end of time. Like our brother, Elder Peters, in his interesting letter in the SIGNS for December 15th, I see in the downfall of Jerusalem, and the Jewish nation, figuratively set forth the end of this present world, and I have thought that in the quotation from the apostle Peter given above that both these great events are alluded to. It seems to my mind, at least, I see the manifestations of the same spirit in its workings among the people, and very similar manifestations to those existing among the people just previous to the downfall of Jerusalem. Organization of all classes and avocations (and centralization of power) is the spirit of the age. Organized capital against labor, and *vice versa*, each striving for the mastery. All kinds of organizations, political, social and religious, and through all runs the spirit of war, each striving for the mastery, combinations of "churches" of different orders and combinations of preachers at their head throughout the nation and the different states, striving for more power and more money, inaugurating, promoting and enforcing state policies; in short, the "church" has fairly entered the political arena with all the zeal of the ordinary political party. The indications are that the "church" will soon dictate (so far as they wish) our state policies, then down goes our long-cherished freedom in many respects. It may be that before the gathering storm subsides and the end comes that we will no longer be exhorted, admonished, begged and teased for our money to support the men-made institutions of the day, in operation pretendedly for "the conversion of the world," and which to my mind are an abomination in the sight of God, but by law will be compelled to contribute our pro rata share in taxes. May it not now be that there is rapidly developing one of those great "beasts" mentioned in the book of Revelation? The time may come in the not far distant future when we will not have all the privileges of meeting together and contending earnestly for the faith once delivered unto the saints as we now enjoy it. We cannot tell in what form the great "man of sin," now so rapidly developing, (at least as some of us see it) will execute the power given him, but have reason to know that it will not be with any love or mercy to the true worshipers of the Lord. Another sign (to my mind) of the approaching dissolution is the schisms, divisions, strife and contentions among those whose names only a few years ago clearly implied (and ought to so imply now) that they stood for the doctrine of predestination, elec-

tion and salvation wholly and solely by grace, viz., Primitive or Old School Baptists, which name also stood for a belief in a separation of church and world, and an orderly walk individually, and for new testament order in the church collectively. I think, taking the country over, we all can see that the name does not carry with it what it did a few years ago. To my mind (though poor and weak it may be) the present "signs of the times" indicate a sore and trying time for the true church, such as she has not experienced for many years, but similar to such as she has passed through before; but the same protecting Power is with and round about his true worshiping people, whose hearts he has prepared to worship him as has ever been, and that is sufficient, and will finally manifestly bring them off more than conquerors through him that loved them and gave himself for them.

H. B. JONES.

WINNSBORO, Texas, December, 1913.

SOUTHAMPTON, Pa., Dec. 19, 1913.

DEAR BRETHREN EDITORS:—I send these two letters from Elder H. H. Leferts for publication in the SIGNS, if you think best. Our brethren will be glad to read them.

Your brother in hope,

SILAS H. DURAND.

LEESBURG, Va., Dec. 11, 1913.

ELDER S. H. DURAND—DEAR BROTHER:—There are times when a feeling comes over one that prompts getting in touch with those we seldom see face to face, but from whom we are never separated in spirit. That the demands of a material existence necessitate a physical absence one from another is no reason we should allow such materials to forbid our spiritual intercourse. In this I am es-

pecially culpable, for I am too prone to neglect correspondence with those I love. This may reasonably give rise in the hearts of my brethren to questionings as to the sincerity of my affection for them, but, searching my own heart, I honestly think the root of the matter is not that I love my brethren any the less as the years go by, but that the mere thought of sitting down to write a letter always appears like such a gigantic undertaking. It would not be so did my thoughts flow freely when writing, but instead they come haltingly, lagging far behind my intentions, and when they do come express my meaning feebly and unsatisfactorily. A word is but a symbol anyway, and symbols at best do but inadequately convey soul matters. Jesus used many symbols in his ministry to teach spiritual truths, and ever since his day these symbols have given rise among brethren of the best motives to controversies as to just what Jesus did mean to say in these emblematic expressions. Depth in one's self is a very vital qualification to an understanding of Scripture symbolism. "Deep calleth unto deep." The deep mysteries typified in the symbols of Scripture are appreciated only by those who have a measure of spirituality in themselves, and the deeper this measure the greater their appreciation. Paul condemns the eating of the Lord's supper by any one who discerns not the Lord's body. He requires, therefore, some depth of spirituality in the communicant as a necessary requisite to a sincere observance of the ordinance. The bread and the cup are literal, it is true, and perhaps no different from the same substances used secularly, but the fact that the Savior saw fit to employ them in instituting this part of our church order is enough to set them apart from a common to a sacred

use. Romanism teaches transsubstantiation, or that at the blessing of the sacrament by the priest the body and blood of Christ do actually pass into and become part of the literal bread and wine. Luther revolted at this teaching, and substituted for it consubstantiation, the idea that the bread and wine are not actually the body and blood, but that the body and blood are partaken of with, not in, the bread and wine. Luther, it seems to me, fell short of hitting the true meaning of the matter himself. Jesus said when giving out the bread and wine to his disciples, "This is my body," and, "This is my blood." He did not say, This is an emblem of my body, or, This is an emblem of my blood. So it would appear that if we concede at least a measure of spiritual depth in the participants of the supper, then it must follow that although the bread is not actually the body, nor the wine the blood, yet to the faith of the believer the bread is received as the body and the wine as the blood of his Savior who died for him. Depth in the believer is requisite to an appreciation of the depth in the symbol, bread, and in the symbol, wine. "Deep calleth unto deep." Also, baptism is a symbol of glorious things, a mockery only when engaged in by those who have no depth in themselves, but a blessed privilege and act of righteousness to those having depth in themselves, who are awed and subdued most blessedly when contemplating the deep significance of the water symbol. The ones who get the full benefit out of gospel preaching are those who hear the most, I will not say the best, for the difference in spiritual hearing is not one of intent, but of extent; of quantity, not of quality, and the one who hears the most is the one who has done business in great waters, whose business has taken him into deep waters.

Well, here I have been wandering on without asking how you are. My prime reason for writing you this morning is to reestablish the somewhat broken intercourse between us. I want to know how you are, and this I want to know in the best sense; not so much the state of your body as the state of your mind and heart. Are you close to the Lord? Do you feel him near you, or are you as a child crying in the dark for its mother? Whatever your present lot, it shall not be barren or unfruitful. It may seem so, but seeming does not make it so. All things, all the various moods of mind and heart and soul, come alike from Him who deals all these things to his people in infinite love and mercy, for the ultimate, if not the immediate, good of his people, and for his own declarative glory.

I am glad to say my family are all well. We send much love to sister Bessie, sister Mildred and yourself.

Affectionately yours,

H. H. LEFFERTS.

LEESBURG, Va., Dec. 17, 1913.

ELDER S. H. DURAND—DEAR BROTHER:—It is hard for me to realize that my letter could possibly have done you as much good as you say. I wrote it right out of my own heart and mind, little thinking that any other soul in all this big world would chord with the same string that had been touched in me. John does not say in the Revelation that those he saw on the sea of glass mingled with fire had their harps in their hands. The phrase, "in their hands," is not there, but they had their "harps of gold." The stony heart has been taken out of them, and they have hearts of flesh; a right spirit is renewed within them, they are a pure-hearted people. This faith of faith is their harp of gold; with it they sing

the song of Moses and the Lamb. Here may be found the antitype of all those instruments named in the last Psalm. No wonder one of the prophets said, Woe to them that invent to themselves instruments of music, like David. Who that has ever heard the Master Singer awakening the melody in the midst of the great congregation as the finger of his Holy Spirit sweeps over the living strings of the thousand-toned harp, would want to revive the ancient symbolism? Who that has ever walked about Zion, counted her towers, marked her bulwarks and considered her palaces, would want to rebuild Solomon's temple with its ephemeral glory?

But to revert to our former subject, how wonderfully the name of Jesus supplies the key to a right understanding of the forty-second Psalm. Surely he did have the tongue of the learned, and he only knows to speak a word in season to him that is weary. By his knowledge this righteous servant of God justifies many. You have witnessed this justification in your own soul as you have been led experimentally to testify of the same things as are testified of in this forty-second Psalm. "Deep calleth unto deep at the noise of thy waterspouts." Jesus learned obedience by the things he suffered. The depths he endured were those in which was manifested his obedience to the deep things of God which had been kept hidden from the foundation of the world. Election, predestination, vital unity, redemption, justification and resurrection are deep things not to be cavilled at, but to be considered reverently by those who have any measure of spiritual depth in themselves. All these fundamental doctrines which are too deep for finite reason to grasp called to him in his depths, and in his depths these eter-

nal principles upheld him. Thus it was deep calling unto deep. This echoing and re-echoing, calling and recalling, came at the noise of God's waterspouts, in the midst of the whirling of the waters which engulfed him. Though he doubtless felt that contrary winds had hold of him, even as a waterspout is the whirling of the water caused by the meeting of contrary currents of air, yet in that seeming contrariety was wonderful method and harmony: the mysterious method of a miracle-working God, and the harmony of all the attributes of the Godhead. The way of our salvation was in the whirling of those waterspouts that overwhelmed him; and now, my dear brother, just as the deep, underlying principles of godliness echoed and re-echoed to and from Him in the depths of his humiliation and suffering, so Job, when the swirling currents caught him and sucked him under, could not help but call unto the depths which Christ himself endured, for his succor and relief. So Jonah at the bottom of the mountains learned the doctrine of God our Savior, that "salvation is of the Lord." Here the depths of Jonah call unto the depths of Christ, and echo and re-echo as they resound on down through the ages, reflected from chamber to chamber in the many mansions of the Father's house. We usually think of depth as a going down farther and farther into darkness, and that at the bottom all is dark, but when Jesus got down to the very deepest depths of all his grief and suffering he found it to be light, the light that never was on sea or land, the light that no flesh can endure; it was the glorious, full radiance of the immediate presence of God. "At evening time, it shall be light." So when Jesus' life's sun was sinking, in a natural sense, eternity with all its fullness

burst upon him. So our depths, even though we may apparently be going down, are in reality leading us upward to where the light is, such light as you and I have but glimpsed here below.

I will not say more on this subject, for it is getting beyond me. It is inexpressible, too deep for words. As to your sending my former letter to the SIGNS, I did not think of such a thing when I wrote it. I did not write it for the public eye, but will leave it to your judgment, as it is now in your possession.

With sincere love to you in the best of bonds, I am, I trust, yours in some knowledge of the depths,

H. H. LEFFERTS.

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**MATTHEW XIII. 31, 32.**

"ANOTHER parable put he forth unto them, saying, 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 seeds; 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."

A parable is a similitude taken from nature to set forth (in Scripture) a spiritual truth. All things in the natural creation typify in some sense that which is found in the spiritual or gospel kingdom. The church of Christ (which is the kingdom of heaven) in its travel continues in the world from which it was taken, yet it is separate from the world and not of it. All that was found in the type of the church (Israel) under the first testament may be likened unto that which is found in the antitype, (spiritual Israel under the second testament) so when Jesus presented a parable it was an illustration true to nature, comparing it to the kingdom of heaven.

"The kingdom of heaven is like." Whatever view we may take of the figure drawn from nature it must be like that

which it is intended to represent, otherwise the parable would fall short in its lesson. We cannot mistake the kingdom of heaven, what and where it is, if indeed we are part of it, for none have ever beheld it save those who are inhabitants thereof; they see it not with natural, but spiritual vision.

"To a grain of mustard seed, which a man took, and sowed in his field." The kingdom, then, is like to a grain of mustard seed. A kingdom is composed of, first, a king, and second, his subjects. The grain of mustard, in order to manifest life, must fall into the ground and die. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." So our gracious Redeemer must needs die (which is the seed of life eternal) and the King of glory, that he might bring forth out of death the subjects of his kingdom, that they should show forth his power and glorify his Father in heaven.

"Which a man took, and sowed in his field." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The spiritual seed was sown in the field of this world. Jesus came, he suffered, he fell into the ground and died, and when he came forth a victor over death, his church, in that wonderful mystical sense, arose with him and became manifest in the world. This is "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."

"Which indeed is the least of all seeds." In his humility Jesus was the least of all seeds. When he was in the world the



world despised him; he was so poor that he had not where to lay his head, he was rejected of men, but "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus himself said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

"But when it is grown, it is the greatest among herbs, and becometh a tree." Since the day of Pentecost, when there appeared unto the disciples "cloven tongues, like as fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," the church has been manifestly growing, not in numbers simply, but growing in grace and in the knowledge of our Lord Jesus Christ. As the germ of life in the seed sendeth the roots thereof downward, and the vine upward, the life, being in both root and vine, furnisheth life and support to the branches (the church) and all grow together in knowledge and glory. Of Jesus the inspired prophet said, "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," &c. The elements of the soil supply the body of the root and vine, so Jesus was made of woman and grew to manhood. Jesus said, "I am the root and the offspring of David." As the mustard seed is the least of all seeds, when it is grown it is the greatest among herbs, and becometh a tree, so also Jesus was the least in the kingdom of heaven; he is the greatest; his name is above every name; by him all things consist; his power and authority

are over all; he is the tree of life in the midst of his garden (the church).

"So that the birds of the air come and lodge in the branches thereof." It is well that our minds should be impressed with this truth: that although the birds of the air come and lodge in the branches, yet they are not part of the tree. The seed and all that it bringeth forth is *like* unto the kingdom of heaven. We must consider it under the figure or parable, first the seed, then the sower, the downward and upward growth, and lastly, the greatest of herbs grown into a tree. In these the kingdom (church) is presented in its spiritual completeness, it is fully nurtured and the fruit yielded. Jesus said, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." The tree or its antitype is complete, even if nothing from the outside ever comes near it. The inspired prophet presents a similar prophetic figure, saying, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Not into it, but unto it. The parable does not present the birds as feeding upon the fruit of the tree, but simply lodging in its branches. It is declared in prophecy that, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." How clearly does this represent the do and live systems of the world. They want to take refuge in the branches, (the church) to be covered thereby, so they may take the name of Christ. They claim to be able and willing to support themselves, which they do, for they have not the life

of the vine and branches to support them. The sanctuary of the Lord is reserved for "the living in Jerusalem." Again prophecy declares, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." When the wild olive tree (Gentiles) is brought to the good olive tree (Israel) it does not simply lodge in the branches, but is grafted in among them, and with them partakes of the root and fatness of the olive tree. These become "the living in Jerusalem;" their "life is hid with Christ in God." The church is in the world, but not of the world, neither is it in any way identified with the world, yet the world claims it that its reproach may be taken away. May we by faith be made to realize that our life is in the vine, Christ Jesus.

B. F. COULTER.

MACOMB, III.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The old year is drawing to a close, and soon a new year with its untried realities will be ushered in upon us. How fast time flies! It seems so short a time since the beginning of this year. It brings to our mind the solemn truth that,

"Time is winging us away  
To our eternal home;  
Life is but a winter's day—  
A journey to the tomb."

The year passing so swiftly reminds me, among many other things, that it is time to renew my subscription for the dear SIGNS, and I hope I am thankful to be able to send it, and while doing so I have a desire once more to write a few lines to

the household of faith, to the poor of the flock, weak ones like myself. But I know not what this will prove to be, for I do feel so barren, so destitute of all good, how can I write to any comfort or edification? I know that of myself I can do nothing, and in my flesh dwells no good thing. So I know unless I am directed by a power above my own I can write nothing worthy of reading. But I have a desire (I hope after the inner man) after spiritual things, and feel I can say with confidence that I love the truth as it is in Jesus, and love those who speak or write it, and once in a while this poor weak one, though in a stammering way, attempts to tell you all how much I love you, and how I appreciate your dear letters, and what a comfort the SIGNS is to me. I read each number with much comfort and satisfaction, and often with tears of gratitude to God that he still upholds and supports it, and gives grace and wisdom to the editors and correspondents, so that nothing harmful appears in its columns, but that only which feeds and comforts God's people. Often I would love to take the writers by the hand, for O how sweetly they tell of God's dealing with them, and tell my own experience so much better than I am able to do myself. They tell of how the Lord has led them from darkness to light, and before I am aware I am claiming some of these precious things for myself and rejoicing, too. How dear and sweet is this bond of affection which draws us together in spirit, though in reality many miles apart. The seasons of rejoicing are very short and far between with me, for how soon the tempter comes and destroys my peace, filling me with doubts and fears. I am often brought low, and see so much sin in my heart I feel unworthy to say brother or sister, and doubt if any of the rich

treasures of the gospel are for me, and if my dear kindred in Christ Jesus could see me as I see myself they could have no fellowship or love for me. I often fear that I have deceived them, yet in all the twenty-eight years that I have journeyed with them they have never told me so, but have borne with all my imperfections and shortcomings, and treated me far better than I deserve. O, I could not do without their love and companionship, but of what use am I to them? I feel to be only a cumberer of the ground; perhaps only a hindrance, instead of a comfort along the way. But God knows me altogether, I cannot deceive him. Man looketh on the outside, but God looketh on the heart. He knoweth my thoughts afar off; he knoweth my downittings and my uprisings; nothing is hidden from him. He knows the end from the beginning, speaks and it is done, commands and it stands fast; to whom the nations are but as a drop in the bucket, and he taketh up the isles as a very little thing; who is the Creator and Upholder of all things and the Disposer of all events, and nothing is impossible with him. How great, how mighty, how wonderful are all his ways. O how we should fear and tremble before him. How can such a guilty sinner approach unto him? Yet, "This awful God is ours, our Father and our love." Yes, he stoops down to poor mortals; he has tender compassion on his chosen people, giving his only begotten Son to die for them that they might live. Not a sparrow falls to the ground without him. Like as a father pitieth his children, so the Lord pitieth them that fear him. He remembers we are but dust, and makes us to know we have no strength and no will to come unto him unless he gives it to us. When he gives us the will and strength, O how sweet to

be drawn towards him. The yoke is easy and the burden is light. We feel a desire to follow in his footsteps, to walk softly before him all the days of our life, and wish to dwell in the house of the Lord forever. He hath died for us, and arose for our justification, and just as surely as Christ arose from the dead, being the Head of the church, which is his body, just that sure will the bodies of the saints, which are his body, also arise and be made like unto his glorious body, and will dwell forever with him and be satisfied. Dear brethren and sisters, when I think of these glorious things that are held in store for us, reserved in heaven for the saints of God, to them who have suffered with him and were not ashamed of the testimony of Jesus, but have kept their garments white and unspotted from the world, (these are they whose names are written in the Lamb's book of life, and they shall enter in through the gates into the city) when by the eye of faith I have a momentary view of these things, I think I should never murmur or complain, but praise should ever fill my mouth, that I should ever be reconciled to his will in all things. But O the weakness of the flesh. How frail we are! A cloud comes over our sky, darkness surrounds us, all the sweet promises are gone; we become distrustful, rebellious, unmindful of the Lord's goodness, and complain of the roughness of the way, until in pity the Lord looks upon us, and we are made to weep bitterly over our hard and stony heart.

Dear ones of our Father's household, is it ever thus with you? Can you have fellowship for such as I? Have you ever been led along in this way? I feel that some of you have, and so I take courage. But O to be better, to be more like Christ, to be submissive to his will, is my heart's

desire. May he give me grace and strength to run with patience the race set before me, and press on toward the mark for the prize of the high calling of God in Christ Jesus. Now, dear ones, write on, Elders Durand, Keene, Sawin, Leferts, Vail and all, also the dear sisters. How I wish I could write as you do; you give God all the praise, and testify that "salvation is of the Lord," which is the truth we love. May God bless you all, and keep you unto his heavenly kingdom.

Dear Elder Chick, we are so glad you are improving in health, and hope you may be spared many years to comfort God's little ones. My mother has now entered her ninety-fourth year, and is able to be around and is a dear lover of the SIGNS, which she reads regularly. We hope Elder Ker will soon favor us with some more of his excellent articles.

Now, dear brethren and sisters, if this poor letter comes before you, remember the weakness and many imperfections of the writer, and I ask you to cast the mantle of charity over all amiss. May the new year be fraught with blessings both temporal and spiritual for you all, is the desire and prayer of the least of all.

With much love, I hope I am your sister,

SARAH E. RUNKLE.

RUSSELLVILLE, Ky., Sept. 19, 1913.

DEAR EDITORS AND READERS:—Please bear with me in my weakness while I try, as I hope by the guidance of God's Spirit, to pen you a few thoughts upon his wonderful works to the children of men. We learn that when Jesus ascended on high he led captivity captive and gave gifts unto men. He gave some apostles, and some prophets, and some evangelists, and some teachers, for the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ. I think to a certain extent or measure these gifts are imparted to each member of the church, and each member of the body of Christ depends upon every other member of the same body, because all the gifts God has given to the church are in the body, and each member has his or her own particular gift, while all the gifts are necessary to each other. This is brother Coulter's belief, and I indorse it heartily. O that I could but know the will or gift of God to me, if there is indeed any, that I might go forward in the discharge of my duty, ever looking to Jesus, the author and finisher of my faith. Sometimes I think if I have any gift at all, it is in talking to my brethren personally, or in writing to them concerning God's wonderful works, but sometimes when I have written a letter to them, and then look over it, I am tempted to throw it away and never try to write again, for I can see nothing in it that is calculated to build up and encourage God's little ones. But I go out among the brethren and sisters, and try to talk about the plan of salvation, and how I believe sinners are saved, and I am encouraged, for I find that they believe as I do about it, that it is alone through the precious blood of our Lord and Savior Jesus Christ, and not according to their works, and very often while we are talking about these things they will mention a certain letter I was tempted to throw away, and say, Why do you not write oftener? I enjoyed that letter, it was very comforting to me. This encourages me to write again, and so I have kept on. May God have all the glory and honor for these sayings, for I know within myself there is no good thing. Every good and perfect gift cometh down from the Father of lights, and it is by the grace of God I am

what I am. Yes, if I am one of God's children it is by this same grace that I am saved, through faith, and that not of myself, 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. Brethren, if we are what we hope we are in reality, are you not glad that you are not your own, but that you have been bought with a price, even the precious blood of our Lord and Savior Jesus Christ? Not only this, but you are kept by the power of God through faith unto salvation, ready to be revealed at the last time. This is encouraging, for we know if left to ourselves we are sure to go astray, and we are prone to evil; this we have learned from experience. There is another thing we have learned, viz., that we were by nature the children of wrath, even as others. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Bless his holy name, this is encouraging to the child of God, and the reason assigned is that they have experienced it, and have the witness within themselves. Comfort ye, comfort ye my people with these things, saith your God; cry unto her that her warfare is accomplished, and that she has received at the Lord's hand double for all her sins. Brethren, I am inclined to believe that after God's children have been born again, whenever they are unrestrained by God's Spirit they will still walk as the children of wrath, as much so as ever, and I find that I am not by myself in this. Listen to Peter when he said,

Though all men forsake thee I will follow thee even unto death. Jesus said to him, Before the cock crow twice, thou shalt deny me thrice. Did Peter deny his Lord? He most assuredly did, and not only did he deny his Lord, but cursed and swore, and said, when he was accused by the damsel of being one of the party, I know not the man. What was the matter with Peter? Ah, I can imagine that Peter feared death if he made the acknowledgment; he had lost sight of his God when it came to the test. In other words, he was left to himself for awhile to prove to him his weakness and inability to do anything within himself. For it is in Christ that the believer lives and moves and has his being, without him we can do nothing. This is in direct opposition to the theory of time salvationists. Pardon me, I mean no offence, but I am trying to tell it just as the Bible teaches it. We must stick to the truth. O that I could worship God and praise him at all times in an acceptable manner for his wonderful works to the children of men. I have come to believe that the only true worship we can render to him is that which we have to be whipped into. David said, "It is good for me that I have been afflicted." Again he said, "Before I was afflicted I went astray." It is hard for God's children to serve him aright, as it seems, when they are in good health and in a prosperous condition. They that will live godly in Christ Jesus shall suffer persecution; there is no escape from this. Again it is said of them that they are chosen in a furnace of affliction. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." He has gone to prepare a place for them, that where he is there they may be also. We learn also, for our encouragement, that

though Christ was a Son, yet learned he obedience by the things that he suffered. Hence we are following right along in the footsteps of Jesus. He was a man of sorrows and acquainted with grief. Then, according to all this testimony, we can do nothing without him. He has borne our sorrows and carried our griefs, and he died for us, that we might have life through a ceaseless eternity, and be forever happy in his love. He is now at the right hand of the Father interceding for us according to the will of God. Brethren, are you not glad that you are not your own, that you have been bought with even the precious blood of Christ? Not only so, but you are kept by his power through faith unto salvation, ready to be revealed at the last time. This is encouraging, for we know if left to ourselves we are sure to go astray. We also learn that by nature we are children of wrath, even as others. But it is said, 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, and hath raised us up and made us sit together in heavenly places in Christ. We have this witness within ourselves, and it is all in harmony with the word of God. Jesus learned obedience by the things that he suffered. It seems that we can only have a foretaste in this life of the joys that await the children of God. It is like the manna that was fed to the children of Israel, it will not last all the time in this life. But, thank God, if we are favored to be carried to the better world we shall leave all our troubles and sufferings in the grave and go home to Jesus, and there be like him and be forever blessed in a Savior's love, and we shall praise him throughout a ceaseless eternity for what he has done for us, and

this will be enough, and, like the poet, when I contemplate all these joys I can truly say, "I would not live away."

I submit this to you to do with as you please. Pardon me for taking up so much of your time.

Yours in hope,

J. B. JONES.

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RISING SUN, Md., Sept. 25, 1913.

DEAR BRETHERN EDITORS:—Inclosed find check to pay for the SIGNS OF THE TIMES, which is a little overdue. I also inclose a letter from our dear aged sister, Martha E. Carter, which I know her eastern friends will greatly enjoy, as will all others of her acquaintance.

Affectionately,

SALLIE LOWE.

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SUMNER, Wash., Jan. 19, 1913.

MY DEAR SISTER IN CHRIST:—I received your kind letter in due time, and gladly read it, but was, and am, sorry for your continued trouble. How great a blessing is health; we only know its value by its loss. When He who is our hope was manifest in the flesh he went about doing good. He healed the sick, put life in the palsied frame, opened the blind eyes and unstopped the deaf ears, cast out devils and restored the dead to life. At his word sorrow forgot its grief, and sickness its pain; and since his resurrection from the dead all power is given unto him on earth and in heaven. We are told that he heareth the cry of the destitute, and will not despise their prayer. He has promised to hear, and we know he is true. If we obtain not, it is because we have asked amiss, and he is as kind in withholding as in giving. May he give us to trust and not be afraid, and what time we are afraid to trust. We will ask, and continue to do

so, that he will graciously restore you to health, if it seems good in his sight. He was in the world reconciling the world unto himself, not imputing their trespasses unto them, and has committed unto us the ministry of reconciliation. "We pray you in Christ's stead be ye reconciled to God." We cling to our dear ones, and though we are sure to be with Christ is far better, yet feel it is more needful for us that they remain, and hope therefore they will be spared. Full reconciliation will come when we shall see him as he is, and shall be conformed to his likeness. Like as a father pitieth his children, so he pitieth us; he knows our frame and remembereth that we are dust. We are as the wind that passeth by and cometh not again, we are less than nothing and vanity; at his best estate man is altogether vanity. Of our depravity and its entirety he that maketh manifest knoweth full well, and that of his fullness have all his chosen received, and grace for grace. The more we are given to see and realize of its length and breadth, of the depths and heights of his love, the more our wonder increases; he has given unto us eternal life, and we shall never perish, but with ever-increasing joy will sing, Not unto us, but unto thy name be all the praise. No one can learn the song but those redeemed from among men, and they learn it all through their wilderness journey, for with weeping and with supplications will he lead them. O, the depth of his riches! How unsearchable are his judgments, and his ways past finding out! Only he can give quietness, and when he does so none can make afraid.

I have just reread your dear, good, kind letter, written while under such bodily affliction; may the Lord restore you and heal your afflictions. We both

know how much we cling to our dear ones. You write the experience of all that Christ has put forth before whom he has gone, and they follow him, for they know his voice. I was much interested in the letters from Ray Kauffman, and from Elder Rowe. I am glad Elder Eubanks called to see you. The Lord's dear people are taught of Him to love one another, and are given the earnest desire to be found of him walking in all his commandments blameless. Every deed of kindness done to one of the least is done unto him, but the power to think, speak or act aright is of him. Without me, he said, ye can do nothing. Without his Spirit we are none of his; it is Christ in us the hope of glory.

I have many letters written to me by my brother John during his long, painful suffering, which tell of his self-abhorrence and of his hope, and I have an assured hope for him. The Lord's people are sealed, and the seal is, The Lord knoweth them that are his, and we are sure his omniscient eye will never lose sight of one of them. Ever in my remembrance is the loving-kindness of the Lord, and his mercies which are new every morning, and his all-glorious name, which he reveals to us in our experience. All our journey in the wilderness he has surely been long-suffering to us, slow to anger and plenteous in mercy, and we know his name. His name is all our trust, nor will he put our soul to shame, nor let our hope be lost; he will by no means clear the guilty; no, for he spared not his own Son, but gave him up for us all; how will he not with him freely give us all things? He is our hope and help and salvation, and when he manifests himself we are glad and rejoice in hope, and glory in his holy name, and he has given eternity in which to praise him.

Elder Mayfield was still not well when I last heard from him, and had lost his voice, so he could not speak aloud. I hope for his recovery, if the Lord will. I think that he is not more than sixty-four years of age, and he is an able preacher. I expect Edith has told you of his writing to me, asking that I thank you for sending my letters to the SIGNS. He asked me long ago to write out some of my experience for the SIGNS, and I had not done so.

"Hail sacred union, firm and strong,  
How great the grace, how sweet the song,  
That worms of dust should ever be  
One with incarnate Deity.

One when he died, one when he rose,  
One when he triumphed o'er his foes,  
One when in heaven he took his seat,  
While seraphs sang all hell's defeat."

April 1st, 1911.—We received your excellent letter, and I desire to acknowledge its coming, though not able to answer in kind. I am glad you have relief from your affliction, and if it seemeth good in His sight may he grant you a renewal of health, but we can only ask, hope and wait. He has not only given us the privilege of making our wants known by prayer and supplication, but commands us to pray without ceasing, and when we ask aright he hears and the answer is sure, and we have no doubt of the fulfillment of every promise, for surely God is good, a stronghold in the day of trouble, and he knoweth them that trust in him. I am glad of the welfare of all of our dear old neighbors. I am glad you are enabled to attend your meeting and see and meet with the dear ones in Christ Jesus. May the Lord enable your dear son to confess His name before men, even as the Lord will confess him before his Father's face. One of your members has passed from earth and finished her wilderness journey, and

we a little longer wait; how long none may know. She was two years older than I. It was a comfort, no doubt, to have your dear pastor to preach the gospel to all the relatives and friends.

I am glad you have two dear children with you, and I still hope for your recovery, if it seemeth good in his sight. Remember me to all our old neighbors and friends.

MARTHA E. CARTER.

WEISER, Idaho, Oct. 23, 1913.

DEAR BROTHER KER:—The letter I wrote you, which was in SIGNS of August 15th, brought me many letters of sweet sympathy that were greatly appreciated by me, and I do hope I am not deceived when I say comforted and strengthened. Many of the letters came from dear brethren and sisters whom I had never heard of, but they contained that same sweet trust, and a final admonition to look to him who is ever able to comfort. O how proud I am of my brethren, my friends, my kindred in Christ, they who depend not on an arm of flesh, but look to him who is able to save to the uttermost, even every one that is called by his name. I will say to those who wrote, Those little expressions of fellowship and love were at least a part of the "all things" that work for my good, so go on, bear one another's burdens, thereby proving that you have fellowship one with another. Some of these dear ones asked me to write more for the SIGNS, but I am fearful anything I might write would be so much like self that it would be unprofitable, for I think I can say truly that there is no good thing I can do. I must claim salvation, not by my will, but alone of grace, and blessed be God the Father for it. God changes not, the plan of salvation was ordained in eter-



nity, it cost the blood of his dear Son, and is the only salvation that has or ever will be, either for time or eternity. Because God changes not, he says, I am God, and change not, therefore (for this reason) ye sons of Jacob are not consumed; then as long as God is merciful we will not be consumed. But if I know anything of Jesus as a Savior, he found me as he did one of old, in a howling wilderness, (sin) and he led me in a way I knew not; I did not choose him, but he me. I did not have to accept eternal life, (for if I am his) it was given me in Christ Jesus before the world was made, but was made manifest in these last times. Did you ever hear of any choosing Jesus while he was on earth that they might have life? Do the Scriptures teach such an idea? Is it not a fact that all the evidence we have teaches the opposite, viz., Jesus does the choosing? Dear brother, no doubt you have used this text: "Comfort ye, comfort ye my people, saith your God," &c., which positively says, Tell them they have received double at the Lord's hands for all their sins. Not good works, nor choice, but double for all their sins.

There are only two powers: the mighty and the Almighty, and every act we do is proof of which power we are serving at that time; hence it is not in man to direct his steps. This includes the whole family of Adam; but, to get a little closer to the children of God, the steps of a righteous man are ordered by the Lord. Now notice, not just the righteous steps, but the steps of a righteous man. So we must say for ourselves, at least, that the mighty power is subservient, for Jesus gave the apostles power over unclean (evil) spirits, and Satan could only go so far even with Job, one who was given into his hands. Now a question comes into my mind: Was God, who has all

power, and what he desires he does, ruling and accomplishing his will in heaven and among the inhabitants of the earth, was it his will for Job to be delivered into the hands of Satan? Who delivered him into the hands of Satan? God said of Job that he was a perfect, upright man, &c. Did this save Job? No. God alone could and did save and bless him, both naturally and spiritually, for Job trusted not in an arm of flesh, but in the living God. How many of the servants of God to-day teach the children to observe just what God has commanded? and I verily believe his commands cover all the ground, both natural and spiritual. There are many ways of providing natural things of this life, some honorable, some questionable, and some altogether dishonorable, so we would do well to take to those ways approved in the Book of books, shun everything wherein is the appearance of evil, or that would cause a brother to take offence. Let us consider we are only here for a short time, and let us endeavor to follow after the things that make for peace, and not serve mammon, but be found humble at the feet of Jesus, our glorious King, and if we only have one talent, use it. How? You tell me of your hope, your doubts and your fears, and I tell you of my trials and of my joys, thereby strengthening one another.

Dear brother Ker, you see what a poor, weak one I am; how there can be profit in my effort is more than I can see, but such as it is it is at your disposal.

My wife seemed to gain a little strength when it got cool this fall, but only for a short time; she is now about as she was when I wrote before.

Yours in hope of rest after our trials here are over,

T. E. ATTEBERY.

OTTAWA, Kansas.

DEAR ELDER KER:—If you think best, I will be glad to have you publish the inclosed letter from Elder W. L. Hall at your earliest convenience, hoping it may be as comforting to others as it has been to me. Brother Hall is a son of the late Elder John Hall, of Virginia.

Your sister, I hope,

ANNA TURNER MCKINNEY.

BLUE SPRINGS, Mo., Dec. 21, 1913.

DEAR SISTER MCKINNEY:—For some reason not known to me my unprofitable life has been spared to the present moment, and I feel like trying to pen you a few thoughts in regard to the coming into the world of our Lord Jesus Christ, the Savior of sinners. By one man sin came, and death by sin, and thus death has passed upon all, for that all have sinned. All who have felt the power of death by sin have felt that they stood in need of a Savior. Blinded by their own righteousness, some have thought to purify the heart by outward signs, boasting of their works as evidence of a perfect knowledge of their acceptance of the Lord. The true child of God has not whereof to boast, but is ever a pleader at mercy's door. Jesus says he came down from heaven, not to do his own will, but the will of his Father which is in heaven. At a very early age he was about his Father's business, astonishing learned men with his questions and answers, and as the will and purpose of God was unfolding and ripening fast, we find that wicked men began to hate his sayings and to persecute the Son of God; in fact, it was only through the purpose of God that he had not already been slain, when a wicked king had slain all the children from two years old and under, so that Rachel mourned with great lamentations,

and would not be comforted because they were not. But Christ had come to do his Father's will, and his time had not yet come, hence we see him setting up his kingdom here on earth, and manifesting the power of love and grace in doing miracles, healing, forgiving sins and preaching his own doctrine. His life as a man was one of hardship, he having not where to lay his head. No tempter ever caused him to do or say an unkind thing. Every utterance had a deep, significant meaning. The Spirit, like a dove and heavenly voice, attended him in every obedient act. The will of the Father must be done. Ages of prophecy was unfolded when to the shepherds was wafted the glorious news of a Savior born in the city of David. Sweet-smelling myrrh as an incense to God was the token of love and the manifestation of joy expressed by those shepherds who had waited long, trusting in the promise of the Lord, that Christ should come. No wonder old Simeon felt that heaven was near, and desired to depart in peace. Prophecy must be fulfilled, and he must go down into Egypt, must be called a Nazarene, must be persecuted, must be crucified, must go to the tomb, must rise again, must ascend unto the Father.

Now let us consider some of the things he did while on earth. He never reviled against those who reviled him; he was merciful to those in distress and need, and rebuked every appearance of sin and form of self-righteousness, so that Pharisees accused him of being a deceiver, and yet were astonished at his doctrine; but his Father's will must be done. Often men sought to accuse him, and would have put him to death, but his time had not yet come. At his coming the kingdom of heaven was at hand, he was the end of the law for righteousness to every

one that believed. Burnt offerings and sacrifices were not pleasant to the Lord, there was no perfectness in them; they, as a shadow, must pass away. The substance is now made manifest, the one offering by whom all the sanctified (set apart) are made perfect is now ready to be offered, he is led before the judge. Many are ready and waiting to testify that he is not the Christ. He had eaten with sinners, he had said he would raise up the destroyed temple (his body) in three days, he had caused an uproar among the people and had made himself equal with God. Judgment was passed: Take him and crucify him, for I find no fault in him. Now we find the purpose of God unfolding fast, and our blessed Savior praying in the garden of Gethsemane, Father, if it be possible, let this cup pass; nevertheless, not my will, but thine, be done. O what sorrow was for him, to bear in the body that the Father had given him, and in which he bare all our sins on the tree, for all our iniquity was laid upon him, by his stripes are we healed; for as by one man's disobedience many were made sinners, so by one man's obedience many were made righteous. He was obedient unto death, and said, For this hour I was born, and for this day came I into the world. On the cross he bowed his head and gave up the ghost, exclaiming, "It is finished." A sacrifice had been made and accepted whereby we poor lost and ruined sinners are redeemed unto God. It was not possible that the tomb should hold the victory over him. The prophet Joel eight hundred years before Christ came prophesied of the outpouring of the Spirit of God, and when it did come all nations praised God in a well known language, and Peter talked freely of the patriarch David, a prophet to whom God had sworn that of the fruit

of his loins according to the flesh he would raise up Christ to sit on his throne. He, seeing this beforehand, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. This Jesus hath God raised up, whereof we are all witnesses. He says, I am the resurrection and the life. My sheep hear my voice. I give unto them eternal life, and they shall never perish.

Now, dear sister, what are our hope and evidences of this life? Have we ever felt to be lost and condemned, without hope and without God in this world? If so, it is evidence that we have been killed to the love of sin. Have we ever been made to rejoice in God's mercy? Then we have the evidence within that we have been born again, made alive to righteousness, and by this we may know that we have passed from death unto life, because we love the brethren. I once asked Elder Flournoy if he thought any one could love the doctrine of God our Savior and embrace the fellowship of the children of God, and not be born of the Spirit? He said they could not, for love is the fruit of the Spirit. This has given me much comfort, for I know the carnal mind is not subject to, neither can know the law of God. Astonished men of Galilee stood gazing into the heavens, whither Christ had ascended, and heard the glorious news that he would come again. Does not our hope hold forth this anticipation in earnest pleasure that at his coming the saints will come forth, and by the power of Jesus, our resurrection, enter into the joys that are everlasting around the throne of God, where Christ is now entered and is making intercession for us?

I see my letter is getting long, so I will stop with this brief account of what I hope I have seen and felt of the coming

of Jesus to do his Father's will. Dear sister, knowing your lonely manner of life, being cut off from the association with Baptists and church privileges, I have felt a desire to write something for your comfort. Hoping the mantle of charity will be manifest when you read it, I will now wish you a Merry Christmas, with love to you, Mr. McKinney and the little girls.

Yours truly,

W. L. HALL.

PORTLAND, Ind., Oct. 25, 1913.

DEAR EDITORS:—I received a letter to-day from Elder C. E. Jackson, of Galion, Ohio, which I believe would make good reading for the brethren, if it meets your approval. I asked him to write on what the opening of the eyes of Adam and Eve when they saw their nakedness typified in the experiences of the children of grace, and I think he has given a very able and satisfactory answer.

In hope,

NEWTON PETERS.

GALION, Ohio, Oct. 21, 1913.

DEAR BROTHER PETERS:—Your very good letter was received some time ago, and I was, as ever, very glad to hear from you, also glad you were well, and hope you are still both enjoying the same great blessing; we are all as well as common.

Now as to the Scripture you have asked me to give my views on. It looks as though the whole of Adam and Eve's sojourn in the garden, and their transgression of God's law, and the judgment God passed on them, and his covering them with skins, were typical of something. In the first place, the woman transgressed the law. Now we are told she was Adam's bride, and flesh of his flesh and bone of his bones. She was led into the transgression not knowing what it would lead to, and by her disobedience

she died, and was separated from her former standing. Now Adam knew what he was doing, he went into this transgression because he loved his bride, so as to be with his bride. The church is the bride of Christ, which sinned, or was made subject to vanity, not willingly, but by reason of him who had subjected the same in hope. Now as in Adam all die, even so in Christ shall all be made alive; that is, all in Christ. The bride had sinned, was condemned by the righteous law of God, and was dead. Christ saved his bride, and he came down just where she was: made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. So just as the God of heaven made a covering to hide the nakedness of our forefather and his bride, just so Christ prepared a covering to cover all the nakedness of his bride. He took her sins out of the way and nailed them to his cross, and clothed her in the robe of righteousness that he wrought out on Mount Calvary, sanctified her, and cleansed her, and presented her to himself, not having spot, or wrinkle, or any such thing, but holy and without blemish. Adam and Eve did not know they were naked until they had eaten of the forbidden fruit and the eyes of their understanding were opened. So with the bride of Christ; until the eyes of her understanding were opened she did not know she was naked, but when the Lord opened her eyes she could see that she was naked, lost, ruined and undone; but before her eyes were opened she was just where Eve was, in the land of paradise; she felt rich now, thought she was able to save herself, and could thank God she was not as others were;

so with Eve, she transgressed the law of God, but did not know it until the Lord opened her eyes, and then she knew she was naked, and the first thing she did, just like all of the Lord's children, was to sew fig leaves together to try and cover her nakedness. When the Lord opens the eyes of one's understanding, and he sees he is a poor lost sinner, justly condemned, he tries to cover himself with the works of his own hands, good works, good resolutions and everything else he can think of, to find favor with God, to find in the end they are all but filthy rags, and will not hide his nakedness from the all-seeing eye of the eternal God, and he sees that Christ is the end of the law for righteousness, and that that robe of wrought needlework is the only thing that will cover his sins. Since by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned; and as in Adam all die, even so in Christ shall all be made alive, for as all of the carnal family die in Adam, their natural head, even so all the spiritual family shall live in the second Adam, as their spiritual Head, for he came to give life to his sheep, and said, I give unto them eternal life, and they shall never perish; and just as all of the human family were in Adam, just so were all the heavenly family in Christ, and we are told they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love.

Well, dear brother, I will close, as I have made this too long already, and have hardly touched the subject, and I do not feel I can write anything to comfort you or any of the Lord's children, for it seems the more I think on these things the less I know, and most of the time I feel I do not know anything.

Hoping this will find you all well, and to hear from you soon, I am, as ever, a poor sinner, saved by grace, if saved at all,

C. E. JACKSON.

WATERLOO, Ore., April 21, 1913.

MR. AND MRS. JERRY BROWN—DEAR BROTHER AND SISTER:—Your much appreciated letter is at hand, and has been read with much interest. I had begun to think and hope that sister Hattie would prompt you again to write, as my wife often has to chide me for putting off my correspondence. Our meeting just concluded was one of much interest. I had hoped to see some of the good brethren from Marcola there. I somehow feel an especial interest in the brethren there, for well I know that little Mohawk has been sorely tried in the furnace of affliction, but let us remember though the furnace be heated seven times hotter than is wont to be the case, still the Lord can preserve. The three Hebrew children were seen walking in the midst of the fiery depths with the fourth, whose appearance was like unto the Son of God to the king. How did he know this? Yet he did know, and was made to give testimony which has been so beneficial to the children of God while journeying on their daily pilgrimage seeking that city whose maker and builder is God. It was because of their faith that they were cast into the furnace. It was because of Daniel's faith that he was cast into the den of lions, and in all ages it has been true that he that will live godly in Christ Jesus has suffered persecution. And why?—Because the trial of their faith, which is more precious than that of gold, which perisheth, shall be found unto praise and honor and glory at the appearing of Jesus Christ. The blessed Master

said, I will never leave you nor forsake you. He does not leave us to travel the fiery depths of trials and persecutions, and to feel the depravity of a corrupt heart alone. Lo! I see the fourth. It is there that our living Redeemer, Prophet, Priest and King is manifested in the wonderful deliverance of his children. It is there that we feel his life-giving and soul-renewing power, which enables us to emerge, not having the smell of fire upon our garments, to the great astonishment of our persecutors.

Now, my dear brother, I hardly as yet dare to promise, but will say, the Lord willing, I hope to be at your May meeting. I would have liked much to have been with you this month, but I cannot, on account of my farm work. We have arranged to have a three days' meeting in June; you will see the announcement later. I hope that many of the brethren from Marcola can meet with us.

As the hour is nearly eleven, and all are sleeping, I will have to bring this letter to a close, so farewell, brother, may the Lord God abundantly bless you all, and sustain you in all tribulations.

Your brother, A. HORNER.

DUNCAN, Okla., Dec. 26, 1913.

DEAR EDITORS:—I feel that I want to drop you a line in my weakness, in remembrance of your kindness in sending me the paper. May the Lord bless you, for the Savior said, Whosoever giveth one of my disciples a cup of water in my name shall not lose his reward. Dear brethren, how much the SIGNS has been, and is, to me in my old age. It contains nearly all the preaching I have. O blessed thought to me, that I am remembered by the dear saints who have never seen me in the flesh. I fully believe if they knew me as I do they would have

no fellowship for me, for I can say with Paul, I am the chief of sinners, yet I hope I can say, His grace is sufficient for me, and his blood cleanses me from all sin. Yes, my dear kindred, this is my hope, and has been for years. Although I have traveled in darkness, and doubts and trembling, yet it seems that I have been permitted to taste the dew of Hermon a little here and there, and it was as honey and the honeycomb. "Eat, O friends; drink, yea, drink abundantly, O beloved." What blessed hope, to eat and drink in his kingdom. A few nights ago I awoke upon my sick bed and the words came to me, How precious also are all thy thoughts unto me. My soul was filled with joy, and for several days this Scripture was with me, and I said, Surely the Lord has remembered me in my low estate. Upon me, who am less than nothing, has this grace been bestowed. Being in the way, the Lord led me to the house of my Master's brethren, wherein do I rejoice, for it is a place of broad rivers to me, to dwell with the dear saints of God. "How amiable are thy tabernacles, O Lord of hosts!" said David. Dear brethren and sisters, I sit here alone and meditate upon the goodness of God, none to converse with, the SIGNS being all the spiritual company I have. I have heard two sermons in two years; one by brother Keeny, of Michigan, the other by brother Moody, of Oklahoma, a young brother. They both brought out things both new and old from the Lord's storehouse, and, dear brethren, I felt that I was gleaning fast by the maidens, as Ruth did. O how sweet to my taste. "Entreat me not to leave thee, or to return from following after thee:" for thy God is my God. The good letters that are in our paper are a delight to me. If I could only write as the correspondents do I

would write oftener, but I have not the pen of a ready writer. But, my kindred in Christ, let me be still and know that God is God, and he knoweth me, and his grace is sufficient for me. If this grace has been bestowed upon me I shall be gathered with the redeemed of the Lord, there to dwell with the dear Savior, where there is life and peace for evermore. Dear brethren and sisters, if we have hope only in this life we are of all men most miserable; but our hope is in Jesus beyond this vale of tears. We are traveling through this wilderness, waiting for the redemption of our body.

Now, my dear friends, I will close by asking you all to remember in your prayers one who feels to be the least of all saints, if one at all. May God's grace be ever towards his children in these low grounds of sorrow. I hope I am a sister to the children of God. This may be my last, as I have been sick for some time, not able to walk, and am so blind I cannot see to write, but I wanted to thank God's dear children for their liberal contribution to me, a poor old sinner. O how good the Lord is, and has been to me all my life. Bless the Lord, all ye people, and praise him, all ye saints.

Do as you please with this, and all will be right with me.

In hope of eternal life, which is in Christ Jesus,  
NANCY CREEL.

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MINERAL WELLS, TEXAS, Dec. 9, 1913.

DEAR BRETHREN:—Inclosed you will please find money order for two dollars to renew my subscription for the SIGNS OF THE TIMES. It would afford me great pleasure to assist in sending the SIGNS to the "Poor of the Flock," but conditions at present forbid me doing so. About a year ago it became necessary for the church at Mineral Wells to build

a new meeting-house, and at that time there were only eight members. We bought a nice lot, 80 by 120 feet, on the street car line in Lawn Place addition to Mineral Wells, and built a neat, substantial house, without asking aid from any one, although we had to borrow \$250 from the bank, and we lack \$75 of having that paid out. We are a happy little band now, eleven in number. Sweet peace, love and true fellowship reign with us, for which we sincerely desire to thank and praise our dear heavenly Father and Lord and Savior Jesus Christ. How much we enjoy meeting together and feasting on the truths of the pure gospel, the Lord himself being with us, and he puts such sweet and gracious words in the mouth of his humble servant, our pastor, Elder J. H. Fisher, that tongue or pen can never tell.

I did not think of writing so much when I began, and still the half has not been told of the mercies and blessings of the Lord to this little flock here at Mineral Wells. The privilege of reading the SIGNS is one among the many blessings we thank God for. Please pardon me for taking up so much of your valuable time with this poor letter.

Yours in hope of eternal life, through the merits of our risen Lord,

(MRS.) W. W. HOWARD.

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MOODY, Ark., Jan. 2, 1914.

DEAR BRETHREN:—After a vain effort to get some Old Predestinarian Baptists to come and locate here I have decided, if the Lord wills, to go among the brethren in search of a home. I am well fixed here, but palaces are prisons without the association and fellowship of the poor for they are my people, if not deceived. I ask any who feel interested to write me.

J. P. BAKER.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1914.

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.*

**OUR SINS.**

WHEN men sin, is it because they cannot, or because they will not, obey God?

This question has been discussed somewhat of late in different localities through the papers, and it has rested somewhat upon our own mind. We have no question concerning the teaching of the Scriptures upon this matter. It is clear that they teach that both statements are true, as regards unregenerate men. They both cannot, and will not, cease from sin. The Scriptures are clear as to the whole bent and aim of the heart or will of man. It is declared that before the flood, God did look down from heaven to see if there were any that did good, and that did seek after God. The result of the searching of that all-seeing eye was, that he found none that did good, or that did seek after him. And he declared that every imagination of the heart of man was evil, and only evil, and that continually. Such was the condition of man. So totally depraved was he that there was nothing in him that did tend toward righteousness. The declaration just referred to says the same thing precisely as does the apostle when he declared that men were dead in trespasses and sins. The dead surely cannot be supposed to

have any longing after life, because the Word emphatically declares that they know not anything. Besides, it is declared in the Word that men cannot cease from sin. The doctrine of total depravity has always been abhorrent to proud, vain man. The most grievous criminal will not admit that he is totally depraved. The vilest murderer will contend that some one else has done worse than he. But the depravity of man is not measured by what appears in the outward life. God, by his providence, and in other ways, has put restraints around his creatures, that they cannot act out all the hidden evil of the heart. Were it not so, earth would be uninhabitable. The depravity of man is stated in the Scriptures as being inherent. Man is depraved in all his parts. The earthly house of this tabernacle is not only affected with the leprosy, but it has penetrated into every stone of the structure. We cannot say of any faculty of our being that it is good. Owing to the restraints of providence which are thrown around man, no one acts as bad as he is. This is what is implied in the expression, "The wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Some men are restrained from acting out the wrath that is in them more than are others; or at least they are not suffered to act it out in the same way. The thief on the cross was no worse a man by nature than was Saul of Tarsus. The vice and open crime of the one was no more vile in the sight of God, who searches the heart and sees not according to appearance, than was the righteousness of the other, which led to boasting in the sight of God. In his sight open crime and vice are no more to be condemned than is that religion which exalts men and sets them to boasting before God. It is not



what men do, neither is it what men feel, that fixes their state in the mind of God, and before his justice, but what men are. And though one man may have been so restrained in his life by various causes that he lives a moral and charitable life, according to the judgment of his fellow-men, yet as he has not had God in all his thoughts, and he seeks not the glory of God, but his own glory, he in the sight of the Searcher of hearts is deemed no less guilty and depraved than is that man who has lived out what is in him, in the way of open vice and folly. The testimony of the apostle in the first two chapters of Romans settles this matter with all who believe the Scriptures. Paul there makes no difference; he declares all to be vile alike. Beside this, all christian experience teaches the same thing. Isaiah said, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." All were alike vile in his sight, when he saw the glory of the righteousness of God, as recorded in the sixth chapter of his prophecy. So Paul would not admit that any one was a greater sinner than himself. He said, "Of whom I am chief." Hundreds whom we have ourselves known, whose outward lives were such that they were regarded as models of what was desirable in men and women, have confessed that the Lord had shown them that no good thing dwelt in them by nature, and have insisted that none could be more vile than they; and christian experience does not lie. Thus it is clear from both the testimony of the Scriptures and of experience, that there is no difference, and that all have sinned and come short of the glory of God. Indeed, when we consider that the law of God is all summed up in the two commandments, love to God and to the neighbor, we shall find that this awful

truth of total and universal depravity stands out still more clearly. Men by nature do not love God with all their powers; they do not love him at all; they do not like to retain him in their knowledge. What greater depth of depravity could be imagined than this? All men are included in this, no matter what the good morals of their outward life may be. God is not in all their thoughts. This sums it all up; this is the greatest depth of depravity. No man can be worse than this, and this is the state of all men by nature. Let us remember that the apostle said, "There is no difference." Whatever the appearance of difference may be in men, there is no difference at all. God has said so, and it must be so. Therefore men cannot cease from sin; it is in them, and what is within settles the state of men. Human depravity of nature prevents men from doing anything else but sin. Whatever they do it is a sinful nature out of which it springs. All is sin that has not the love of God as its motive or spring. A bitter fountain cannot send forth sweet waters, and the fountain is bitter in all men, by nature. The outflowing streams are also bitter, however fair they may seem to be in the sight of men. Surely this will not be disputed. What a mercy from God, then, that man is guided and controlled by his power, (not by his grace, but by his power,) so that he does not act out all that is in him. There is no praise due to men who do not do ill, but all credit and praise is due to God, who restrains the wrath that is really in them. Paul felt this when he confessed that in his flesh dwelt no good thing. If no good thing was there, then all must have been vile. Men who are in the flesh have nothing but vileness. Is not this total depravity? But when men

cannot cease from sin, it is because they will not. The fact that they will not turn from sin, is the chief factor in the fact that they cannot. How can a man who wills to continue in sin, turn from it? It is this very will that settles the matter of sin, in the outward life. The will is itself depraved. It is of course a faculty of the mind, and as the whole man, body, soul and spirit, is sold under sin, so also is this faculty of the mind or, if any choose to so speak of it, this act of the mind. The mind of the unregenerate man cannot will anything else but to sin. Because the mind cannot will to cease from sin, therefore he cannot cease. The will is not free, because it is sold under sin. It has become enslaved as completely as any other part of the man. Therefore it is true that men both cannot and will not cease from sin. There is no need to discuss the question, then, as to whether when men sin, it is because they will not or cannot. Both are true; they cannot, and they will not, cease from sin.

It is utterly profitless to discuss the state of the will of man before the fall. We know that then sin had no dominion over man in any of his faculties, else he could not have been said to have been upright. He over whom another reigns cannot be said to be upright. He bows his head to a yoke. But since the transgression, men are slaves to sin; sin reigns, and reigns unto death. Neither is it worth while to argue that if this is true, men are not justly accountable for their sins. That is, that men are not really blameworthy. This brings us to state again what we have once before called attention to in this editorial, viz., what men are is what the Bible testifies to. Men are condemned for what they are, rather than for what

they have done. What men do is only the index of what they are. It is what men are in the sight of God, and not in their own sight, that we mean. The fair appearance cannot deceive the all-seeing eye. When it is said in the Word that men cannot cease from sin, the language is used to present the exceeding guilt of men. It is not used to excuse or palliate their sin, but rather to show its exceeding enormity. The fact that the will of men is not free, but sold under the dominion of sin, is an aggravation of the guilt of men, instead of being an excuse or a plea, that men cannot be held guilty unless the will is free. We repeat that it is useless to discuss what was the state of the will of man before the fall. We are interested in knowing what its state is now, and the Word tells us that it is enslaved, and is not free.

Thus far we have spoken of the unregenerate portion of mankind. Let us now call attention to the part of mankind who have been born again, and have been made free in Christ. When they sin, is it because they will not cease from sin, or because they cannot? Here again both the word of God, and the facts of personal experience, testify with no uncertain testimony. Notwithstanding the fact that admonitions are given almost without number, notwithstanding the fact that all motives are urged that divine wisdom saw needful to be presented to the believer, notwithstanding the fact that the believer himself abhors sin, and prays constantly to be given the victory over it, notwithstanding all the help which the presence and the admonitions of loving brethren can do, each believer testifies as did Paul, I cannot do the good that I would. (Galatians v. 17; Romans vii.) We recall that when but a child, we heard men argue against this doctrine,

and as they argued they would ridicule it, and call it the "can't help it" doctrine. "Why," they said, "the believer can do good, and there is no need that he should ever do otherwise," and when some humble-hearted believer among them, who had become convinced of his weakness, and proneness to do wrong, would confess to this, he would be told that he was all wrong, and that it was folly to talk in this way. We recall how many times our own heart was distressed by such words from those around us, in whom we at the time had confidence, and we would turn away sad, convinced that we were not as they were, and wishing that we could be like them. We had learned at a very early age that notwithstanding all the earnestness of desire which filled us to do right, and to serve God, and notwithstanding all the resolutions which we made, and made in all earnestness, that we would abstain from sin, we were never able to live one day, or for that matter one moment, without the consciousness of the presence of sin in our heart, and its affecting all our words and actions in life, and we could not help it. How to do good we found not. How to abstain from sin we found not. It seems passing strange that those who do really know the plague of their own heart, and the warfare which every believer must know and feel, can adopt the arguments and assertions of open Arminians, and contend that we can do the good that we would. And especially have we felt to wonder that they should cast up the old slur against the doctrine of Paul, and the experience of all who love God, and call them "Can't help its." We remember that we rejoiced as we read the language of Paul, in our youth, to find that Paul said that he could not do what he would. We

have found that it was so with us, and we could but rejoice that inspiration had said the same thing of the eminent apostle. We feel the same way yet. We cannot do the good that we would. We do that which we would not, because we cannot help it. This is our experience, and we derive grief from it, and yet hope, since we find ourself in the company of the apostle. We do not rejoice that it is so, but being that it is so, we do rejoice that it was so with the apostle. But there is this difference between those who know not God and those who do know him. Of the one it is true that they both cannot and will not serve God, and cease from sin. Of the believer it is true that he wills to serve God, and to turn from sin, but complains that he cannot do the good that he would. The one does not complain, but is satisfied to go on in sin, while the child of God groans under the burden, desiring to put it off forever, and find rest from the conflict. And what a difference is this; and grace alone has wrought it in us. But the work of grace is not completed; the period is coming when we not only shall be able to say, Not only do I will to do right, but I am able to do right. That however is when the work of redemption shall be fully completed; and we shall be satisfied when we awake with his likeness. So long as we remain below we shall complain that we cannot do the good that we would. But how great is the work which has given us a will to do the will of God. For this let us be thankful, and rejoice and praise infinite mercy, while yet we mourn that all that we desire is not ours yet; but it shall be ours. Not one long-ing desire shall be unsatisfied. Our God opens his hand, and satisfies the desire of every living thing. If God satisfies the lesser wants of his creatures, shall he not

much more satisfy the chief desire with that which is better than bread?

But why cannot we do the good that we would? There is one and only one reason that the child of God realizes as what hinders him. He says it is the flesh, the old man, the law in the members, which always is with him, and which holds him back from his joys. He blames himself, and feels condemned, because he is so slow to work righteousness. He says, "O wretched man that I am! who shall deliver me from the body of this death?" Then sometimes, like Paul, he rises to the height of faith, and sees Jesus as his salvation, and then exclaims, "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin." "I find a will to do God's will, but I find a hindrance in myself, which will not let me. I cannot help sin. Yet I want to be righteous, and to do righteousness." The more that the true light shines in the heart, and the more perfectly we realize the conformity which we desire to God's will in the spirit, the more shall we complain that we cannot attain to what we would in righteousness. In fact this conformity to the will of God in the spirit, is as a light which reveals to us our distance from God in the flesh. C.

[We republish the above editorial by request of one of our Canadian brethren.]

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

#### MARRIAGES.

By Elder Silas H. Durand, at his home in Southampton, Pa., Dec. 25th, 1913, Douglass D. Durand and Ruth Vantier, both of Philadelphia, Pa.

By Elder B. F. Coulter, Jan. 1st, 1914, Charles B. Morris, of Baltimore, Md., and Miss Bertha Emmalyn Beauchamp, at the home of her parents, near Snow Hill, Md.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Dec. 30th, 1913, Claggett O. Myers and Miss Nellie M. Ward, both of Loudoun County, Va.

By the same, Jan. 10th, 1914, at his home, Leesburg, Va., Leroy Covert, of Washington, D. C., and Miss Myrtle R. Turner, of Leesburg, Va.

By Elder W. L. Rogers, Nov. 23rd, 1913, at the bride's residence in Hillsboro, Texas, Elder S. N. Stephens and Mrs. Mary Buntyn, widow of Elder J. B. Buntyn.

#### OBITUARY NOTICES.

**Dr. R. Cummins**, a pioneer resident of Touchet, Wash., peacefully passed away Dec. 12th, at the age of 83 years, 5 months and 8 days. Dr. Cummins was born in Spencer County, Ind., July 4th, 1830. He moved to Wapello County, Iowa, in 1848, and while there he studied medicine in 1850 and 1851, and practiced medicine in the same place until May, 1864, when he emigrated to California and graduated in the California Medical Association at San Francisco and practiced in that state until 1878, when he was called back to Iowa by the illness and death of his brother, after which he came to Washington and settled near Touchet and followed his profession until he lost his hearing, after which he did office work only. Dr. Cummins was first married to Catherine Tolbert, of Iowa, July 28th, 1852. To that union one son was born, D. E. Cummins, March 16th, 1855, and Nov. 5th, 1856, he was called to give up his companion in death, and Nov. 5th, 1857, he was married to Mary Jane Higdon, of Iowa, Elder Flint officiating at both marriages. To that union two sons were born: A. C. Cummins, who preceded his father in death about four months, and J. M. Cummins, of Montana. After coming to Washington he was called to give up his second wife in death July 7th, 1893, and Sept. 23rd, 1894, he was married to Mrs. Sarah J. Waldon, Elder McDonald officiating, who still lives to mourn the loss of a dear companion. Dr. Cummins was a man who delighted in public life. After he retired from the practice of medicine he engaged in the mercantile business, and was postmaster here for many years. His public life gave him a large acquaintance, and he was respected by all who knew him. In all his dealings truth and honesty were the principles and foundation upon which all his business

was done. Truly the community feels the loss of such a noble man.

After giving a short sketch of the life of the late Dr. R. Cummins pertaining to this life, we desire to give a short history of his relation to his God, his heavenly Father, his church. Many of the readers of the SIGNS who have never met him have learned to know him by his writings. He had been a reader of that paper from its beginning. He was a dear lover of the doctrine set forth by the SIGNS. He was very particular to save every number, and at the end of each volume had them bound in book form. I now have them in my library, and esteem them as jewels. Dr. Cummins received a hope in Jesus in 1850, and after trying hard for four years to feel worthy to ask the church for a home with them, he, like the poor man who after lying so long by the pool, had to take up his bed (unworthiness) and walk, so in 1854 he asked Moravia Church for a home, was received, and baptized by the late Elder Joseph Armstrong. While brother Cummins' life had been one which brought him in contact with all classes of mankind, he esteemed above everything else his church privileges, and never allowed his business to keep him from his church meetings. The writer has been intimately acquainted with him for twelve years. A more spiritually-minded and devoted brother I never met. He was well versed in the Scriptures, and his delight was to converse on them. The last few years his health as well as his hearing failed him, so that he was not able to attend to the business which demanded his attention. His oldest son, D. E., and wife, came from California to care for their father and mother, in which they showed a noble spirit in children for their parents. After his son took charge of the business, the father and mother spent their time reading and conversing with the brethren. It seems the words of the apostle, when he spoke of the perishing of the outer man and renewing of the inner man, was demonstrated in brother Cummins. We could see he was failing fast in body, but it seemed he grew in grace. He realized he could not live long, and often spoke of it, and seemed to rejoice, and expressed a desire to go. He was wonderfully blessed in his last days, with his mind so exercised on divine things, and while he will be wonderfully missed in the vicinity, yet none outside of the family will miss him like his church, and surely none can miss him as much as I, for he was a true father in Israel to me in all my trials and afflictions; he seemed to so understand them that he could apply the right remedy. He was a peacemaker in Israel, and often requested the writer to go with him to churches where fellowship was likely to be broken, and even where it had been broken; his mind and heart were ever with his brethren. He was established in the doctrine, and while he was charitable and desired peace, he desired it on principles, as he never felt it right to sacrifice

any point of the doctrine. He loved to engage with his brethren in singing the songs of Zion. He had to use his ear-trumpet in his last years in conversation, and he used an electric instrument in hearing preaching.

He had requested Elder Mayfield to attend his funeral, and selected the hymn and text to be used. The hymn is No. 185 in Durand & Lester's book, and the text John xi. 25, 26. Elder Mayfield not being able to attend, I tried to comfort the bereaved family and large concourse of friends from the same text, after which we laid the body to rest in the Touchet cemetery in the blessed hope that the same Spirit which raised our blessed Master from the tomb would quicken his body and raise immortal, and we were made to feel as Job, to say all our appointed days we will wait until our change comes, and then we will be satisfied. Our prayer is that God may strengthen and comfort the bereaved ones, and may Benjamin's portion be measured to dear old sister Cummins in her lonely hours.

J. T. BARNES.

TOUCHET, Wash.

Mrs. Lucinda Cockrill passed away from earth and all its lights and shadows, at her home near Hunter's Mill, Fairfax Co., Va., Friday, Jan. 2nd, 1914. She was the daughter of the late William and Jane Boswell, and born at Rockville, Montgomery Co., Md., May 4th, 1829. She was first married to James W. Allen, who lived, I think, but three months after the marriage, by whom she had one child, who is now dead. Afterward she was married to Henry W. Cockrill, in April, 1855, and to that union were born fourteen children. Of this large family three daughters, one step-daughter (a daughter of Mr. Cockrill by a former marriage) and four sons, together with the aged husband, are left to survive her and to mourn their loss in the departure from the family circle of one who filled the place of wife and mother in the very best and truest sense of those relationships. Mrs. Cockrill never made a public profession of religion, but for years and years was an attendant of the meetings at the old Frying Pan Church, and was not ashamed to openly avow her hearty accord with all the doctrine and experience contended for by the ministry at that place. She loved strong meat, the stronger the better, and as for the absolute predestination of all things, and salvation alone by free and reigning grace, such themes were food and drink to her soul. She rejoiced in the able ministry of such heaven-sent men as Trott, Gilbert Beebe, Purington, Leachman and White.

Her funeral services, though the weather was inclement, were largely attended, and the neighborhood bore silent testimony, by their presence, to the esteem in which she was held. These services were held in Andrew Chapel, not far from her home, the

writer using as a text Job i. 21. Interment in the cemetery adjacent to the chapel.

The bereaved husband, who for fifty-nine years traveled in devoted companionship with this beloved woman, keenly feels his loss. May God comfort him, as well as every one of the children, and reconcile them to this dispensation that has befallen them.

This notice is written at the request of the family, and it has been a real privilege to testify to such strength of character.

H. H. LEFFERTS.

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### APPOINTMENTS.

I AM sending the following appointments for Elder D. M. Vail:

Kingston, Jan. 22nd, at 58 Smith Ave.; Olive, Jan. 23rd; Union Grove, fourth Sunday; brother Faulkner's, Jan. 26th; Vega, Jan. 28th; Roxbury, Jan. 29th, at home of Mead sisters.

J. B. SLAUSON.

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

Dr. B. P. Earle, Ky., \$1.00; C. H. Vandyke, Ill., \$1.00; Mrs. L. Morgan, Mo., \$1.00; Mrs. Hanuah E. Scarsborough, Md., \$1.00; Mrs. E. R. Churchill, Ind., \$2.00; Simeon Hiltabrand, Ill., \$3.00; Mrs. P. W. Koebig, N. J., \$1.00; Mrs. Sarah A. McColl, Ont., \$2.00; J. A. Tandy, Okla., \$1.00.—Total, \$13.00.

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### MEETINGS.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

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E. LITTLETON, JR.

CHAPEL HOUSE, CROWBOROUGH, England.

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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. 82. MIDDLETOWN, N. Y., FEBRUARY 1, 1914. NO. 3.

## CORRESPONDENCE.

PORTLAND, Ind., Aug. 25, 1913.

DEAR EDITORS:—Our esteemed brother, O. B. Hickerson, of Nashville, Tenn., has requested that I write something regarding what is meant by the words in the Song of Solomon viii. 5, which read as follows: “Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee.” Brother Hickerson wants to know who it was that was raised up under the apple tree. I have thought it was the church, the bride, the Lamb’s wife. The Song of Solomon is the most peculiar of the Old Testament, as it appears to me, for it seems to be a conversation between Christ and his spouse. It is a love story between Christ and the church, who is called the daughter of Zion, and in this conversation each seems to be pouring out their love for each other in the most endearing terms possible to be expressed; each seems to strive to outdo the other in lavishing their expressions of affection for each other. No one can read this won-

derful book without realizing that there exists a marvelous bond of love between Christ and the church. The spouse pours forth in words of wonderful love her affection for her husband. She portrays his many excellent qualities and his admirable appearance, and declares that he is to her the chief among ten thousand, and the One altogether lovely, that he has all the beauty that a bride could desire, and that he possesses all the love for her that a bride could desire. She expresses herself that he stands so far above all others that there is none to compare with him. She declares that he fills her heart’s desire in every way, and that in comparison he is as the apple tree among the trees of the wood. She declares how he brought her into his banqueting-house and his banner over her was love; that she sat down under his shadow with great delight, and his fruit was sweet to her taste. In declaring that she sat down under his shadow she sets forth that she was thus protected from the heat of the natural sun, or rather, that the apple tree was a shield over her. In declaring that the fruit was sweet to her taste, Christ is figured forth as a tree that produces fruit. Thus she

declares that he is all things to her, and that she rejoices, as does every one of the members of his bride, to be enriched by his love and to be permitted to taste of his heavenly graces. Thus it is the bride of Christ who is raised up under this apple tree, under the protection of his hand. She requests that if any one of the daughters of Zion shall see him they shall tell him that she is sick of love. She is constantly yearning for him. In him she lives, moves and has her being, and without him she can do nothing. She tells how, after she had retired to her couch, that she heard her beloved knocking, and saying, Open to me, my sister, my spouse. She had been sleeping, but he appeared unto her in the still hours of the night. How sweetly the hearts of the saints seem to commune with what they feel to be his presence in the dark hours of the night. When the night is come in their experience, and darkness has enshrouded them, and they seem to be asleep, still their hearts wake and they feel that it is Christ knocking at the door, or in some other way coming to them. The bridegroom seems as much interested in the bride as the bride is in him. He visits her, and desires to be admitted into her presence, saying, "Open to me, my sister, my love, my dove, my undefiled." This was spoken in the most endearing manner, and he adds, "My head is filled with dew, and my locks with the drops of the night." All this indicated his great desire to be within his garden, his church, and to be admitted to the presence of his bride, to share in her wonderful love. Each is necessary to the other. He tells her that he has come to dwell with her. He says, "I have put off my coat; how shall I put it on?" This indicates that he had purposed to stay through the night of Zion's

darkness, and if he is to dwell with her through this long night how could he appear as though he would not remain through the night, by putting on his coat again? He said, "How shall I put it on?" This means, How can I leave thee? He declared that in preparation he had washed his feet, and said, "How shall I defile them?" After coming to her with clean feet he desired not to go out again and thus defile his feet. These are figurative expressions, and portray most beautifully Christ's never-failing love for his bride, the church, and also show his wonderful preparations to appear in her presence with comfort and consolation. He also declares that he comes not only to console and comfort her, but that he is as much delighted in mingling with the church as the church is in him. Here is where two loves meet. The church says in this connection, "My beloved put in his hand by the hole of the door." Here the Zion of God sees the hand of the bridegroom reaching out for her through the door of the house of God. This seems to be the only proper place for entrance into the fold. The bridegroom himself is the door of the church, and it is in his own way that he comes into the house of God, where his bride dwells. This is called his banqueting-house, where he brought her when his banner over her was love. In Ephesians, fifth chapter, Paul tells us that Christ so loved the church that he gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish, and in the Song the bridegroom declares of his bride, "There is no spot in thee." Those who have had a view of themselves, and

have seen what they really are by nature, can hardly see how it can possibly be that Christ can be so filled with love for the church that he can say of her, "There is no spot in thee," or how it is that he can present her unto himself having no spot or wrinkle, but holy and without blemish. But when he washed her in his own blood, and took all her sins upon himself, and clothed her in his wonderful robe of righteousness, she then, in the eyes of the law, stood completely cleared of every claim against her, and hence perfectly acquitted of every sin. When sin has been atoned for and forgiven and Christ's righteousness has been counted their righteousness, and his obedience their obedience, then we can see how it can be said of them that there is no spot in them. We may be helped to arrive at an understanding of how this can be by considering the union or relationship between husband and wife. The wife may have been ten thousand talents in debt, but because her husband has such unbounded love for her, and they are in union one, he freely cancels all her debt, and she stands clear in the eyes of the law, for when her legal husband paid the debt, in the eye of the law it was the same as if she had paid it; and hence her husband after paying the debt for her has no legal claim against her, for all he made use of to pay her debt, because of the marriage union, was just as much hers as his in the eyes of the law; therefore his money was her money, and her debts were as much his as hers. In marrying him she married all that he had, and in his marrying her he made himself liable for all the claims against her. Hence all the church can claim for her justification is that she was redeemed from condemnation through marrying one who became responsible for everything

the law held against her. The bride did not atone for her own sin, but her husband did; the bride did not cleanse herself, but her husband cleansed her; the bride did not save herself, but her husband did save her, and hence all that the saints can claim as a reason why they might be allowed to hope in God's mercy is because of marriage relationship in Christ. We love our companions so that we forgive and overlook all imperfections, and do not want to remember anything against them. In reading the Song of Solomon, and marking how Christ has portrayed his love in the most endearing terms that it seems possible to use, then it is we get a glimpse of why he endured so much for his people, and then we realize more fully the meaning of his own words in John, telling of the sheep and sheepfold, and how the good shepherd will lay down his life for his sheep. He says, "I lay down my life for the sheep." Again he says, "I give unto them eternal life; and they shall never perish." Thus there is a fountain opened unto the house of Israel for uncleanness. How good it is there is such a fountain. Here is where the bride is washed and made white. This is how it is that she can be said to be without spot before God. "There is a river, the streams whereof shall make glad the city of God." Living waters shall flow out of Jerusalem, part toward the former sea and part toward the hinder sea. This language has seemed to me to mean that the blood of Christ reached back to Adam, the hinder sea, and flowed forward to the last of time, which is the former sea. Christ has compared his church, or bride, in this Song, to a garden inclosed, a spring shut up, a fountain sealed. He also calls her an orchard of pomegranates, a well of living water, and declares that she has ravished his eyes

with her beauty. Both Christ and the church have described in this wonderful Song how each is charmed with the beauty of the other. As an encouragement to the cast down child of God the bridegroom sets forth how greatly he is charmed with the beauty of the church. He tells how he comes into his garden among the beds of spices and they flow out toward him. How often when the saints meet together for worship, and they begin to sing some of the songs of Zion, are their hearts filled with love. They feel that his presence is with them. Where two or three are gathered together in his name, there is he in the midst. That Christ raised up his church, is set forth by the pen of Isaiah, where the church proclaims that he has taken her up out of an horrible pit, and out of the miry clay, and placed her feet upon a rock, and established her goings, and put a new song in her mouth, even praise to his name. In Ezekiel the Lord said, I passed by thee, and saw thee polluted in thine own blood, I said unto thee, Live. When Christ raised up the church under the apple tree he wrote his laws in her heart and printed them in her mind, and promised to be unto her a God and that they should be unto him a people, and that they all should know him, from the least to the greatest of them, and he declared that all her children should be taught of the Lord. Here under the apple tree she is kept by the power of God through faith unto salvation, ready to be revealed at the last time.

The Song of Solomon is the greatest love story ever written. Jesus has said there is nothing stronger than love, and that a man would give all that he had for love, that love is as strong as death and as cruel as the grave. Love was the great moving cause that brought salva-

tion down to men. Jesus said, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." It is written, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Love is the one thing that can hold brethren together. We may have rules of decorum as long as the moral law, and church disciplines many, but without love no rules or discipline will hold brethren together. Now, as Paul has said, if God has so loved us, we ought also to love one another. In the text under consideration the question is asked, "Who is this that cometh up from the wilderness, leaning upon her beloved?" Here the church is set forth as leaning upon Christ, her beloved. The legal church was forty years in the wilderness, and could move only when the cloud moved by day or the pillar of fire by night, but I think the bride of Christ comes up out of the wilderness of sin. As a vine clings to the sturdy oak, so the church is raised up under the apple tree. Hence the saints of God are called trees of righteousness, the planting of the Lord. In the text it is written, "There thy mother brought thee forth; there she brought thee forth that bare thee." Here they are born of the Spirit. Here is where Zion travails and brings forth her children. Here they are borne on her sides and dandled on her knees. The Savior said, Except a man be born again he cannot see the kingdom of heaven, and it shall be said of Zion that man was born in her. Brother Hickerson, here under this apple tree is where all the saints are born; here their mother brings them forth; here Zion, the perfection of beauty, meets her spouse; here is where Zion is delivered of her children, and all

of her children are taught of the Lord, and great shall be the peace of her children. Have you ever noticed when the love of God was strong among the brethren, and they came together often, how the brethren felt they could not miss the meetings? Then how wonderfully Zion travailed and brought her children. On the other hand, when love began to wax cold, and brethren did not seem to care whether they met together or not, have you not noticed that there was no increase in the church? When Christ and the church, as husband and wife, seem to live apart, there is no begetting. This I think is true of the church always. But where two or three are gathered together in Christ's name, there Christ and his spouse meet in the time of love, and they flow together in the bonds of love. Love or charity will cover a multitude of sins. We may exhort brethren to duty, but in the absence of love all is vain. A strong flame of love will melt the stubbornness and hardness of any brother.

In love, your brother,

NEWTON PETERS.

SOUTHAMPTON, Pa., Dec. 3, 1913.

DEAR ELDER KER:—I inclose an article written by mother a few years ago. It seemed to me it would be of interest to all our spiritual family, and I should have sent it sooner, but it is unfinished. I was hoping to find the rest, but have been unable to do so. I will send what there is. I have always been full of a spirit of rebellion that she was not given more joy and comfort in the conscious presence of her Savior, but lately have come to know that this cross also was sent in tenderness and love, for it caused her to have to go far, far deeper than frames and feelings for the ground of her hope, and in her earnest, constant

seeking for Him she was given that wisdom which is promised to us when we ask of him. Truly she sought first the kingdom of God and his righteousness, and so all things were indeed added unto her, so that through her was given many a word of instruction, of comfort, many a cup of cold water. It may be that the less of light a child of God is given, the more he is to be used for the comfort and help of others. When we are given strength we can thank God even for bitter darkness, if by means of that we can be of help to another.

MILDRED DURAND.

HAVING in my later years so much time for meditation, I find myself often trying to trace over all the way the Lord has led me. If I could write or speak of it to his praise I would do it with great delight, but it is so difficult to decide where I have been the subject of the Spirit's guidance and where I have followed the devices of my own heart. I cannot always do it; perhaps the reader may be given more discernment. The Lord's providence has been about me always. It may not be wrong to speak of that. I cannot think of the Lord without also the thought, His mercy endureth forever. Surely no creature ever needed so much mercy as I, or received so much in a life of sixty-four years. I learned early that God is all-powerful, all-knowing and ever-present. I do not recall a time when these thoughts were not a part of my inner consciousness; they seemed to shape somewhat all my other impressions. I think I could not have been six years old when I first heard discussions about predestination, foreknowledge, &c. I wondered how any one could think that God, who is both omnipotent and omniscient, could possibly fail to know the end

from the beginning. About the same time I heard some talk about natural depravity, original sin, &c. I always, so far as I can recall, thought of all persons, including myself, as sinners in need of some change before they could hope to enjoy heaven after death. I do not remember any deep personal conviction except when overtaken in a fault, when I would often feel as if I were hopelessly bad, and suffer for a time great distress. If punishment came there seemed some sense of expiation in it, and generally it would be followed by a desire to "walk softly" for some time.

We were a strictly moral family, but not a religious one. We were surrounded by churches of nearly all denominations, which we attended in turn, as fancy dictated. I always loved to go, and always paid serious attention, and expected some time to be a church member. For a time I greatly preferred the Methodists, hoping their passionate appeals might arouse some of the feeling I thought I ought to have. I read "Alleine's Alarm" about this time with great diligence, and tried perhaps as hard as any one ever did to feel its force. I was not satisfied with the effect. Time went on, and one after another of my companions made profession of religion, and I recall that in the spring of 1865, after seeing a number of them confirmed in the Episcopal faith, I began seriously to ask myself why I was left alone, for I had scarcely a friend who had not made profession somewhere. I was convinced then that the Episcopal was the church of my choice. I loved the solemn dignity of its services, and the reverent, devoted attitude of those attending them. When the minister would open the service with the words, "The Lord is in his holy temple; let all the earth keep silence before him," it did

seem to me a sacred place. The particular minister I was accustomed to hear was one who knew the truth in his heart and loved it, but could not preach it in its fullness, because bound by the traditions of his denomination. So I resolved that by another year I would overcome this mysterious something which always held me back. I could not feel as it seemed I ought. I wondered if the others did. I could not be sure about all of them, but finally concluded no one had such a hard and impenitent heart as I. A gloom settled upon me and I could not dispel it. I heard constantly at this time about "the divine spark that is in every one's nature," and the necessity of "taking the first step," &c. I spent much time on my knees, and would sometimes spread all this out before the Lord and beg him to help me if it were true. A more blind, helpless creature than I felt myself to be could not well be imagined. Sometimes I would beg the Lord to note my attitude of supplication, for I had no words. There was a long time when "Lord, thou knowest," was repeated over and over in my thoughts almost continually. There was one other consideration that may have had some weight with me. My mother had never made a profession, lovely christian that she was, and I am not sure I could have gone before her. I had many lovely dreams of our going together. Some one said to me once, "You are too much of an Old School Baptist to join any other church." This was not at all to my liking. I had never, I think, found any fault with their doctrine, and I suppose I advocated it if I ever talked on the subject, but the outward appearance of the church was not seemly in my eyes at all. I saw nothing stately or decorous about it, as it seemed to me there should be. I did not know then that

"the kingdom of God is within you." I suppose if I had met the apostle Peter at that time he would not have looked to me as I would expect an apostle of the Lord Jesus Christ to look. One other thing I did not know then, neither for a long time afterward: I did not know that one who had named the name of Christ and departed from iniquity could fall into temptation and do iniquitous things. When I learned this bitter truth (after I had become a member of the church) I thought my faith was dead. I did not think I could ever believe in any thing or any person again. I had not gone to my Bible on this point. I did not remember then Peter's sad experience. It always seems to me one of the special things I have to praise the mercy of the Lord for, that I was not suffered to fall into some terrible transgression to show me my error. It was terrible thus to insult the wisdom and justice of the Lord as I did in my thoughts.

I have spoken of my feelings in the spring of 1865. I was then just nineteen. In the summer of that year I heard Elder Wm. J. Purington for the first time. I had heard of him as a man of power and eloquence, and I went to hear him with perhaps much the same motive as I read "Alleine's Alarm," hoping for something, anything, to break up my stony heart. My great desire was that I might feel, and surely that was granted, for from the first word until the last I was shaken with emotion. It seems to me now that I was so much overjoyed because my heart had at last been touched that I gave little attention to what was said; but I do not know how that may have been, I had surely heard a joyful sound of some kind, and I walked as in a dream for some time. "Ye must be born again" was the subject, and as he dwelt upon "The wind

bloweth where it listeth," it was wonderfully impressive. Before long, however, I recalled an illustration he had used in speaking of the preaching of the Word, saying it was like the rain which waters so beneficently the parched soil, nourishing vegetation, while it only "spattered the stones" on which it fell. Immediately my comfort was gone, for I saw myself as the stone, and I resolved never to hear him again, as comfort so short-lived as that was worse than none. But I did not keep my resolution, and lost no opportunity to hear during the year, and always with the same feeling of delight such as I had never known before in anything. I was more anxious in May, 1866, to attend the association at Black Rock than I had ever been to go anywhere. I longed to hear the old ministers, whose names I had long known. There were giants in the earth in those days. Elder Trott and Elder Conklin had not yet been called home, but were soon afterward. Elders Beebe, Barton, Leachman, C. B. Hassell, Joseph L. and Wm. J. Purington were all still very active in the service; Elders Durand, Chick and Francis had just entered the ministerial field. I think I heard nearly or quite all of these, also Elder Wm. L. Beebe, within two years. On Wednesday afternoon of the association I have referred to, Elder Leachman preached from James iv. 4. I was convinced then that my prejudice against the Old School Baptist Church was because of my desire to retain the "friendship of the world," since they, and they alone, preached what I loved to hear, what I believed to be truth. I did not know that I should immediately renounce my prejudice, but felt sure I could no longer be in doubt about the reason if I did not. On Thursday I heard for the first time Elder Durand, from the seventy-

third Psalm, naming the twenty-sixth verse as his text, but referring to many others during the sermon. He was followed by Elder Gilbert Beebe, from Eph. vi.: "Put on the whole armor of God," &c. I had never heard anything so soul-satisfying and delightful as these two sermons, in such beautiful accord. The whole meeting was so interesting, and my experience of interest so new and charming, I could do nothing but wonder; to leave the meeting seemed like turning my back upon everything. I had no knowledge of anything that could be carried away, or of comfort coming from any other source. On reaching home I picked up the last number of the SIGNS, which had come in our absence. I had never read the paper with great interest, but on the first page was the account of the last hours of James B. Durand, which I read with feelings I could never describe. Anything so heavenly being experienced in this world was quite beyond my imagination up to that time. Of course I spoke of it to mother, and I think she called my attention to his experience as published in another volume, also that of Elder Durand, both of which I read with the most absorbing interest and strong emotion. I remember falling on the bed as I finished, weeping uncontrollably, I know not for what reason. It was the first time I had ever read my own feelings and emotions described, and to find the strongest and deepest there set down filled me with extreme wonder. I read also the account of sister Bessie Durand's early experience about the same time, and found it also deeply touching. But all this time I neither heard nor read intelligently. I felt deeply, it is true, as I had so earnestly desired to do, but it was the antithesis of the dull ache I had known so long, and I could not have ex-

plained the cause of either. However, there was a new tie of sympathy binding my mother and myself, which to me was inexpressibly delightful, although I had supposed we were before as closely united as mother and child could be, and from this on until the separation came, nearly five years later, the union grew more and more nearly perfect. The shadow of the coming event had even then fallen. In those days we had no thought of the possibility of staying the progress of her insidious disease, only strove to make its work as painless as possible. I had a power at that time, such as I never felt under any other circumstances, of extracting the joy out of the present, so that while full consciousness of the coming separation was ever present, we enjoyed to the full each precious day of our companionship. Those years were in some ways the happiest, as well as saddest, of my life. We talked little except of common things, but there seemed no need of speech, the understanding was so perfect. We read the Bible with ever increasing interest and delight, and found in old volumes of the SIGNS treasure untold. I had not looked beyond the inevitable end. My greatest desire, that the end might come to me, too, at the same time, I almost believed would be granted, but a long journey was yet before me, and I soon found that walking alone was a very different matter. I had not known how thought and action were so completely dominated by my mother's influence.

On Saturday before the first Sunday in July, 1871, I offered myself to the church at Harford. I had not the evidence of my right to do so that I desired, but I had long wished for the privilege, and thought that longer delay would perhaps be disobedience. I had been much en-



couraged by several ministers to whom I had talked about the exercises of my mind, and had been addressed on the subject by Elder Grafton, whose judgment I esteemed perhaps more than that of any other. Other members of the church also had assured me of a welcome. It never occurred to me to consider what I had to say when I should offer myself, and I found myself unable to utter a word, except to mechanically answer such questions as were asked me, none of which I remember, except the last one, when Deacon Durham said: "Do you believe that God has for Christ's sake forgiven your sins?" The moment I answered, "Yes," I was seized with a dreadful fear that I had answered untruthfully, as I could recall no time or place where I had experienced such assurance. It was a terrible moment; the next I was requested to withdraw, as was the custom of that church when the qualifications of a candidate for membership were being considered and the vote taken. My one hope then was that they would not receive me, and when I was recalled and informed that I was received, my distress was inexpressible, but I was still speechless. All night long a heavy storm of wind and rain raged, but it was as nothing compared to the tempest I felt within. My one hope was that some natural circumstance would make the baptism impossible. I cannot remember that I even thought of praying for the mercy I so needed at this time. Morning dawned and the storm subsided, and nothing promised to interfere with the administration of the ordinance, and I still felt that a dreadful thing, the baptism of an unworthy candidate, was about to be performed, still I was speechless. I felt the matter was out of my hands entirely; I had given it into the hands of the church,

and the act was irrevocable. I have kept this feeling always. When belief has been the strongest of my utter lack of the marks of grace, I have still felt I dare not take the initiative; the church must be the judge of her own actions. I do not know why I then and ever afterward reserved the right of private judgment in my own case, why I could not take a little comfort in her favorable judgment, if it was faith that caused me to respect so highly her decisions. I have never found in myself anything but inconsistency. I was so absorbed in this one thought, so sure I was making a false pretence, that I was lost to everything else. No event of the day made any impression on my mind. Memory is almost a total blank. I have a momentary recollection of standing by the water side while something was being said of which I knew as little then as now. I also remember standing for a moment in the water, nothing more. I was even past feeling then, for intense emotion had spent itself. I do not recall returning to the meetinghouse, the sermon, the supper, or any of the events of the occasion, nor for days afterward, although I know I went about my usual affairs mechanically. The first thing I do recall is receiving a letter in which was this sentence: "I know you feel like a traveler who has arrived at the end of a long and wearisome journey, and is now at rest." Nothing more unlike my state of mind could be imagined, and again the warfare. A thousand times I have asked why I should have been left so completely to myself in all of this. Almost every one who has a story of darkness and gloom to tell can tell also of the brightness that followed, but my way seemed hedged in for many weary years. I was not entirely without hope, not entirely

comfortless, but it seemed there was something surreptitious about my enjoyment of anything; I never could feel that sense of being at home that the true-born child feels in its Father's house. This has followed me more or less always, but I know now that it is because my garment of flesh has clung to me so closely. I cannot "read my title clear." "At evening time it shall be light" once dropped into my mind and remained. I had much experience concerning it. Sometimes I feared to ask for light, lest the evening time should come too soon. But the evening time has now come, and with it light enough to show me more and more of my depravity.

CLARICE E. DURAND.

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**"PREACH THE WORD."**

MY correspondence has been published from time to time in the SIGNS OF THE TIMES. What I have written has arisen from a desire to share with my kindred the things that have comforted me, also a desire to edify and comfort. I have no thought that the SIGNS will cease unless my articles appear, neither do I desire them to be published to the exclusion of more able writers. I wish also to have the judgment of the editors to pass upon the advisability of what I write, whether it is profitable to publish or not.

The words of the apostle to Timothy, "Preach the Word," have come to me often in my travels trying to comfort the Lord's people, and a few thoughts upon them may be acceptable. Elder Lefferts once said that there was such a variety in the gospel that one sent to preach need never be at a loss for a subject. I have looked upon the volume of it at times, and wished I had a thousand tongues to declare it, at other times I have felt so destitute and in prison I

wanted to remain silent. I have never spoken any two times alike, my condition of mind and state, and condition of those before me, have actuated my discourse, my desire to have a felt power of the love of God in my heart as a part of my preparation. Naturally I have desired to measure up with my brethren in declaring the Word, and I have always felt this was of the flesh. I am often reminded of the Savior's words to Peter: "Feed my lambs." Mind you, lambs, then, "Feed my sheep." A shepherd who looks after the welfare of the lambs will always have a flock of sheep to feed. I have been preached to by my brethren, and their words have been a living word in me, and I believe were given them of the Lord.

Elder Grafton once said, "Watch the hand of the Lord in it." Elder White said that if a man could not take a text and expound the subject he was not able to preach. These and many other sayings of able men have been laid up in my heart and pondered over. The times of our yearly meetings and associational meetings are opportunities to hear much preaching of the different gifts, and there are no two gifts alike. All we believe are God's gifts, and therefore perfect gifts in his sight. To their own Master they stand or fall, as says Paul, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." If he preaches the Word he will have some standing in the kingdom. The apostles each had their gift, and each testified as he had been led by the grace of God. The servants of the Lord to-day each have their gifts, and are accountable to the Lord. So we should be slow to speak of any man's gift, but try and discern if

he preaches the Word. The Word is Jesus; he is presented in such an endless volume that there are no bounds to the variety of the gospel. If we present him in the types and shadows, David as king, Aaron as high priest, Moses as the law-giver, as fulfilling the law, as the Peace and Comfort of his people, as the Wisdom and Counsellor of his people, as the Head of the church, the Husband, Brother, Friend, as the Sacrifice for sins, Atonement, Advocate with the Father, what an endless variety there is. Philip preached Jesus to the eunuch; Peter preached Jesus to the house of Cornelius; Paul determined to know nothing among them save Christ and him crucified. Preaching the Word feeds the flock. They may be scattered, wolves been in among them, but if the Word be preached they will begin to come together and feed. How important Paul's word to Timothy: "Preach the Word; be instant in season: out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." There may be times when the Lord's people are in prison, and the servant of the Lord is in prison, and he preaches to them. I have received comfort from Noah's ministry, as well as David's in the Psalms, not only when David said, Praise the Lord, but also when he said, "Why art thou cast down, O my soul?" The Word has appeared to me at times as a flower garden filled with innumerable plants growing therein. I have viewed one subject and tried to tell a little about it; later on the same subject has grown and developed so that I would try and tell more about it. As one said, The gospel is ever unfolding, but never unfolded. The Word was made flesh and dwelt among us. We beheld his glory, (triumph and victory over death, hell and the grave,) so John goes

on and tells a little of what he felt, tasted and handled of the Word of life. John had some experience of the volume of the Word when he said that of all that Jesus did the world itself could not contain the books that should be written. We find they overflow the world, and our cup runs over. "Preach the Word," is to preach the gospel, the gospel is the power of God unto salvation to every one that believeth. Not enticing words, not the power of man, not the speech of them puffed up, but in demonstration of the Spirit and power.

J. M. FENTON.

PHILADELPHIA, Pa., Dec. 26, 1913.

### "CHURCH OF THE FIRSTBORN."

(Hebrews xii. 23.)

THIS church belongeth to the Firstborn, who has complete control and full jurisdiction over it. This church is "the general assembly," and the members of this assembly have all their names written in heaven. The head of this church is the image of the invisible God. He is also the firstborn of every creature. (Col. i. 15.) "He is the head of the body, the church: who is the beginning, the firstborn from the dead."—Col. i. 18. From these Scriptures, if they stood alone, we could consistently say, The Firstborn's church. There can be no other church, though men may claim that there be many churches. The choice that God made for his saints was in Christ, the firstborn, before the world began. Notwithstanding this choice precedes creation, yet it embraces many things of the created worlds. The first of all things in relation to the created worlds is the great King, the beginning of the creation of God. (Rev. iii. 4.) When we speak of the church, it signifies that creatures are made lively stones

within her borders. That the church is composed entirely of heavenly materials, so to speak, cannot be established by Scripture. It is a spiritual house, but made so by the Builder out of earthly materials. If the church were altogether of heavenly materials, where would there be redemption for lost sinners of Adam's race, who are of the earth, earthy? In speaking of the spiritual house of David's Son we sometimes lose sight of the individuals who compose this house. What I mean to say here is, that the man born of the flesh is sometimes eliminated when "counting up the Lord's people." In fact, the Lord's people, who compose the church, are his saints, who have been sinners of Adam's race. These dead sinners are made alive to God and polished by his mighty hand, and thus become qualified to be called spiritual children. It is only through their Head that the children are heirs of spiritual things. Only in the line of durable, eternal life can any one enter into the joys of the King eternal, immortal, invisible, the only wise God; though in entering into these eternal joys the original individual remains, is preserved from final ruin, saved from the consequences of reigning sin, and is Abraham's seed, and heir according to the promise. My attention was called to Heb. xii. 23, first part, by a leading worldly preacher, who is a "creed-smasher," and who misquoted a portion, making it read, "Church of the firstborns." In commenting upon this word "borns" he said, There are firstborns and there are afterborns. Thus he eliminated the Head as the chief subject in this sentence. In adding the one letter "s" he has changed the meaning of the apostle's teaching, and by doing this, perhaps he will mislead thousands who read his published sermons. This popular "Divine"

is condemned by the apostle Paul in Col. ii. 18, 19, which reads, "Let no man beguile you of your reward, in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." I am at a loss to tell why men will palpably misrepresent the Lord by changing the Scriptures, and in this try to curtail God's power over the work of his hands; they would rob the Lord if they could. Perhaps they are taken captive by the devil at his will. I feel to say that it is certain in regard to such men, that they are walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 2.

This is yours, editors of the SIGNS, use or reject it.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Sept. 9, 1913.

SHELBYVILLE, Ky.

DEAR BRETHERN EDITORS:—I herewith inclose an excellent letter from our dear brother and fellow-laborer, Elder W. J. May, believing it will be read with interest, and impart some spiritual gift to some of the dear household of faith. We have now entered upon a new year; what it has in store for us none can tell, except as we judge from the past. We may expect sorrow and joy, and many no doubt will drink of the bitter cup, will taste the wormwood and the gall, will endure temptations, will be beset with foes without and foes within, and will often wonder, Can it be that I am a child of God?

These are the marks whereby the children of God are known. If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. John, the beloved disciple, was shut up in prison, doubting, and tossed to and fro. Paul was carried in chains as a prisoner by his enemies. Devout Stephen was stoned for the truth's sake. May we not therefore expect to meet with trials and difficulties along the way? In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Said Jesus, Let not your heart be troubled, neither let it be afraid. I trust it may be a year of prosperity to the SIGNS. It comes filled with good things of the kingdom, and sometimes it seems as wine on the lees well refined. I extend to the dear editors, publishers and readers greeting for the new year in the Lord. May every needed blessing be bestowed upon you all; may abounding grace commensurate to every trial be with you. The love and peace of God abound to you all, through our Lord Jesus Christ.

With love unfeigned,

P. W. SAWIN.

PINSONFORK, Ky.

DEAR BROTHER SAWIN:—I have been thinking of you all the evening, and have just come to my room from the supper table, and have decided to write you once more, and abide the consequences. Knowing you, as I am sure I do, I can write the more freely, for you are so highly favored of the Lord that you have great forbearance with the weak ones, especially such an one as you know me to be. I have been thinking considerably for several days about the people of God, in their differing gifts and callings here in their time state, together with

the responsibilities each of them is under, and I have come to the conclusion that in some instances, at least, it is the responsibility we are under that causes the great burden of heart and mind, more than the actual services. For instance, the man whom God has called to preach the gospel, and to feed the flock, taking the oversight thereof, is under much greater obligations than those who are only to be fed and watched over, therefore a great deal more is required of him. I will now quote a few passages of Scripture that seem to me to be relative to the idea that I have suggested, though I do not know that my views of these passages are right, but you know. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."—Luke xii. 47, 48. This, and similar Scriptures, for several years has seemed to me to have reference to the church here in her visible order, reckoning with her servants. We readily see that the word, "lord," is with the small "l," and does not mean the Lord God, but it means the church, clothed with the authority of her Head and Husband. The more the church has or does commit unto her servants, the more she requires of them, and the greater responsibility they are under, therefore the more care and burden of mind. There was not as much required of the servant who had the one talent as there was of the one who had the two; neither as much of the one who had the two as of him who had the five. Of him to

whom much is given, much is required. I have thought of late of the following Scripture in reference to the thoughts which I am trying to convey to you in my rambling way, which I will here quote and comment briefly upon. "For the Son of man is as a man taking a far journey, who left his house, [family] and gave authority to his servants, and to every man his work, and commanded the porter [watchman] to watch [this was his work]. Watch ye therefore; [ye porter] for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming suddenly he find you sleeping. [you porter.] And what I say unto you I say unto all, [all the churches] Watch."—Mark xiii. 34-37. Now in this is a plain manifestation of the differing (not different) obligations of the Lord's servants, and the responsibilities that await them. The porter in this instance means the watchman, I think, and as a sentinel he is set on guard by higher authority, and commanded therefore to watch over and for the family, while they lie down in green pastures and sleep sweetly in the shade. According to military laws, it is death for such an one while standing on guard and under such obligations to go to sleep. And in a scriptural or gospel sense they watch for their souls or lives, hence the watchmen on the walls are under as strict command and solemn obligation to watch themselves and for themselves as is any one in the household or family. They are also under as strict command and obligation to watch for all the rest of the church; therefore there is much committed to them, and therefore much required. The apostle Paul, just before he was called home to his blessed and immortalized state, called up the elders and

gave them this solemn charge: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," &c. And again, the apostle Peter said to all of the watchmen who are set upon the walls of the Zion of our God: "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."

My dear brother, I see I have made this letter extremely lengthy, and must close with what few hints I have suggested, realizing that this, my letter to you, is much more in length than in depth.

Mrs. May joins me in best wishes to you and family, and to the brotherhood generally.

W. J. MAY.

WINNIPEG, Man., Nov. 20, 1913.

MISS BONNIE CHICK—DEAR SISTER IN CHRIST:—I was saying to Edith this morning that I never received letters any more. I knew I was not deserving of any, for my own side has been almost entirely neglected, but I have missed hearing from those I believe I love for His sake. When I came home for dinner your letter was waiting for me, and as I read it my mind went back over past years, times that were full of trouble and darkness, yet sweetened by a sense of trust in God. I well know what awful depths we may be called on to experience, and I pray that he may never suffer me again to go so far into the region of de-

spair as I was at one time. It was years before I could mention my state to any one, partly through fear lest it should return upon me, and partly because I felt that another might through hearing my temptations be brought into a like condition. None but a chastened child of God knows what it is to find himself separated from God, with no ray of hope in sight, and yet be filled with an overwhelming longing for peace and reconciliation. With what terrible cruelty Satan afflicts such an one with the taunt, Curse God, and die. It is then that we find our weakness as we pitifully cry out to God to keep us from evil and from the power of the tempter. If then the heavens are brass over our heads, and our prayer seems shut out from God, our lot is dreadful. I know this place, when I have wished for death, yet feared to die, and have been so torn about in my mind that I thought I must surely lose my senses altogether, and then the dread that I should blaspheme God, not knowing what I was saying. When at last I had lost hope, and even become reconciled to be a castaway if it was his holy will to destroy me, the light broke in with such sweetness that I had no remembrance of my awful troubles. It was only for a few hours that all was filled with love, yet it was enough to raise me up from despair and give me hope in the mercies of God. Well I know that no one can understand your state. It is a way to be walked alone, but you may hear in the darkness a voice crying out to God, which is a source of companionship even in the valley of the shadow of death. While I would not desire affliction, I often wish I could have a deeper interest in spiritual things, and not be so entirely taken up with the things of this world. Temporal troubles are strange in one respect. Gen-

erally we are fortified to bear up under sudden and great bereavements, and can look to the Lord with comfort, but it is the little every day worries which we cannot presume to take to the throne of grace, because they are so petty and selfish in their nature, which wear us out. I hope that you may realize more and more of a peaceful dependence on the Lord. The "sweet sadness" you speak of is what I believe to be reconciliation to the will of God. We are sad because we are afflicted, but find a secret sweetness even in the chastisement of the Lord. The lines you quote from, "Jesus, lover of my soul," have often been comforting to me. Sometimes one hymn is sweeter than another, as it tells our present experience. In my darkest hours the hymn, "Keep silence, all created things," was the only one I could get any comfort out of, and the last verse was always a heartfelt prayer. I feel to thank our dear Lord that he has directed you to answer my poor letter, for it gives me needed encouragement.

"O hope of every contrite heart,  
O joy of all the meek;  
To those who ask, how kind thou art,  
How good to those who seek."

Would that we could know more of him, be filled with the riches of his grace, that we might know him and the power of his resurrection. Edith joins me in love.

Your brother in hope,

GILBERT B. McCOLL.

OCEAN PARK, Cal., Jan. 12, 1914.

DEAR EDITORS:—I have on my mind to write a line of encouragement to you, the Lord directing me. I have found our dear family paper advocating the same precious doctrine for many years, the doctrine of our Lord and Savior, giving God all power, glory and honor, ascribing praise to his great name. We are here

in Ocean Park, Cal.; we have no church, but sometimes it pleases our heavenly Father to send us glad tidings by one of his dear undershepherds, the Lord's missionaries, not man's, and they always preach the power of him who sends them. They have no word for us from man's mission-board, and the hat is not passed around to get our pennies to send the gospel to the heathen; instead of that, they come clothed with the righteousness of our Lord Jesus, and they preach his power to the edification of his few scattered little ones, and we are made to rejoice in the truth as it is in Christ Jesus; a feast of fat things; wine on the lees, well refined. Even I, in my weakness, am made to rejoice at these times, and am given courage to press forward in faith that the Lord in mercy has remembered this poor worm of the dust, a sinner saved by grace, if saved at all. If I have a hope, it is in the sufficiency of the blood of Christ, not in or for anything that I have done to merit the favor of God, for I find nothing but sin at my door, and in myself I find no good thing. But let us look away from self and this world of corruption, to the great and glorious God, whose ways are ways of pleasantness and all his paths are peace. "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." Do I love him? I ask the question many times, and there are beautiful passages of Scripture that come to my mind at times which strengthen my mind. There have been many good communications in the SIGNS during the past year, and in fact all years since the beginning of its publication. I have been a subscriber for more than forty years, and find it advocates the same doctrine to-day that it did then.

I do hope sister Ker is better. I was sorry indeed to read of her affliction. I also hope Elder Chick is restored to his usual health.

I will close this, for it is imperfection from beginning to end, it seems to me, but how can a good thing come from an unclean? But if the blood of Christ has made us clean, how can we be any more unclean? Great mysteries; and who by searching can find out God? Please do not publish this and crowd out other and better articles; I have only written because I felt I wanted to say a word to you all, and hope you can forgive my imperfections. Pray for me, for I feel that I need the prayers of God's people.

"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."

Farewell. Your sister in much unworthiness,

(MRS.) J. B. DAWSON.

HARRISONVILLE, Pa., Dec. 14, 1913.

DEAR EDITORS:—As my subscription is about due, you will find inclosed money order for two dollars for the year 1914. I do not feel like doing without the SIGNS, for it seems to me it gets richer in the deep things of God's eternal truth as time moves on; so many able letters on experience and doctrine of God's absolute sovereignty. Surely when God created man of the dust of the earth he knew exactly what he would do throughout all ages until the end of time, otherwise how could he have declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure? He surely appointed all the means to that end. Just trace the dealings of God with Abraham and his seed from the day God manifested his name to Abraham until the coming of Christ, and any



enlightened mind can see God's dealings with that people fulfilled just as he predicted by the prophets. He told Moses that after his death they would go after other gods, and he would carry them to Babylon, which thing he did, and also foretold their return to Jerusalem, even named Cyrus as being the man by whom they should be returned to their own land. It seems to me the Scriptures are so plain that every honest and enlightened mind can see these heavenly truths, but it is not given them to see, for we read of a people who have eyes, and see not, ears, and hear not, and hearts, and understand not.

I will stop writing and exposing my ignorance. Do not publish at the expense of better reading.

Your little, weak brother,

AHIMAAZ MELLOTT.

"WHEN first I knew my Lord, my God,  
 'Twas in his deep humility,  
 With garments rolled in his own blood;  
 With eyes of love he looked on me.  
 Lo, then my fainting heart revived,  
 When I beheld the Savior smile;  
 'Twas then in Jesus I believed,  
 And felt the glory of his toil."

O, in what humiliation was I when first I looked on Jesus crucified. The Holy Spirit had arrested me and convinced me of my sin, and made me to realize that I was under the curse of the law. My iniquities were before me, I saw myself in shame, a guilty criminal, self-condemned and under the righteous wrath of God. I feared there could be no escape for me from the damnation of hell. I thought, I shall soon die, I shall die in my sins, and then I shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. These dreadful apprehensions of the wrath to come abased me, crushed me down, and I put my

mouth in the dust before the dreadful and just God, for perhaps there might be some way of hope for a vile transgressor, but I could not see how it could be. I did not know Jesus Christ, the Son of God, who delivered us from the wrath to come. (1 Thess. i. 10.) I was humbled indeed, I loathed myself, and I was moved by God's gracious power to mourn over my iniquities. My heart was smitten and contrite over my sins, I sighed and wept unto God; yes, he moved me, he drew me unto himself; (I see it now) sin-stricken, wounded and bruised was my soul; law-condemned, self-condemned, I fled unto God, against whom I had sinned, and before whom I trembled, and I prayed, God, be merciful to me, a sinner. For some time it appeared as though he regarded me not, or rather I feared that my damnation was sure, there was no mercy for me. Day after day was spent in distress in the regions of the shadow of death, and I feared all evil. At length the Lord heard my cries and shewed me his salvation. There came into my mind a vision of Christ upon the cross. A sacred awe came upon my spirit, my prayers and groans were suspended, and I was wrapped up with the sight; yes, the eyes of my heart were drawn to, riveted, absorbed in contemplation of the crucified Redeemer. It was a revelation to my soul, my natural eyes saw nothing; it was in the darkness of the night as I lay upon my bed. O the instruction that was imparted to me by the Holy Spirit in this vision of the crucified One. I was shown that mercy and salvation were in Jesus, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; and that night, when my heart was made to understand that God's salvation of sinners was in the sufferings and death of Christ, O how my

heart went forth to him, and I cried unto God to save me from my sins for Jesus' sake; to let me know that he died for me.

"When first I knew my Lord, my God,  
'Twas in his deep humility."

There on the cross my yearning heart beheld the incarnate Word, Jesus Christ, suffering, bleeding, dying for poor sinners. O what humiliation! (Isaiah liii.) In his humiliation his judgment was taken away, he was cut off. (Acts viii. 33; Daniel ix. 26.) It was opened up to me a little, just some wonderful glimpses of how Christ Jesus in his everlasting, boundless pity for wretched, vile transgressors, humbled himself and became obedient unto death, even the death of the cross. He endured the cross, despising the shame, and is set down at the right hand of the throne of God. My sin-distressed soul entered a little into the sacred mystery of the cross of Christ, and I was made to hope that it was for crimes that I had done he groaned upon the tree; amazing pity, grace unknown, and love beyond degree. And though I was made to hope that all my sins were forgiven, all washed away in Jesus' precious, atoning blood, and my burden was gone, and I was happy in my hope that the dear Savior died for me, and that he had reconciled me unto God, and that God was my Friend, my God and my heavenly Father, yet in a little while there was mingled with my blessedness such sorrow, for as I pondered over the humiliation of the crucified Redeemer I saw it was my sins that brought him low; it was my transgressions for which sake he was made a curse. "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." And then I mourned over him to think that he suffered so to ran-

som vile transgressors, to save a sinful wretch like me from my sins, the curse, from death and hell. I mourned for him. (Zech. xii. 10.) O how Jesus must have loved me! and my heart was melted, and wept over his love. How base I saw myself.

"Love and grief my heart dividing,  
With my tears his feet I'll bathe."

Thus I mused upon the love of God declared in the bleeding, dying Lamb of God, and sweet pardon was mine in his precious blood.

"I nothing had when thou, dear Lamb,  
Didst shew me all my sins forgiven;  
I nothing had but sin and shame  
When first I saw my name in heaven.

Bought with the Savior's pains and blood,  
Amazing love! what tongue can tell  
The glory which I saw in God,  
When at his footstool first I fell?"

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

### W I S D O M .

"Whence then cometh wisdom? and where is the place of understanding?"—Job xxviii. 20.

Man in all of his searches cannot attain unto wisdom; money cannot buy it, it is above the price of gold; gold cannot equal it, therefore man in all of his searches cannot find it, yet millions of dollars are spent yearly in search of wisdom. There are thousands of men every year attending different schools of theology seeking wisdom, but the Scriptures say wisdom is above the price of rubies, yea, much fine gold cannot equal it. The Scriptures teach the utter impossibility of obtaining it with money, and also teach where it is found, and with all the Scripture teaching men try other methods in search of wisdom. Also the Scriptures teach where gold, silver, iron, brass, copper, lead, pearls and rubies are found, and men of natural minds try to find all in the same way and place: the earth.

Surely there is a vein for the silver and a place for the gold, where they find it. Out of the earth cometh bread, but where shall wisdom be found? and where is the place of understanding? "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold."—Job xxviii. 12–17. No exchange of gold, silver, onyx stone, pearls or rubies are equal to wisdom, seeing that a mention of all the earth's most valuable metals, the great stones of the sea, combined with all the great powers of the world, cannot obtain wisdom, so how vain and foolish is the great presumption of men in their endeavor to procure this valuable and most precious gift. "Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air." "Unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Quite a difference in the scriptural analogy of the word "wisdom" and the vain and presumptuous meaning given by theological students, which teaches slavish, selfish, fleshly fear of the regions of despair, to be shunned by creature ability. As the word of inspiration says, the fear of the Lord, that is wisdom, and to depart from evil is (already) understanding (not in order to understanding). Wisdom is the gift of God. "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of work-

manship."—Exodus xxxi. 3. "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 20, 21. Not by foolish preaching of slavish fear, and human ability, and sympathetic talk, which arouse the sympathy of the carnal nature of man to hypocritical obedience. To what? To the commandments and doctrines of men of corrupt minds, which teach for doctrine the commandments of men in order to life. "For the Jews require a sign, and the Greeks seek after wisdom: [earthly wisdom] but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 22–24. It would be foolish in us to preach unto those uncalled of all nations that which is foolishness and a stumbling-block, and it would be just as foolish to try and call them from nature's darkness to spiritual light by proclaiming to them something that is foolish. But some are called with an holy calling, as it is written: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. The wisdom which we preach is of old, shining forth from an endless life down the channel of time, according to the purpose and will of God. In the beginning God created the heaven and the earth, therefore showing forth his eternal wisdom, the only source of true wisdom. God is the perfection of wisdom, for when he said, Let there be light, behold, light shined forth at his command, and there

was light. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6.

Well do I remember when, as I hope, the light was given me; it seemed that the true light did shine within and manifest divine light from within to the acknowledgment of God's mercy, for with the heart man believes, and with the mouth confessions are made unto salvation.

Written in much weakness. Yours in bonds,  
J. B. BOWDEN.

FALLS CITY, TEXAS.

EDGEMOOR, Del., Aug. 11, 1913.

W. C. PENNINGTON—DEAR BROTHER:—My son and I so much enjoyed the reading of your letter in the SIGNS that I thought I would take the liberty of writing a few lines to you, to let you know that we, too, believe in the old-fashioned doctrine of predestination. I believe that many who call themselves christians do not worship the same God you wrote about. Their god seems to be a limited being, controlling some things, permitting some things and having nothing to do with many events, but with me a limited God is no God at all. I can plainly see you have learned the truth of the following Scripture: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;" and you have learned that we have obtained this inheritance because we are heirs of God. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Is it not a wonderful thing that God has predestinated this relation of sons and daughters for all his elect people? Many do not believe

in the new birth, and such people cannot obtain this inheritance, because they are not heirs, never having been born of God. My mind lately has been much exercised on the subject of the perfect work of Christ in the redemption of his elect people. Surely he did not simply provide a means of salvation, with conditions on our part to fulfill. I notice that you have received the truth of the following Scripture: "For by one offering he hath perfected for ever them that are sanctified." As you write, there are no "ifs" or "buts" in this work, and I believe all his elect children will come to the knowledge of what Christ has done for them; and to me it is a great comfort to know that his children are ordained to walk in good works, as you write and evidently believe. Surely the Lord's work is perfect in all things. It seems to me there is a tendency to drift back to Arminian doctrines by many who call themselves Old School Baptists, advocating that there is something for the creature to do to perfect the perfect work of Christ, claiming also that our old carnal nature is changed gradually to something better. They do not seem to read the Scripture you quoted, that the carnal mind cannot be subject to the law of God. It is the Spirit that quickeneth, the flesh profiteth nothing. I am glad your letter was published in the SIGNS, as all our family were comforted in reading it.

Yours in fellowship,

B. F. HAMILTON.

NIAGARA FALLS, N. Y., Aug. 24, 1913.

DEAR BROTHER PENNINGTON:—Father had me read this letter before mailing it to you, and to me it is a precious privilege to read and feel that I am given an understanding of such a glorious liberty, and full salvation, and perfect work, as

is that which you two loved ones of the great Jehovah are witnessing with each other. Think of all it means for us. The prince of darkness himself is working out the great Jehovah's will and purposes, so how absolute is the safety and security of the heirs of God in Christ; nothing shall touch them to harm them. None of God's work is in vain or in any way incomplete or uncertain. Brother Pennington, your letter has the sure sound of God our righteousness. May his rich blessings be unto you in riches untold. Read Psalms lxxi. 3: "Thou hast given commandment to save me," &c.

Your little brother in hope,  
CHAS. W. HAMILTON.

—  
FREESTONE, Texas, Oct. 14, 1913.

DEAR BRETHREN:—I have just returned from the seventy-fourth annual session of Union Association, held with Bethel Church, in Anderson County, Texas, near the town of Frankston, which commenced on Friday before the second Sunday in October, 1913. This is the oldest association in Texas; one of her churches (Pilgrim) was constituted in the state of Illinois when Texas was under Mexican rule, and traveled overland to Texas, holding their meetings and baptizing members on their journey, and is the oldest church of any order that was ever in Texas, except the law religion of Mexico. The original members of old Pilgrim Church lived under three flags: the flag of Mexico, the republic of Texas and the United States flag. Needless to say these old soldiers of the cross had many sore trials during their pilgrimage through this land of sorrow. They have all passed away, their bodies have returned to the dust, there to await the glorious resurrection, when this mortal shall put on immortality, when he

(Jesus) shall change our vile body and fashion it like unto his glorious body. David said, I shall be satisfied, when I awake, with thy likeness. Although they are dead, they still live in the memory of God's humble poor. While there my wife and I met many precious brethren, many of whom we had met before, and many whom we had never met. The preaching was all of one piece, all to the glory of God and to the comfort of his saints. Elder J. C. Sikes spoke Sunday to a large and attentive audience, and in my humble judgment his discourse was fraught with grace throughout. As I sat under the sound of those precious truths of the gospel I thought of this Scripture: He "hath raised us up together, and made us sit together in heavenly places in Christ," for it was indeed a heavenly place. But the sad time came when we had to part, and we were made to shed tears of both joy and sorrow; tears of joy for the blessings we received in his name while we were together, tears of sorrow when the parting hour came. But thanks be to our great Deliverer, the time is coming when sad partings will be no more. Farewell.

Unworthily yours in a precious hope,  
W. O. BEENE.

—  
SHERIDAN, W. Va., June 8, 1913.

DEAR EDITORS:—The time has come, according to promise, for me to send a little mite to pay for my dear old comforting paper. By the blessing of our all-wise Creator and Preserver it is better with me now than it was when I wrote you before, for then I felt to be a wanderer, but, bless the Lord, O my soul, when spring came I was permitted to return to my own dear, humble, earthly home, and am given strength to still do for myself in my sixty-ninth year. Many

have left the shores of time, and I, too, long to quit this unfriendly world; but not now, for the Lord has loved ones who are sad and weary. Wilt thou not cheer them with a kindly word? Sick ones, who need me in their lonely sorrow, can I not tend them yet a little while?

Please give this a little corner in the SIGNS, if you see proper, so my brethren who are interested in me may know about me.

Yours in hope,

ELIZABETH JOHNSON.

JAMESTOWN, Ohio, Jan. 16, 1914.

DEAR BRETHREN:—You will please excuse delay in sending my remittance. I am not very active any more. As you may know, my age is one hundred years and nine months. I still appreciate the dear old paper; it is a great comfort to me in my declining years. It is about all the preaching I have, as I am unable to get out to meeting any more.

Yours in hope of a blessed immortality,  
VIOLET HATCH.

HAYNESVILLE, La., Jan. 31, 1913.

DEAR BRETHREN EDITORS:—Your card of the 27th inst. to hand, together with the "Feast of Fat Things." I have just finished reading the pamphlet, and the "Riddle" is worth the price of the pamphlet. I am always glad to read anything from Elder Beebe's pen, and have been reading his writings for over fifty years. I have both volumes of the Editorials. I sent the money for each one before they were printed, and got one of the first of each volume that was sent out. I look on the writings of Elder Beebe as next to my Bible. I cannot expect to read them much longer, as I will be eighty-eight years old if I live to see the 29th day of next March, which will soon be

here, and I have nothing to place a hope on but the doctrine that old brother Beebe always advocated: salvation by grace, and grace alone.

Pray for me, an old sinner, friend and brother, as I hope,

SHELVY BAUCUM.

LITCHFIELD, Minn., Dec. 10, 1913.

DEAR BROTHER KER:—I am thinking of going to Monroe County, Pa., and would like to know if there are any Baptists in that part of the country. Kindly send me the names of some of the members, if any, near Cresco, Pa., Pocono, Pa., Stroudsburg or in that neighborhood.

A. J. TOLLERD.

#### LETTER TO CORRESPONDENTS.

AGAIN I take this means of acknowledging the many letters and cards received from all parts of the United States and Canada since my last short letter appeared in the SIGNS. We appreciate every word of sympathy and act of kindness, and would write each one personally were it possible. Am sorry to say my wife shows no improvement whatever in health, and at times is much discouraged. All who have written us will please accept this as an acknowledgment of their messages of good will.

Your brother in gospel bonds,

H. C. KER.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

## CIRCULAR LETTERS.

(Written by Elder J. R. Dennison.)

*The Tygarts Valley River Association of Old School Bible Baptists, now in session with the Leading Creek Church, Randolph County, West Virginia, to the churches of which she is composed, and to all of like precious faith, sendeth christian salutation.*

DEARLY BELOVED IN THE LORD:— Another year with all its joys and sorrows has passed and gone, and we are one year nearer our eternal home than when we last met in an associational gathering. Some of our dear ones have been called away since our last association; they will assemble with us no more here, but we hope through the grace and mercy of our covenant God to meet them on the bright and sunny side of sweet deliverance in the happy, peaceful world of glory, where there will be no sad partings, no farewell tears, but all will be joy and peace and love. There all the ransomed of the Lord will be sweetly employed in praising and glorifying his holy and infinitely adorable name a whole eternity along.

“When we’ve been there ten thousand years,  
Bright shining as the sun,  
We’ve no less days to sing God’s praise,  
Than when we first begun.”

It is said that, “Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.” No, our finite minds cannot comprehend the infinity of great Jehovah; we can only say as did the apostle, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” We cannot by searching find out God, as the worldly wise in their humanly effort system are in their various organizations teaching their children that

they can, and are learning the religion of the Lord Jesus Christ, whereas God says, “Not by might, nor by power, but by my spirit, saith the Lord.” And again, “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.” So it is “not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” Then, O dear brethren, let us praise God for his mercy, for it is everlasting. Whom he loves he never leaves, and Christ having loved his own, he loves them to the end. He hath loved them with an everlasting love, therefore with lovingkindness hath he drawn them. So it is alone through his grace and mercy and love that we poor, weak, helpless, sinful creatures of Adam’s fallen posterity are brought to a knowledge of the truth as it is in Jesus. And “not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” One of old said, I will greatly rejoice in the Lord, and I will be joyful in my God: for he hath clothed me with the garments of salvation, and he hath covered me with the robe of righteousness. “This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.” So we, dear kindred in Christ, as a church, as a people, are the only people who do not claim something in our salvation for our works, or means, but we give all the praise and glory of it to God, where and to whom it justly belongs.

Now, dear brethren, may God in his mercy grant to keep us from falling, and to feed our souls on the riches of his grace while we tabernacle in the flesh, and eventually receive us to himself in glory for Jesus’ sake. Amen.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1914.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder F. A. Chick, Hopewell, N. J.  
Elder H. C. Ker, Middletown, N. Y.*All letters for this paper should be ad-  
dressed, and money orders made payable, to  
J. E. BEEBE & CO.,  
Middletown, Orange Co., N. Y.***THE WORSHIP OF GOD.**

FOR some time our mind has been resting upon the Bible testimony concerning the worship of God, and in connection with this the solemn question has been much in our mind as to whether we have ever for ourself known what it is to truly worship him. One of the first testimonies that will occur to the minds of all who desire to worship the true God and to worship him aright will be that of the Savior to the Samaritans: The time cometh when neither in this mountain, neither at Jerusalem, shall men worship the Father, but they that worship him will worship him in spirit and in truth. This must ever be the one solemn question with all who truly fear God: Is my worship after this sort? It is evident that the dear Redeemer did not mean that none should ever be found in Samaria or in Jerusalem who should be true worshipers, but that worship rendered to him from any spiritual heart anywhere should be just as acceptable to him as in either of these places regarded as being specially sacred by men. The same truth holds good still; one place and one time is just as precious in the sight of the Lord as another. God can be worshiped in grand cathedrals and in gilded

temples, but he is no less pleased with worship arising from spiritual hearts who dwell in hovels, and we believe it to be true that the most of the people of God feel that they are permitted to come nearer to him when in some humble place they meet for worship than in the midst of all the gilded appointments which please the eye and ear of man; at least this has been our experience.

We desire to call attention to some things said about worship in the Scriptures. The worship of the true and living God is there again and again set over against the worship of idols, the works of men's hands or the figments of their brains, and also true worship is set over against false worship more than once. It is all-important then that we know whom we worship, and that we know whether we are worshiping aright. But first let us ask, What is worship? speaking in the general sense of that word. It is ascribing unto the being worshiped attributes that are supposed to belong to him, with reverence, fear and admiration, and when we come to speak of the worship of our God, the God of heaven and earth, it means ascribing to him the characters, attributes and the mighty works that belong to him, and these things we must have been taught and have come to believe ere we can ascribe them to Deity. All that can be known concerning the unseen God must be by revelation made by himself to us. No man can by searching find out God, is the plain testimony of the Word. So Paul declared in Romans concerning faith in our Lord Jesus Christ. How shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? How shall they hear without a preacher? By the next verse it is made plain that by the preacher he means the



ministry of the Word by those sent of God. This same truth must apply to the worship of God. How shall we say men worship him in whom they have not believed? How shall they believe in God when they have not heard of him? How shall they hear of him without a preacher? that is, some one inspired and qualified of God to declare Him unto them. In other words, before we can worship in ascribing to him the glorious attributes that belong to him we must come to know that he is, and then we must come to know that to him belong those attributes. Paul found at Athens among the multitude of idols at Mars Hill an altar erected to "The Unknown God." This did not mean that the Athenians had any real conception that there was a being supreme over all others, but simply that they did not wish to omit any god from their worship, regarding them all as being equally worthy of worship. We read that Paul, taking this inscription as his theme, preached to them that God who made all things, and who therefore ought alone to be worshiped, rather than the works of men's hands. But we do not find that after this preaching any one believed upon the God whom Paul preached to them. We do not read that they forsook all other altars for the worship of the one God. While Paul declared the truth concerning Jehovah there was no place in their hearts for him; they were destitute of the Spirit, and so could not worship him. To-day, as then, there are worshipers all over the world; idols are bowed down to now as well as in former days. The revelation of God in his Word has been made almost from the beginning, and by personal intercourse with our first parents at the beginning he made himself known, and all through the Scriptures of the Old Testa-

ment he made continued revelations of himself, and in Jesus Christ he was made manifest, and this Jesus has been proclaimed constantly for nearly two thousand years in preaching and in writing, and yet how few comparatively believe in the true God, and in Jesus Christ as the Savior. After all these thousands of years it still remains that two-thirds of mankind do not like to retain God in their knowledge, and do not know his name, and a vast majority of the other third show that God is not in all their thoughts, and that Jesus Christ is but merely a name to them. This proves another Bible truth, viz., that there must be more than miracles, more than preaching, more than afflictions, more than blessings bestowed upon man, ere he can come to believe really in God and to love him or his service. It is a Bible truth, and what we have said just now confirms it, that the Spirit of God must come and work directly in the heart of any one ere that one comes to really know and serve God. It is all summed up in this one sentence: Except a man be born again he cannot see the kingdom of heaven. Therefore does it not follow that ere preaching, or setting forth the character of the God of heaven, can bring men to love and worship him, there must be begotten in the heart of men by the Spirit of God a nature that is in harmony with the things of God? This seems to us plain. But still where this work has been wrought, where the heart has been touched with this divine life, there still remains a place for the preaching of the Word, that such spiritual hearts may be instructed in the right way, and come to render right worship to God. In the Acts we read of Lydia, and of the eunuch, and of the Roman centurian, all of whom revered and feared God, being Jewish

proselytes, but who yet did not know of Jesus until the blessed Lord sent his servants to proclaim him to them. Then how eagerly they embraced the message, and then they began to grow in the knowledge of the Lord Jesus Christ.

For the reasons given before, it has seemed to us this long time that much of the ministry of the Word ought to consist in setting forth that which the Word declares concerning the God whom we profess to worship. To worship him is to believe with reverence, and confess before him that he is almighty, omnipresent, omniscient, just, holy, all-wise, the God of truth and righteousness, whose name is love, who hates all sin and transgression, so that it is declared that he cannot look upon it, and who rules in all the army of heaven and among the inhabitants of earth, so that none can stay his hand. These are some of the things of which we must know if we are to worship God in a manner well-pleasing in his sight. Let us then in all our ministry set forth these things to the praise of his name. Then, in addition to these things, we worship him when we ascribe salvation to his name. If any one ascribes his salvation to his own goodness, to the prayers of his parents and friends, to the teaching of his childhood by those under whose charge he was placed, and withholds from the God of heaven the plain, simple testimony which Jonah once gave: "Salvation is of the Lord," he is not thereby worshiping God, but the creatures of God instead. If we think of God as one who is changeable, having one purpose to-day and another to-morrow, we are thus far robbing him of his true glory, for he declares himself to be the God who changes not. If we think of him as knowing to-day what he did not know yesterday, we

are robbing him of that worship which belongs to him in a confession of his omniscience. If we confess not that we are sinners, helpless to redeem ourselves, and justly condemned before him, but claim that we have some right still to claim our final salvation more than others, because we have sinned less than others, we are robbing him of the glory of salvation, thus withholding the worship due to his name as the God of salvation. Is it not important then that even believers be instructed in these things? Indeed, to this end were the Scriptures given us, that the man of God be instructed, admonished and reprov'd, lest he be found ignorantly rendering service that is not acceptable to God. If we may be allowed to speak particularly of the leadings of our own mind these many years past, it has seemed to us all-important that these things should have place in our ministry. We have desired to set forth the things which belong to the consolation of the tried people of God, and what can be of greater strength to the weak than to learn that they have a strong, an almighty Friend? What can be of more consolation to the afflicted than to learn that all their afflictions are in the omniscient will of God, so that not one can really do them harm? What can more exalt the blessed Redeemer in his work of salvation for them than to learn that our God is holy, just and righteous, so that before sinners can be reconciled to God a full atonement must be made, that the full measure of justice may be rendered before God, and when the child of God feels forsaken, and is forsaken, by all men, what consolation can there be equal to the assurance that their God is everywhere present, that he is omniscient and omnipresent? It is not dry doctrine, but rather that rock out of which Israel shall

suck honey, to set forth these truths concerning Jehovah. These are the living wells of salvation out of which God's people draw water at their need. To acknowledge these things in the heart and to confess them with the lips constitute worship that is pleasing to God, and in all our ministry we have desired not only to proclaim these great truths, but to do so with reverence in spirit and with understanding. Christian experience is not made up simply of changing frames and feelings which may go on in our hearts, but in coming to know the power of sin in our nature and the power of God in Christ in our salvation. Our feelings change with every passing breath, but these solid truths do not change, and the hope that is based upon them will prove to be as an anchor of the soul indeed in times of stress and storm. These holy truths are our comfort; may they prove to be the same to others. 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.

#### FIRST VOLUME OF EDITORIALS EXHAUSTED.

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

J. E. BEEBE & CO.,  
Middletown, Orange Co., N. Y.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE SHAKING OF HEAVEN.

"SEE that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Heb. xii. 25-29.

In the preceding context the inspired writer has spoken of the terribly grand display of the majesty of God in the dispensation of his fiery law from the summit of that mount which might be touched, and that burned with fire, and blackness, and tempest, and the sound of a trumpet, and the voice of words, which words they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded. On that most fearful occasion the tribes of Israel filled with consternation heard the voice of words which shook the earth with terror and amazement, which caused the mountains to skip like rams, and the hills like lambs. Although that fiery law applied to the fleshly tribes and the shuddering earth, the leaping mountains and skipping hills were emblematic of the legal dispensation, the worldly sanctuary, and carnal, or fleshly ordinances, in striking contrast with the heavenly Jerusalem and gospel state of the church in her present organization, yet the promise is given that as the former, so shall the latter also be shaken. That voice which then convulsed the earth hall also shake the heavens, and so terribly as to remove from the church what-

ever can be shaken, allowing nothing to remain that is not immovable.

As the carnal Israelites in the type, by their frequent unlawful affinity with the nations round about them, became corrupted from time to time, so as to require the judgments of God for their purification, so the church of Christ has from time to time been infested with "strange children," who have brought in with them "divers and strange doctrines," which have required the shaking of the heaven, or church, for their removal. As in the old dispensation there were false prophets among the people of Israel, even so there shall be false teachers among those of the new, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter ii. 2. The apostle Paul is also the bearer of a special message to the church of God on the same subject; he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2. "This know also, that in the last days perilous times shall come."—2 Tim. iii. 1. From these, with many other warnings, we are admonished to look for the fulfillment of these predictions in these last days, and truly the developments of the present times afford most unquestionable demonstration of the perfect accuracy of the predictions. While the various departments of anti-christ are swiftly hurrying on to their doom, being suffered to fill up the cup of their abominations, the church of Christ is invaded by men of corrupt minds and

destitute of the truth, who have crept in unawares, who come not but to kill and to steal and to destroy. But although all these predictions must be fulfilled in all their jots and tittles, it is nevertheless true that every plant that our heavenly Father has not planted shall be rooted up. All who come without grace into connection with the church of Christ shall be cast out without favor. For the fulfillment of the Scriptures, for the trial of the faith and patience of the saints and for the greater display of the righteous judgments of the Lord, God shall choose the delusions of his adversaries and suffer them to mature their plans, promulgate their doctrines and perplex his saints, only however until the appointed hour of judgment, for in due time his voice which once shook the earth shall shake heaven also. "Also" seems to express the idea that it shall be in like manner, as when in audible words his voice shook the earth in the thunder tones in which the precepts of his fiery law were uttered from Mount Sinai. But however this may be, we are perfectly confident that the shaking of heaven, as witnessed at this present time, is occasioned by the voice of God in the Scriptures.

At this very moment there is evidently an unusual agitation and stirring up of the passions and fears of nominal professors and graceless hypocrites who have had a name to live while they are dead, and a form of godliness, while they deny the power thereof. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites."—Isa. xxxiii. 14. "There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions: for the pride of Jordan is spoiled."—Zech. xi. 3. Their consternation is most unmistakably occasioned by the voice of him whose voice

shall shake the heavens, but it is the power and majesty of his voice in the written Word. Scriptures which uncover their deceptive doctrines and drag forth to the light their base hypocrisy, are falling like bolts of wrath from heaven upon them. The ministers of Christ are led by the Spirit of truth to open the batteries of heaven upon the hidden things of dishonesty. Their craft being exposed, makes them desperate, and in their desperation they vent their malice against those who faithfully declare what God the Lord hath spoken. The church, which is called heaven in our subject, is necessarily shaken by the conflict of truth against error, and the children of the latter, with all their inventions, doctrines, plans, merchandise and appliances, are being shaken out of their concealment. All doctrines antagonistic to that of the truth, however cherished, must be exposed, and nothing suffered to remain in Zion which the truth of God condemns. This word, "Yet once more," has an awful significance, for it signifies the removing of those things that are, or that may or can be shaken. Nothing that the voice of God, as sounding in his Word, will shake, shall be suffered to remain in the immovable kingdom of our Lord. The things of the kingdom of Christ which God has established are immovable, his Word will never shake, disturb or displace them. They are not things which are made, but things which are eternal. But everything that is made, all things of time, of earthly origin, must and shall be removed, and the heaven shall be sufficiently agitated and shaken to eject from her sacred precincts whatever can be shaken. The legitimate elements of which the kingdom of Christ is composed are immutably established. Not one of her stakes shall ever be removed, not one

of her cords shall ever be broken. The subjects of this kingdom can never be separated from the love of God which is in Christ Jesus, by angels, life, death, principalities, powers, things present or to come, height, depth nor any other creature. The King is immovably seated, his throne is forever and ever; his sceptre is a right sceptre, his kingdom is everlasting and his dominion has no end. His laws are right, and will admit of no amendment, improvement nor abolition. The ordinances of his kingdom are as the ordinances of the throne of God himself. The foundation of this kingdom stands sure and steadfast; the gates of hell cannot prevail against it. The doctrine of this kingdom is the doctrine of God, that cannot change. There is nothing that properly belongs to this kingdom that can be shaken or changed. None of the things of earth could move the apostles, nor shall they be able to move or shake the everlasting purpose and grace of God, or pluck out of the hands of our Redeemer one of those whom the Father has given to him.

"Wherefore we receiving a kingdom which cannot be moved." Such a kingdom it is the Father's good pleasure to give to his saints. It is not of this world, or its subjects would fight. It is not of this world, therefore its subjects will not fight with carnal weapons. Receiving this kingdom, we do not need materials out of which to organize a kingdom, nor power to defend it, nor wisdom to improve it, nor ornaments to beautify it, but "Let us have grace, whereby we may serve God acceptably." This is all we need, and this our God will abundantly supply, for he will give grace and glory; and as it is only by grace we are saved, so it is by grace alone that we can serve our God and King acceptably, with rev-

erence and godly fear. "For our God is a consuming fire." "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offer in righteousness."—Mal. iii. 3.

MIDDLETOWN, N. Y., November 15, 1865.

### OBITUARY NOTICES.

**Deacon Joseph Hunt** was born Dec. 24th, 1846, and departed this life Dec. 30th, 1913. Our dear brother was a firm Primitive Baptist, a strong believer in God's foreknowledge, predestination and purpose in all things. He indorsed the doctrine advocated in the SIGNS, and put no confidence in man, but looked to God for his deliverance from nature to grace. He was an upright and honorable citizen, and tried to observe the precepts enjoined upon him as a deacon. He was very prompt in visiting the sick, especially those of the household of faith. He felt that his sufficiency was of God.

The funeral service was held at the home of his son, J. T. Hunt. A large gathering of relatives and friends attended the service, conducted by our dear brother, Elder George M. Hite, of North Nashville Primitive Baptist Church. He was a member of the University St. Primitive Baptist Church, South Nashville. Our pastor, Elder J. K. Womack, was not able to attend the funeral. Our dear brother requested that two hymns be sung: "Amazing grace," and "Jesus, lover of my soul." His wish was complied with. He leaves many relatives and friends to mourn their loss, but we hope our loss is his eternal gain. Elder George M. Hite spoke very comforting words from the twenty-third Psalm. May the Lord bless the bereaved and the poor in spirit, is my prayer.

O. B. HICKERSON.

NASHVILLE, Tenn., Jan. 5, 1914.

**SISTER Elizabeth J. Clark** departed this life Jan. 5th, at her home in Shelby County, in her 85th year. She united with Bethel Church, this county, many years ago, I think about 1846. I have not the date of her marriage, but she was left a widow with ten children forty-two years ago. Since I have known her in church relationship, for the past twenty-five years, she had been a faithful, devoted member, beloved by the church. For several years she had been greatly afflicted, but bore all with patience, as becometh the humble followers of the dear Redeemer. She leaves five sons and one daughter, twenty grandchildren, ten great-grandchildren and two sisters. Their loss is her gain, because we believe she sleeps in Jesus.

The funeral was largely attended at the home on the 6th, and that which was mortal laid to rest in the family burying-ground near their old home.

May the dear Lord comfort all who mourn.

P. W. SAWIN.

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

Miss Emma Birdsall, N. Y., \$2.00; August Plourd, Mo., \$1.00; J. D. Lake, W. Va., \$2.00.

### MEETINGS.

E B E N E Z E R.

OLD SCHOOL

BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

**"IN PLACES OF  
DRAWING WATER."**

(Judges v. II.)

By Frederick W. Keene.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., FEBRUARY 15, 1914. NO. 4.

## CORRESPONDENCE.

### “GREAT IS THE MYSTERY OF GOD-LINESS.”

TRUE, what a wonderful mystery! God manifest in the flesh, its power over all flesh. David said, “I am fearfully and wonderfully made: \* \* \* that my soul knoweth right well.” When we contemplate the life, the being of a child of God, as we consider him in his complex character, it is no wonder that David gave utterance to the above language. Solomon said, As the company of two armies. Ericson the poet is quoted as saying,

“To good and evil bent,  
I'm both a devil and a saint.”

Let us consider these things, dear reader, and see where we stand, find the position we occupy, and perchance gather some evidence of sight to continue to hope in the mercies of the Lord, or that we have been born again, or to sing,

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

What is man? or what am I as I stand related to the earthy head, Adam? Do we fully realize the full meaning of the words when God said, Adam, where art

thou? Let us keep these deep-searching words in mind, and language will ever fail to describe the awful pit of human depravity, the depraved, iniquitous heart of man. Paul describes fallen man, the place he is, and what he is, in Romans viii., when he uses the language, “Their heart is an open sepulchre; \* \* \* whose mouth is full of cursing and bitterness,” &c., and with this the fruits they bear as they are manifest. Then we may know something of the meaning of the words, Adam, where art thou? It is the man in this awful state of pollution, sin and death that God hath chosen to be heir with him in glory. But how shall man be just with God, seeing he is fallen and depraved? To dwell with God one must in a sense be equal with God in holiness and righteousness. In nature every stream is downward in its course, and this is as true with humanity as with the rivulets and streams. If it is downward in its course, then in and of itself it cannot be turned. No human agencies have or ever will be devised that can turn depraved mortals upward, heavenward. Man is dead, dead in sin. We read of one, the second Adam, from heaven, made (manifest) under the law, having power over

all flesh, to give eternal life, or to impart another or better life, to fallen man, to give him a righteous and holy life, whereby he may commune with God and eventually come into his holy presence and dwell with him forever. It is the mystery of this life, as mentioned at the head of this article, I want to speak of, (not to explain) for the more I think of it the greater the mystery. There are three prominent mysteries mentioned in the Bible: the mystery of iniquity, the mystery of godliness, and, Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, &c. Paul as he journeyed along, intent on carrying out the evil of his heart, was met by the way, and it was in the purpose of God fixed and ordained, that he should take the last step in that blinded zeal of human depravity. To him it was as God had said to the proud waves: Thus far shalt thou go. He comes to a standstill, is turned about and goes in an opposite direction; immediately he is found in the synagogue preaching Jesus, that he is the Son of God. Just before he was contending for the law, and that this Jesus whom he now preached was an impostor, and making void the law that was their rule and faith. In this work no human agency was felt or seen, but it was the work of God or of Christ, the work he came to do: to translate from the kingdom of darkness (nature) into the kingdom of God's dear Son. Jesus says, I give unto them eternal life. This was given to Paul, or Saul, as he journeyed to Damascus. It was alone the power of this life that turned him about, that caused him to bear about him the dying of the Lord Jesus, to bear fruits of righteousness, the evidence of a godly life. As it was with Paul, so with every saint of God. O how mysterious the working of this life, that

turns the man from his downward course to flow upward, contrary to nature; for the mountain of the Lord's house shall be established in the top of the mountain and people shall flow unto it. I had fondly hoped in my early youth in experience that when I grew older I should grow better, know myself better, live a better life and have less doubts and fears, but have not found it so. I find life a greater mystery, and wonder if I really have or know the godly life in myself. I think I know of it in others, but what a mystery in myself. Can it be, with all the beasts of the forest, with my plagues of sin, the cesspools of Hades, with all guile and hypocrisy as I feel sure dwell in my nature? How is it that brethren confess love and fellowship for me, when swarming close in every part the hidden evils are? Do I love these principles? No, at times I have perfect hatred, abhor myself and repent in dust and ashes, and am a brother to Job, knowing I dwell with owls and dragons, with all the unclean beasts and birds. If these be the evidences may I not hope? The one nature I know I have, and sometimes hope I have, or am partaker of, the divine, as it is light that makes manifest. A very dear sister from the far west wrote me not long since that she had not attained to that she had hoped for in early life. There was a sweet response in my heart of companionship. One thing I know: if there is one good thought or one good act it is because of the power of that life that is from above. If it be that I am traveling heavenward, it is because I am dying daily, since the more we die the more we live. Again, how wonderful that death and life can dwell in the one being; nay, more, heaven and hell; dead, but living. In the wonderful contrast of natures and the subjugation of our evil

nature the power of the godly life is made manifest, so that, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."—Isaiah xi. 6. For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land, so shall the Lord cause you to triumph, and cause you to cry out, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" "The seed of evil doers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts."—Isaiah xiv. Therefore we hope through grace, and grace alone, to triumph over the pains of earth and hell in time and eternity. Yesterday, or last week, you had a joyful season, and your soul was filled with laughter, was joyful in your God, to-day you are cast down, darkness is your portion, you feel your very flesh is filled with rankling devils and demons. Stranded upon the rock of infidelity, crying out in bitterness of soul, Can I deem myself a child? O where is the blessedness I knew when first I saw the Lord? Ah, this is but the life and portion of each dear child of God, and all the wild beasts of our nature will be destroyed in death, when we put off the body of this flesh, and it is swallowed up in the blessed and holy life of Jesus our blessed Lord. The mystery of godliness yet remains.

I have extended this letter to too great a length, and said but little. I am oc-

asionally asked why I do not write more. This letter will give you the reason. I have many unanswered letters for this same reason, but appreciate all the letters I receive. I now feel to send New Year's greetings, with love and best wishes to editors, publishers and all the household of faith. May heaven's richest blessings rest upon each, according to his gracious promise and will. To those with whom I have mingled in the years gone by, I have you all in loving remembrance and sweet fellowship. I just passed the seventieth milestone the second of the month (January) and enter upon a new year in life as well. Physically I am stronger than in the years gone by, but by nature and practice no better, and often fear I shall one day fall by the hand of Saul, that archenemy, but feel as the dear Lord hath hitherto helped, I pray he may yet keep me in the way. The past year has been one of deep trials and affliction in my family, and oft the way has seemed dark, and I have been filled with doubts and fears, and in the "Slough of Despond."

"Filled with unbelief and sin,  
Can I deem myself a child?"

But hitherto hath the Lord helped me, and I go on from day to day. My dear wife, whom the Lord gave me for a true helpmeet, has been very sick for the past two months, and under the care of a specialist, but I am glad to say, is gaining slowly, and is able to be up most of the time. May the Lord still remember us in his mercy. Pardon this digression, and do with this entire letter as you think best.

In best of bonds to all the household of faith,

P. W. SAWIN.

SHELBYVILLE, Ky., Jan. 4, 1914.

LIBERTY, Ind., Jan., 1914.

DEAR BRETHREN:—I was born Dec. 9th, 1849, in Marion County, Ind., near the city of Indianapolis, and was the sixth child of a family of ten. On Dec. 25th, 1850, my father and mother, with their children and household goods in a wagon, moved to and settled on forty acres of swampland that father had previously entered in Tipton Co., Ind., forty-five miles north of Indianapolis. He had built a one room log cabin, but had not yet built a chimney nor put down a floor. The floor was soon made of hewn slabs, and the chimney was built of sticks and clay. The land was wet, except a knoll here and there over it, and all was covered with heavy timber, and being without money, we had but little except what the forest and the few patches of land, which were soon cleared and planted, could furnish. There was plenty of wild game, of birds and animals, from the small quail up to the deer, so that we had plenty of meat, and there were many fur-bearing animals, which were the source of some revenue. Our circumstances improved as time passed. Our clothing was scant until we could raise sheep and flax, from which mother spun and wove our wearing-apparel and bedding. Schools were poor in buildings, teachers, methods and books; in short, it was a new country, with all its hardships. I was very strong and healthy until I was eight years of age, when I became afflicted with inflammatory rheumatism, and lay helpless most of the winter. From this I never fully recovered, and have always had to labor under burdens that were too heavy for my strength. My desire from my first recollection was to do right. This has been my motto all through life: "Do right, regardless of the opinions of others or consequences to myself," yet I have

never been able to live up to this ambition, for mistakes have made up a large portion of my life, and many sad moments have I spent as the result of zeal in that I found afterward to be wrong, the mistakes of a depraved conscience, a depraved judgment, a depraved intelligence, and every other depravity of the flesh. There is nothing more vivid in my memory than the things that I have done from pressure of circumstances and other temptations that were wrong. My own life, though never in reproach, is sufficient proof to me that the doctrine of total depravity is true, and that we cannot merit mercy or grace, nor do the things that we ought.

From my earliest recollection the thought of death was repulsive to me. I believed that all the good people would go to heaven and that all bad people would go to hell, and that each case was determined by the manner in which they spent this life. My parents were Baptists, but conditionalism was well established in my mind before I ever read the Bible or heard a sermon. There was no church of any denomination in our community, and the only sermon that I had ever heard was by a Methodist preacher, and I had paid no attention to that. The first Baptist preaching I heard was by Elders Thomas Martin and George Weaver, in father's house when I was about ten years of age. This preaching made no impression upon me. Some time after this Elder Wilson Thompson and his son, John A., began preaching in the neighborhood, and I took some interest, and began to think more seriously about my state. I reasoned that all people were sinners, because they did things that were wrong, but that they might obtain forgiveness and be saved if they would cease sinning and be good. This I re-

solved to do, and succeeded well for a time. I read the Bible, and was careful about all my words and actions, and was soon happy in the thought of my righteousness. I believed that I was better than my associates, even my own brothers and sisters. I read the life, crucifixion and resurrection of Christ with much interest in the narrative, but failed to comprehend its meaning, and had no thought of him as Mediator in a vital sense. I do not remember how long I continued in this state of mind, but there was an end to my righteousness, for "sin revived, and I died."

I think it was in 1864 that Elder J. G. Jackson moved into our community, and Providence Church was constituted in 1866, and the meetings were held at private houses. I attended all these meetings, but had ceased to rejoice in my own supposed righteousness. It had dawned on my mind that I myself was sinful, and because of that I was in a state of condemnation, and no amount of righteous acts could purify the flesh. The fountain being corrupt, all acts flowing from it must be corrupt. With this view of the case I felt to be hopelessly lost. A deep distress of mind pressed me down, and only those who have walked in this valley and shadow of death can know what I suffered. "The soul that sinneth it shall die," and, "The wages of sin is death," were words that continued to threaten and torment me. My days were full of gloom, and my nights filled with fear. When asleep I was tormented by wild beasts seeking my life, or menaced by dark pits into which I was about to fall. One horrid nightmare that is vivid in my memory that occasionally annoyed my sleep was a falling in of the earth behind me, as from the burning of intense heat, yet dark as midnight. It seemed

that the earth was burning up, and when it should reach me I would be swallowed up and destroyed forever; but the crumbling earth never reached me. I would awake in great fear, and would dread to go to sleep again lest a worse thing come upon me. Often I would retire with the fear that I would not see the light of another day. My constant prayer was for mercy, if mercy could be extended to such a wretch as I. One day while reading of the agony of Christ in Gethsemane, it came to me with much force and assurance that he was suffering for the sins of his people, and in that suffering they were redeemed, and could no more be brought into bondage. With these thoughts came a change in my feelings. Could mercy be extended to such a wretch as I? was no longer the question in my mind, but was I embraced in the suffering of Christ? If he suffered for me it is enough, for his blood "cleanseth us from all sin." From this sprang a little hope, and the thought would come, Maybe my sins were put away in that sacrifice; then the words would come, Thy sins, which are many, are forgiven thee, yet I dared not take this as an answer to my earnest inquiry, nor as spoken personally to me. This frame of mind, which had in it an element of hope, kept me from despair. This hope increased until it became a resting-place for me.

My next trouble was in hearing others tell their experience. They would speak of a time when their burden of sin and sorrow was suddenly removed and joy took its place. I took this to be the time of their being born again, and as I could not point to such a moment of time I feared that I was not born again. It was my prayer by day and by night that if there was a part of my experience answering to this time of deliverance in the

experience of others that the Lord would show it to me. After much anxiety and supplication my mind was carried back to the time when I saw Jesus suffering in the garden for his people, and I was made to see that the hope given me there, and which hope so gradually supplanted my sorrow, was the same that was given to others in greater measure and banished sorrow at once with them. This view has never left me, and has been a resting-place for me for nearly fifty years, although I have been in "Doubting Castle" many times, and have had many sore trials. I desired to be baptized, but my unfitness kept me back. I wanted a brighter evidence; I was young and ignorant. One cold Sunday in January, 1868, I was walking to the meeting in company with my parents and Elder Jackson and wife, and Elder Jackson asked me to walk with him ahead of the others, so we walked fast, and when we were some distance ahead he asked me to tell him something of the travel of my mind. I told him some things about my exercise of mind, and he advised me to offer myself to the church, and that in so doing I would find rest. One month later I asked for membership, and was received, and in March was baptized, in company with my sister and a brother Martin, both of whom long since died. It was a happy day to me. I have thought of it as the happiest day of my life, yet on that day began a new trouble that I had not before thought of. There was snow on the ground, and the weather was cold, and as we came out of the water a young man remarked that if he could not go to heaven without going under the ice he would not go at all. I pitied him from the depths of my heart, and there came over me such an impression to speak of the mercy and love of God and the joy in

obedience that it was with an effort that I refrained. My mind continued in almost constant meditation on the doctrine and order of the church, and eventually the suggestion entered my mind that I must preach the gospel. This suggestion I always resented with the argument that I was too young, ignorant and slow of speech, and that the ministry was a high and holy calling, of which I was unworthy. As I was about the farm work my mind was always absorbed in serious thoughts concerning my duty and my place in the church, often struggling against the impression to preach. On one occasion when our pastor was absent there was an effort made to get some one to open the conference by prayer, but no one would do so. It distressed me that none of the older members would engage in public prayer. I felt guilty myself, and was distressed about it for many days. I was impressed to talk to my pastor about my trouble in regard to preaching, but excused myself with the thought that I was too busy to take the time, and had no excuse to offer father for leave of absence, as I had never mentioned my trouble to him nor any one else, and felt that I must not do so, except to my pastor, in whom I had all confidence. Before the week was ended there came a rainy day, and the suggestion came, Now is your opportunity. I went into the house, picked up the Bible, let it fall open where it would, with the desire that it would open to something that would help me. My eyes fell upon the forty-fifth chapter of Isaiah. I read to the fifth verse, but could not apply this to myself. I laid the book down and told father that I was going to Elder Jackson's. I walked rapidly for awhile, but before I reached his home, one and one-half miles away, I had lost all my

courage, and when I came in sight of his house I stopped and was about to turn back, but thought perhaps they had seen me and would wonder what I meant, so I went on, and after spending an hour or more with the family returned home without mentioning the subject that was on my mind.

In the spring of 1870 I left home, hoping to get away from my trouble by new surroundings. I worked on a farm in the summer and taught school in the winter. On my way from home I stopped over night with brother Martin, who was my companion in baptism and a fast friend. As I was taking my leave of him he said, "You need not think that you can run away from preaching." This surprised me, for I had never spoken of my impressions to preach to any one, nor of trying to run from it.

I was married in the fall of 1872, and moved to Hancock County the next spring, and placed my membership with Shiloh Church, in that county. My burden continued to press upon me with increasing weight, and the brethren would occasionally speak to me about it, and at our November, 1874, meeting, the church licensed me to preach the gospel wherever God in his providence cast my lot. I did not abuse this liberty, although I always attended Baptist meeting whenever and wherever it was my privilege and opportunity, as I had done from my earliest love of the truth, frequently walking a long distance to reach the meeting, but never trying to preach when I could escape it without positively refusing. I went on in this way for several years without making any appointment for myself. In 1880 Bethlehem Church called me to preach for them each alternate

month, to assist their pastor. I accepted this call, and in October, 1881, I was ordained by a presbytery composed of the following thirteen: Elders P. K. Parr, G. S. Weaver, Harvey Wright, J. G. Jackson, W. P. Jones, T. J. Jones, R. W. Thompson, D. Cadell, Isaac Sawin, P. W. Sawin, James Martindale, W. H. Curtis and G. R. Riggs. I have been trying to serve from two to five churches ever since, but have never overcome my timidity nor come to think I am a good preacher, but have attained to a good degree of boldness in contending for what I understand the Scriptures and the Spirit in the heart to teach, and to oppose unscriptural innovations. This zeal and boldness have often been to my hurt, but I trust to the good of the cause. Since my ordination, thirty-two years ago, I have traveled and preached in eighteen States and in Ontario, Canada, yet I have never traveled with a mere desire to do so, but with the same motive that I have served churches, without seeking my own comfort or profit. I have never (with one exception) gone on a tour at the request of others without a mutual impression on my own mind within. The one exception was by repeating the request urging me to go after I had declined. I finally consented to go, and left home with a sad heart, under trying circumstances, and the trip is noted for its disappointments, railroad wrecks and lack of interest, and I returned without filling all the appointments.

I believe that the churches should supply the temporal wants of the pastor, and have so taught, that the pastor be able to give his time to reading, meditation and visiting the sick, and members generally, yet I have never sat down and waited

for them to supply my wants, but have labored with my own hands for the support of myself and family. I have always felt that the work of the gospel minister is so sacred that there should be no room in his life for vanity or egotism; he should always conduct himself, both in and out of the pulpit, so as to honor his calling and command the respect of all who know him. I have never sought for authority or precedence among uninspired men for what I preach. There is enough plainly declared in the Scriptures of inspiration so that we do not need to speculate, draw unsupported conclusions and place unwarranted constructions. It is not enough that we find Scripture that we can construe, or interpret to prove our assertion or serve our purpose, but we should not be satisfied with anything short of Scripture language that does contain our thought. I have understood the Scriptures to teach that God is perfect in all his attributes, and that man is depraved and imperfect in all his attributes, and that salvation, or any other good, must proceed from the Father, Son and Holy Ghost, who is one God over all, blessed for evermore. This I have preached, whether men will believe or not, and have opposed with the same zeal everything that contradicts the above principles of truth, regardless of the opinions of others or the consequences to myself.

I have now presented a few of the footprints of my journey, but only enough of them to show the road I have traveled, the burdens I have borne and the labor I have done. I submit it to the editors of the SIGNS, and, if published, to its readers, with the prayer that it may comfort some of God's little ones.

Your brother in hope,

W. N. THARP.

SANTA CRUZ, California.

DEAR BRETHERN:—This letter is to my pastor and the little flock at Bethlehem, to brother Chick and all the household of God. When I last wrote brother Chick I deemed it a very poor attempt, but I sent it, and afterward wondered why, sincerely wishing that I had destroyed it. Then came his good letter, which amply repaid me. He said he enjoyed it, and I was satisfied, but as I read on, he said he had taken the liberty of sending it to the SIGNS, and I wondered more than before. What had he seen in it that was worth sending to our family paper? Finally I summed it up in this way: It was not for what I said, but for what I was trying to say; not for what I am, but for what God is; not for what I can do, but for what God did for us before time was. Well, the letter was published, and I prayed that it might find a responsive chord in the hearts of a few. Only a few days had passed, when, on my birthday, there came a card from sister Florence Pultz, whom I not only love in the Lord, but in the flesh, for I have pictured her as a woman beautiful in all christian graces, as one very companionable, and as one who has walked with the Lord, and has learned deeply of the things taught by him; besides, she can tell so much of it sweetly and comfortingly. I said she wrote me a card; well, I wish you could see how much she put on it, and how well she put it. Did I feel elated over its contents? No, instead the tears came to my eyes, and I thanked God that there was such a person as sister Pultz. Then shortly after I received a letter from brother D. M. Vail, who after writing much that was highly appreciated, asked to be pardoned for his intrusion. The dear brother did not know with what



pleasure I had read his writings, and how often I had wished to see him. He said, in part, that it was wonderful how he could take so much comfort in reading the great and good things that are written concerning God's people, when there was nothing in himself but sin. The thought came to me that he could not be dead in sin or there would have been no comfort, and right there I took courage, thinking if all for whom I had so great a reverence could confess their sins, could acknowledge their just condemnation and then kiss the rod, the hand of God must surely be in it. Why, I would have given up in despair long ago were it not that all who love the Lord tell the same story. Some have wonderful gifts in doing so; they have read and understood the writing on the wall, and boldly declare it. We are carried to the top of the mountain, and realize that we are in Beulah land, but the stay there is short; we are again in the valley listening to the feeble, timid ones as they sit with stammering tongues telling of the mystery of godliness, of their poor understanding of it, of their sinfulness and their inability to do a thing that would be pleasing in his sight. We mingle our voices in like testimony, are willing to know nothing but Christ crucified, and once more we are happy, for God is there, too, being touched with the feeling of our infirmities; again, his promises are to just such. I am glad there are different talents; one convinces, one comforts and another surprises, telling more about ourselves than we thought possible.

A week after the arrival of brother Vail's letter I had the privilege and pleasure of reading one from sister Mc-Millan, of Westerville, Ohio. She, too, said she felt drawn toward me by ties of relationship through our Lord and Sa-

vior, and I was glad that she had been moved to tell me so; moreover, she expects some day to come to California. If she should come to Santa Cruz the humbleness of my home and the love in my heart will be shared with her. A little later I received a communication from brother G. A. Dundas, of Upland, in our own State, but many miles from me. He, too, has been taught in the things which make for our good and His glory, and sent greetings to me in His name. He also reminded me that a small number of our faith and order met monthly in Riverside, and extended an invitation to visit them. I would enjoy doing so, but it seems impossible at this time. How the coming of the above mentioned letters did touch me. Such occurrences touch all of us, and call to the surface all the good that is in us, and they reveal all that is bad. I am sure I felt like hiding myself from all His people, believing that if they knew me as I know myself they would want to hide from me. I pray that I am not deceiving them, and that I am not being deceived. If so, I will be the only one to suffer, for nothing can separate the redeemed from their Redeemer, no one can overthrow the "wills" and "shalls" of the Almighty, for they are as firm as the everlasting hills. In all my weakest, darkest moments my reconciliation to his will concerning me, and my love for his people, were with me, and were my stay and comfort. So if I do not answer individually all the dear letters that have come to me, it is not because they are not treasured articles, but I am old, do my own work, and my time for writing is limited, and I must write to my scattered family. I would appreciate a line from any willing heart of like faith, because I cannot hear their

voices, cannot assemble with them to hear the preached word, and because I am hungry to be fed from the same table. O yes, God does feed me, or I would have perished, but I want to hear of that which they explain to me so wonderfully, to receive the love they bestow on me so unstintingly, to share in their joys and their sorrows and to be like them, even as we shall be like him if we are favored to see him. If we suffer with him, we shall reign with him. "Afflictions all his children feel. He wounds them for his mercy's sake, he wounds to heal." Such a Savior, we cannot fathom the breadth nor depth of his love. We cannot understand all the ways of our blessed Lord, for there is a great mystery in connection therewith; if it were not so we would know all and not in part, would not see through a glass darkly, but his will would be known to the world, and there would be greater confusion than at present. There would be no earnest expectation, and faith would be eliminated. But he knew the end from the beginning; he spoke and it was done, and he knew what was best for all of us. He chose the weak and gave them strength to contend against the mighty; he chose the ignorant to confound the learned; he chose sinners, that he might impute his righteousness to them, and he will save them because it seemeth good in his sight. I wish we could shake off our fears more frequently and tell how high our own Deliverer reigns, and how glad we are that he left nothing for us to do. We cannot direct our steps, cannot control our thoughts, cannot do as we would like, so if we are numbered among his people it is all of God and none of self. Indeed, if I knew I had a part to do I would be the most unhappy person living, I would know I

was doomed; so I try to be charitable to those without the gates, for by nature I am not one whit better than they; we were prone to leave the God we now love, were filled with unbelief, were dead in sin, and but for a merciful God, and the hope we have through a risen Redeemer, we would be walking in darkness yet; would be aliens from his commonwealth; therefore let us go slowly and not make haste, let us forget the things that are behind and remember only those that are before. I try to read the Bible, but the most of it is a sealed book to me; again, what I understand is soon forgotten. Not the sweetness and beauty of it, for that is lasting, but when writing I cannot use those verses absolutely correct, and the many comforting things they contain, so much food for weak, tired children, and yet when I forget the world, when I feel my heart being drawn by cords of love, when I experience the joy that rises insurmountably high, it is when I hear the cry of one who has been brought from darkness into his marvelous light. It is akin to the joy of heaven itself, for, It is a heaven below, our Redeemer to know. And even down to old age all his people shall prove his sovereign, eternal, unchangeable love. He is with us when called to pass through the furnace of affliction; he has promised that the deep waters shall not overflow us; that though all hell should endeavor to shake, he will never forsake us. We have much to make us happy when we look up to Calvary, much to depress us when we think of ourselves as he sees us, but he will give us the victory, for when we are weak he is strong; the lower down we get the higher our songs of praise will rise. Then we should pray to be able to follow him in all his appointed ways, and if his judgment grows severe

we are condemned, but he is clear. His mercy and grace surpass our worst crimes; he sheds his love in our hearts and causes us to trust him though he slay us; even when dying he enables his people to exclaim, O death, where is thy sting? O grave, where is thy victory? After that it is not in man to conceive the joy that is in store for us. We are told that we shall rest from our labors, that there shall be no more sighing or crying, no more parting or pain, and that we shall know as we are known. Is it not worth all we have endured here? Are not our doubts and fears, our sufferings and sorrows, as well as our hopes and joys, working out for us a far more exceeding weight of glory? Ought we not be willing to watch with him a few hours more, when we are promised the benefits of his suffering and death? Let us pray to be willing in the day of his power; let us pray that we may honor and glorify him the rest of our days, walking soberly and godly, and being at peace one with another.

You have noticed, I imagine, that all through this I have been writing of "us." When I began it, it was not an easy matter to call you brother or sister, it was hard to include myself with you, but as my mind was stirred up I seemed to get nearer the Father, nearer to you, and before I realized it I was believing in all earnestness that I was one for whom Christ died. Just now I believe it with all my soul, for I have the witness of the Spirit that I have been born again, born of water and the blood, and an heir of his promises. But it will not always be so; as sure as the night succeeds the day the tempter will come, and there will be whisperings of unworthiness, of God's limited power, of a conditional salvation, that predestination is a delusion and

everything calculated to distract and annoy. But the foundation of the Lord is sure, he knoweth them that are his, and though weeping may endure for a night, joy will come in the morning. Life is a struggle from the cradle to the grave. We first contend for that which makes us prominent and powerful, but when God by the Spirit reveals our littleness and his greatness, we count the world but dross, and are willing to become the least of all for his sake. However, the warfare continues, the flesh and the Spirit are opposite, one is sin, the other holiness, and knowing that without holiness we cannot see God, the flesh strives for mastery, but thanks be to Him, we shall be conquerors in the end.

This rambling article is intended for all who care to read it. It contains nothing that you do not know; it leaves out more than I could tell in a lifetime, because we are renewed day by day. It will not lead you as I have been led during the writing of it, and in all my spiritual life I never thought to attempt to instruct any one, I merely wanted to put you in remembrance, to tell you that I think of you all and love you, and in a way that is mysterious and unaccountable. The SIGNS has just arrived, and I have only glanced over one letter, and that from brother Keene, but I saw enough to know that I am in perfect accord, and want him to know how I enjoyed it. I have felt it in my soul, but could not tell it. How earnestly I hope that brother Badger's health has improved. How sincerely I wish that I could meet you all once more; as it is, I can only pray that He may keep you by his grace, establish and comfort you while sojourning here, and at last receive you unto himself in glory.

From your undeserving sister,

M. E. WRIGHT.

FLEMINGTON, N. J.

DEAR FRIENDS OF THE SIGNS:—I will now try to finish the letter begun in the SIGNS of a few months ago. I think when I closed that letter I was telling you of my having joined the Methodists because the doctrine was more suited to my taste at that time. I remained with them for fifteen years, and in all that time I did not for one moment think I was a christian, but kept hoping that I would become one if I did my part, and that God would do his part without question; so I was informed. I could not know what my part of the work was, but I knew there was an inward work to be done, which I was unable to do for myself, so of course that was God's part of the work, and how could I prevail with him to do this work? I was told to go to work for God and to let his part alone. I asked what I must do, and was told to bring others to Christ, and to give to the poor, and to own him upon all occasions. I was a very backward worker, and had to be urged quite frequently to do my part, and I do not believe that I made the attempt. I was willing, but I could not undertake such a great work, for I felt altogether too unworthy, so like a worm. How could I own him when he had not owned me? The consequence was I became a backslider, and a good one. I engaged in all the pleasures of the world as before for some time, and then my steps were arrested by a dream, in which I was shown where and what I was: lost in the wilderness of sin, sinking in miry clay. In the dream I was delivered from the mire and told to go and sin no more. Again I returned to the Methodists, and was very faithful to my duties, so far as I knew them, still there was a feeling of unrest and fear, because I saw that all the duties and faithfulness I could do did

not make me a christian. I cannot describe my feelings; my heart was like a stone, I could not weep and mourn over my sins as others did who could get religion so easily apparently. The tears would not come as I thought they ought to. About this time I accompanied my parents to Hopewell, where the association was held that year. I simply went for the ride, not caring at all for the meeting. My hearing was quite good then, and of course I had to hear the preaching whether I wanted to or not. I do not recall the preacher's name who was preaching when we entered the house, but my attention was arrested at once by something he said. I do not recall the words, but the effect was astonishing, to me at least. A storm of tears overwhelmed me, and I wept as never before. It was here that I must make bare my very soul; the church I so hated must witness my overthrow, for so I thought it. That Old Baptist sermon was the means of my deliverance from the Methodists, and I could never fellowship them again. I still hated the Old Baptist doctrine however, and it was some years that I just drifted, not attending meetings anywhere. I still had the desire to become a christian, but could not see the way. Then my dear mother died and Elder Chick was called to preach the funeral sermon, and it was the first gospel sermon I ever heard, and I understood and believed it, and was fully satisfied it was the truth. On that sorrowful occasion was the first time I met Elder Chick, and little did I think then that he would ever become my pastor. Afterward I wrote to him and stated my case, and he quickly responded, saying it was christian experience. My heart gave a glad throb when I read it, but soon I was doubting again, thinking that I had not

told him enough of my unworthiness and so had deceived him. Soon after this I came across the SIGNS OF THE TIMES, and in reading it found my first solid comfort. I saw in it a people who felt just as I did, and I subscribed at once, and have taken it ever since, for it has become my meat and my drink, so to speak. The next time I saw Elder Chick he broached the subject of baptism, but not to urge it, and it was several years before it took place, for I felt altogether too unworthy to take the solemn step, so different from the other baptism; I wondered how they could receive me into the church, I had so little to say. I was baptized by Elder Chick the same day I was received. I had no special joy when I came from the baptismal water, but was glad I was strengthened to come. This thought seemed to be with me, at least before, Shall I blush to own his cause, or fear to speak his name? I was unworthy, which he knew, so I came with the prayer in my heart that if it were not his will to have me come he would prevent me from doing so. My first communion was quite a long time after, because I lived some distance from Hopewell, and it took place at Harbourton, N. J. I went there with brother and sister Yard to attend a two days meeting. I was trying all the way there to realize the solemnity of the Lord's supper, which would be served. I felt I ought not to partake of it while in so cold a state, when all at once the words came with comfort, This do in remembrance of me. It was not my worthiness, for I had none, but to obey his command and to rest in his worthiness. I cannot tell you of many, if any, joyful seasons, but I have had solid comfort at times, but much of the time I have trav-

eled in darkness of mind. There has been only a glimpse now and then of his presence (his felt presence). I know he is always hovering around his loved ones, but O, am I one of them? Many of you know that I live in almost perpetual silence, but this would not trouble me could I feel him near at all times and know that I am his and he is mine. I feel lonely indeed when I cannot realize him near me nor hear him spoken of, but when he comes again all is well. Ever since I have known him as the Savior of sinners I have had the utmost faith in him, and I want to praise him and love him and see him, the One altogether lovely and my all in all. To have this dear Savior for a friend who sticketh closer than a brother is worth more to me than anything this world can offer. In the coming year (if it be his will for me to live) I hope I may love him more than in the past. I see much to regret in looking over the past, of coldness and indifference. What! coldness to this dear friend on whom my hope of heaven depends? But so it is, dear fellow-travelers; is it so with you?

I think I had better draw this to a close now, but first I want to say, which I almost forgot, that I now love the dear Old Baptists more than I ever hated them; yes, a thousand times more, and I hope to live with them through all eternity.

I wish you all a happy new year, including the dear brethren and sisters in Virginia and in Salisbury, Md., whom I met there at the association last fall and who entertained me so royally.

With love to all the household of faith, unworthily,

MARY E. FISHER.

WALKER, Ore., Nov. 29, 1913.

DEAR BROTHER CHICK:—I have so much enjoyed your faithful, clear and comprehensive manner of dealing with the various subjects you have taken up in the SIGNS, that I feel constrained to write you a few lines on the same subject you wrote for our dear old brother, S. S. Miller, current volume, October 15th. It is not a wonder that in his advanced age, when his earthly pilgrimage, a mixture of joy and sorrow, is about ended, that his mind should dwell heavily upon the realm that he must soon enter, to know as he is known, and fully realize the untarnished glory of the Son of God in that clime where none of the flesh are known, but where the fragrance of the fruit of the Spirit will eternally sweeten every thought. It is a glorious gift of him whose love and watchcare never cease, that they have that grace to anticipate its coming with continued prayers for its approach. Solomon said, Better is the day of a man's death than the day of his birth. Paul said, It is far better to depart and be with the Lord, and brother Miller has not failed to express the same sentiment in, I believe, every one of scores of letters the Coast Fork Church has received from him in his far away southern home. The subject is our knowledge of each other in person. Your views, which were based on the unerring testimony of God's inspired word, and which were much more exhaustive than I have knowledge or language to express, perfectly coincided with an exercise of mind I had in my experience of grace, if indeed the hope of such a poor sinner may be founded on such a glorious thing as God's grace. When my mind had been in the depths of gloom a large portion of the time for about four years, when all hope seemed to vanish in despair, when I

tried to justify my flesh by the deeds of the law, when I had tried the advice of many church members, friends and relatives, when there was absolutely no help in man, when I seemed to see everything in creation was for a good purpose but my own sinful self, as it were, God had made all things for himself, yea, even the wicked for the day of evil, (Prov. xvi. 4,) then in this awful dilemma, without a ray of hope, I was given the sweetest prayer that ever I breathed: "Thy will be done," and then I could sing and rejoice exceedingly, and I could see because of his unerring, glorious wisdom, and his unbounded power, that even if I made my bed in hell, behold, he was there, and that anywhere, from the side of his throne to the threshold of the glorious city, or even in outer darkness, regardless of the position of myself or any of my earthly or fleshly relations, it would all ultimately redound to his glory. As it were, having the mind of Christ, I had so far, for the time being, left the fleshly mind behind, that whatever was his pleasure would be my pleasure. If it were his pleasure to make even the wicked for the day of evil I knew by experience that God and his law were good, just and holy, and I was carnal, sold under sin, and could cry in sentiment with the four and twenty elders, Thou art worthy to receive glory and honor and power: for thou hast created all things, for thyself, and for thy pleasure they are and were created. (Rev. iv. 11.) Hence if God, who loves his own with an everlasting love, and with loving-kindness draws them, as I have been vain enough to hope, carried me away in the spirit, leaving the fleshly mind behind, I must conclude that it is the fleshly mind that brings into the battlefield of our soul such a desire for the welfare of our dearly

beloved earthly friends and relatives this way, but with the mind of Christ we love our enemies, and pray for them that despitefully use us, and say, whatever may be his pleasure, "Thy will be done;" for in that day of ecstasy the meadows of the field bowed to his praise, the trees of the great forest clapped their hands for joy, and not only so, but the gates of hell opened and shut and made obeisance to his good pleasure. There was no remorse in the thought that he had need for me, who was curiously wrought in the lowest parts of the earth, to fulfill his purpose, even in the lowest parts of outer darkness. Then Satan accused me in vain, for whatever his wicked, flaming tongue might suggest, for days, weeks, yea, even months, the sweet words, "Thy will be done," were a sovereign balm; they were sufficient to banish every evil thought, for I knew all his works praise him. The language of this stammering tongue, or this mind, which is burdened with heavy clay, is entirely inadequate to express these things, and thus we become tedious and tiresome in our efforts to tell of the wonders we sometimes see, when the Spirit, as it were, flew into our hearts, and the new song was put in our mouth, even praises to our God, which beautiful song we hope to sing in perfect accord with all his blood-bought saints, eternally feeding on the smiles of his face, being released from this weight of clay, and no longer burdened with any of its fruit or propensities, when this vile body shall have been changed and fashioned like unto his glorious body, then to see him as he is and be like him.

But now I must close, having only slightly hinted at the things I wanted to say. My feeble petition I breathe over and over, that we may more and more

grow in grace and the knowledge of the truth, and in our love for our great Benefactor, and in love and charity for one another.

Your feeble, sinful brother in the hope of immortality, by the gift of God's dear Son,  
G. O. WALKER.

PORTLAND, Ind., Aug. 25, 1913.

DEAR BRETHREN EDITORS:—I inclose to you a letter received from brother O. B. Hickerson, of Nashville, Tenn., that I feel sure will make good reading for the SIGNS. I have his consent to send it for publication. It sets forth how this aged brother has been made to stand firm in the faith once delivered unto the saints. May God's grace, love and mercy be with him the rest of his pilgrimage here, and his faith enter into that within the veil, whither Jesus, the forerunner, has for us entered, is the prayer of your unworthy servant,

NEWTON PETERS.

NASHVILLE, Tenn., Aug. 19, 1913.

ELDER NEWTON PETERS—MY DEAR BROTHER:—I notice in August 15th number of the SIGNS that by request of our beloved brother, Elder Boaz, of Kentucky, you have written upon some things recorded in the first and second chapters of second Kings, which I have read with much comfort. You have written with reference to what has been fulfilled, and not one jot or tittle has failed. We read that it is easier for heaven and earth to pass than one tittle of the law to fail. There are none that know God's purposes, but we know that he will never fail, for he is of one mind. I am the Lord, I change not, therefore ye sons of Jacob are not consumed. Truth will stand when all things fail. We are commanded to let brotherly love abound,

to let our conversation be without covetousness and to be content with such things as we have. We have that precious promise which God hath spoken: I will never leave thee nor forsake thee. How encouraging this is for one who feels the need of such a friend to look to, that we are all in the hand of God, who knows all things, even the very secrets of our hearts. The true church is commanded not to be carried about with divers and strange doctrines. It is a good thing that the heart be established with grace, and not with meats which are of the works of the flesh. Believers have an altar, whereof they have no right to eat, which serve the tabernacle. Let us go forth therefore unto him without the camp bearing his reproach. This is not our home, for here we have no continuing city, but seek one to come. Let us therefore by him offer the sacrifice of praise to God; that is, the fruits of our lips giving thanks to his name. How true it is, my dear brother, when the Lord begins a good work he will perform it until the day of Jesus Christ. This was shown very plainly with reference to Elijah, the prophet of the Lord. Baal's prophets could not be heard, but God heard Elijah; it was a revelation given him from God, to show to Baal and his followers what man could not do. But still it is insisted upon by finite men that they are the instruments in God's hand in saving the world, which is nothing but an invention of men. Nebuchadnezzar felt at one time that there was no power above him, but in God's appointed time He gave to the prophet Daniel to reveal to the king an interpretation of his dream, and how he should be brought down, and that his kingdom should be taken from him, and he was brought down to the very dust of the earth, and was made to eat grass as

an ox. Then he learned that God will give the kingdom to whomsoever he will, and that all the inhabitants of the earth are counted as nothing. He does his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? We read, The Lord shall go forth as a mighty man; he shall be like a man of war; he shall cry, yea, he shall roar. He shall prevail against his enemies which have risen up against him denying his truth. But there are those who are standing firm in defence of the truth. It is said in the Scripture, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" The Lord made all things for himself, yea, the wicked for the day of evil. It was given to the prophets to foretell events that should be fulfilled at some time by the wickedness of men, and sometimes by the virtues of men and kings. I believe the Lord has a people in this present time who do not for a moment believe that God in decreeing all things is the author of sin. He is the beginning and ending of all things. In his purpose he made man, forming him of the dust of the earth, and making him subject to vanity. Our God had all power to keep sin and Satan out of the garden and out of the world, but for a wise and holy purpose, and for most gracious ends, decreed all things that come to pass. In his wise plan his Son, our Lord Jesus Christ, was appointed to be slain before the foundation of the world, and his people were chosen in him before the foundation of the world. Dear brother, this subject is deep. I feel to hope that the Lord has



given me understanding to comprehend what you have tried to explain to Elder Boaz. It was good, and I felt a desire to write you, trusting in God to direct my mind by his Spirit. I am always glad to read your good letters in the SIGNS. If you feel this to be worthy, you are at liberty to have it published. I would be glad, if you have light, if you would give your views through the SIGNS on Solomon's Song, eighth chapter, fifth verse, and tell us what it was that was raised up under the apple tree. I feel to believe that you have been taught the revealed will of God, and that you have unfolded many deep things concerning God's purposes and decrees. No finite man can tell it save those who have been taught of God. This is as I understand it. I have now entered upon my eighty-first year with a feeling of love which I trust that God has given me. This is why I love to read and write concerning his glorious cause and of his grace. I feel that I have been wonderfully blessed in this world, but it has pleased God to show me my weakness more and more, and therefore I feel to become more reconciled to his will, as I know my imperfection and inability, and that my sufficiency is of God, and I have no confidence in the flesh. Dear brother, I hope that you will remember me at the throne of grace.

Your brother in hope,

O. B. HICKERSON.

WAVERLY, Pa., Jan. 8, 1914.

DEAR BROTHERS:—Here are two letters inclosed; use them if you wish. They are both good, at least to me, and I think will be to others.

Yours as ever, alone in the wilderness,

D. M. VAIL.

HOPWELL, N. J., Sept. 10, 1913.

DEAR ELDER VAIL:—I inclose you by mail my photograph, and I think you will know who it is, as it looks just like the old man in Hopewell who likes to meet you and hear you talk of things that are worth more than all else to us; things that do not perish with the using, but are from everlasting to everlasting, founded on the rock that is higher than all. Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." On that rock I hope we stand. Paul said by Christ's strength he could do all things. What are we without him? Poor, helpless worms of the dust. As you said in your letter to me, a big lump of sin. Paul said, By the grace of God I am what I am. How true. Blessed are they that hear the joyful sound. Why should we fear when our Father is at the helm? He will guide the ship through the deep waters safely, and none can make us afraid. Salvation is of the Lord, and can be in no other way. He said, I am the way, the truth and the life. We love to praise him for all his wonderful works, and say amen to all his ways. Our ways are not his ways, our thoughts are not his thoughts. As high as the heavens are above the earth, so high are his ways and thoughts above our ways and thoughts. "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, \* \* \* so shall my word be that goeth forth out of my mouth." When God speaks it is done; he spake as man never spake, he taught as man never taught. Man in his best estate is but vanity, helpless in the way of salvation, but our God has all power to lay down his life, and to

take it again. Are we not greatly blessed to know that he is God, and our Savior, and that his strong arm is always underneath us and will bear us up, and finally carry us into glory, where there will be no more losses or crosses, no more pain, no more sorrows, but all will be continual bliss? We cannot praise him enough for all he has done for us. He suffered on the cross as man never suffered, and is faithful in his promise toward his children, saying that none shall perish, but he is their merciful and true God. He will be merciful to their transgressions, and their sin he will remember no more.

The picture I send you was taken when I was in my eightieth year of age. Come and see us when you can. I often think of you and the other ministering brethren, of what a trust you have. There are many who think differently from what we do, but we have nothing to fear, for if God be for us, who can be against us? That sums it all up.

I have written more than I intended, but my mind seemed to run along in this way, and there has been no stopping-place.

From your unworthy brother in hope,  
D. S. BLACKWELL.

EDILLA, Pa., Dec. 27, 1913.

DEAR BROTHER VAIL:—I thought I would write a few lines to you, if the dear Lord would give me strength, for I feel to be very helpless; I cannot breathe one breath without him who doeth all things well. I do know that all things work together for good to them that love God, but, dear brother, do I love him? No, not unless he first loved me. I had been praying for some evidence that I knew something of that love, as I could not see any evidence, and felt to be in

total darkness, when all at once, in the night, it came to me: How can any one know he is in darkness unless he has eyes to see and they have been opened by the good Lord? It seems as if to know one is in darkness, is a sure evidence. For a few minutes I felt to say, All is well. I feel that I have none to go to but the Lord; and O, how wretched, vile and lonely I feel most of the time; still, I know what he does is all right, for he is God, and beside him there is no Savior. If you can write me a word of encouragement do so, and oblige a poor old sinner, saved by grace, if saved at all,

M. C. MILLER.

SOUTHAMPTON, Pa., Feb. 1, 1914.

DEAR BRETHREN:—I send you two letters from Elder L. H. Hardy, which I think will be of interest to the readers of the SIGNS if you think best to publish them. Many will remember his visit to our associations a few years ago, and his good gospel preaching.

Your brother in hope,

SILAS H. DURAND.

ATLANTIC, N. C., Jan. 15, 1914.

ELDER S. H. DURAND—DEAR BROTHER:—Your letter came yesterday, and I was glad to hear from you again. Sometimes I feel nearly cut loose from the things of this world, and have an indescribable longing for the joys to come, and sometimes those longings grow in me until my little hope grows so strong that doubts are lost sight of, and I weep for the joy which so fills my poor, longing heart. Paul's language, To me it is far better to depart and be with Jesus, comes into my fellowship, and I rejoice that the Lord gave him that expression to comfort me. But it is not always that way. In our move it became necessary for us to

be separated from all our immediate family connections, except our young granddaughter, fifteen years old. Sometimes my attachment and care to wife and her are so great that I want to live here, and am made willing to suffer much more for them. Then I have a very near attachment to the churches I try to serve and the work I believe the Lord has given me to do in his holy name. With these feelings I am made willing to wait all my appointed time, until my change comes. Thus I am living from day to day. Whether it be the life of a christian or not I know not, but I know I have been made partaker of many mercies of the Lord. His blessings to me are beyond counting, and they are continual. I am glad that David rejoiced so much in the expression, The mercy of the Lord endureth forever. When this wonderful expression first came to me there appeared to be something that said, This is evidence that he was continually a sinner, and that he knew it. Mercy is for the poor and needy sinner. My heart rejoiced in the Lord, and there was an inward desire to praise him for this rich provision of his grace. I, too, was a sinner continually, and every moment in need of just such mercies. If it were true in David's case, was it not also true in the case of all poor and needy sinners, and therefore in my own case? O the richness I saw in that blessed word. Then one of the sweets of it all is, it has never left me, and it comes up often to remind me and to comfort me. Were it not for this, what would life be but a terror? To be here, such a sinner as I know I am, and no mercy? It would be a continual hell to me. Therefore I rejoice in the mercy of the Lord, and take courage to press onward, and to look upward to God in blessed hope that his sweet mercy

and grace will keep me all the days of my life, and bring me safely into his holy presence to praise him forever and forever. Time is but a little moment anyway. Eternity! we do not count it by moments, nor yet by years. How sweet to feel that the life the Lord has given to us is eternal life; that assures us that it is of equal existence with him, and that our unity with him is eternal also. To see Jesus as he is and to be like him is all my desire; to this all other things are only secondary. This is my hope, which I have proved for these forty-one years, and which gets more precious as my trials come and pass by. From this no storm has ever been able to move me, and though the waves and billows have often gone over me, my anchor has enabled me to outride them all. Bless the Lord.

I do not wish to weary you, and will close with love to you and all your family.

Your brother in a good hope through grace,  
L. H. HARDY.

ATLANTIC, N. C., Jan. 20, 1914.

DEAR BROTHER DURAND:—Your good letter came to hand yesterday, and we were, as we always are, glad to hear from you. You are welcome to do with my former letter as you see fit; it is yours, as all my letters to you are. I do not remember just what I wrote, but am glad that you have received comfort, and if you have it published I hope others may do the same. I am such a poor sinner that if any one receives a word of comfort from my writing or speaking I take comfort that it is of the Lord. I do know that in me, that is, in my flesh, there is no good thing. I am so weak that I cannot stand alone, much less can I hold others up. They can only find comfort

(if indeed they find any) in being made willing to abide with me in my weakness. I have often thought of those who can walk in obedience to the word of the Lord; how happy they must be. If they were as I am they would many times find themselves so far away from the path of righteousness that they would not know which way to turn to get right.

I was lost once in the woods. It was in the night. The moon rose, and it appeared to me to be in the west. I knew it was in the east, yet it was hard for me to believe it. I was east from home, and to go home appeared to me that I was surely going from home. Of course I went according to my knowledge, contrary to what appeared to be right to me. Thus I was right in my going, but wrong in what appeared right to me. Had it not been that I knew my course from home I would have been lost worse and worse the more I sought to be right. Thus it has been with me in my experience and travels as a christian, if indeed I have ever traveled that heavenly road at all. I go, but so often find that I have gone wrong, that it appears to me that my whole life is a complete failure. Indeed I know it is. I am a failure in every part, and unless the Lord leads me I will never get to the desired haven. I often feel this so clearly that I am made to ask the question, Have I ever known the Lord at all? and fear fills me so that I weep tears of bitterness and sorrow, yet there is with me an abiding hope that I have known the Lord, that he has revealed himself to me as my Savior and Lord. Thus I am compelled to go hoping and fearing all the way. Dear brother, if this is not the way of the christian, then surely I have never known the Lord at all. If it is the way of the christian, I have a hope that I am one of that blessed number.

For some cause unknown to me I live without any fear of hell. If that is necessary for one to be a servant of the living God, then surely I am not one. I have hope in the election of God, that he has chosen me in Christ Jesus, to live with him in his glory, and that hope enables me to look to him. I know that if it were not for that hope I would sink at once in despair, but that hope abides with me and I live in it. I believe he will keep me safe in all my trials and deliver me to himself in the end. Somehow all my troubles, persecutions and departures from the right way have not yet been able to move me from that hope. Sometimes that hope is so far hid from me that I hardly dare to claim it. It then appears little, then it revives, and I am made to lay hold upon it as eagerly as a very hungry child will lay hold on the breast from which it draws its living. Then I can hold on and go to sleep in the arms of my Beloved and trust him, though every one and everything in the world were turned upside down. I care but little then how the world goes or what becomes of it. I realize that my home is not here, and there is a longing in my soul to go home. I feel cut loose from the world and all its pleasures, and want to go home.

Dear brother, lest I weary you with reading so much about myself, so unworthy of your time or attention, I will stop, but it is hard to find the place.

You ask me to come in the spring to the associations, and I would love to accept that invitation. There has not been a spring since I was there that my mind has not been in those meetings, but for some cause the way to go has been closed up so far. Now I am settling in this new home which my brethren and friends have very graciously given to me, and it

takes every moment of my time when I am from my appointments to try to fix things so we can live; that, with my obligations to the churches, will keep me this spring. I have promised that, if it please the Lord, I will go in 1915; that is as soon as I can now see an opening.

Dear brother, pray for us. We are a little people, and feel the need of the prayers of the saints. The Lord be with you, and abundantly bless and sustain you, that these, your latter days, may in every way be your best days, and when your deliverance comes may it be sweet in the Lord.

With much love to the whole family, I am your brother in hope,

L. H. HARDY.

BARRY, Texas, April 10, 1913.

DEAR BRETHREN EDITORS:—Inclosed find a soul-cheering letter that I received from a precious brother in Christ, which I would like to have published in the SIGNS. I had not heard a gospel sermon for seven months when I received brother Howard's letter, and it came as manna to a hungry soul.

Your unworthy brother, saved by grace, if saved at all,  
C. T. COFFEE.

SABINAL, Texas, March 11, 1913.

DEAR BROTHER COFFEE:—Your very kind letter of February 22nd did not reach me until Friday before our first regular Sunday meeting in March. I had been away from Keller for some time, and this accounts for my delay in answering. Immediately after our meeting on Monday night, at Ft. Worth, I boarded the train for this place, in Uvalde County, southern Texas, not far from the border line. Brother Staggs and wife sent for me to visit them, as they had lost their youngest child, the first serious trouble

in their family, and therefore they desired that I should come to comfort and share with them in their affliction, and now by the grace of the blessed God I am here, and in my weakness and unworthiness try to mingle with them and speak of the sufferings of our adorable Savior, the sweet salvation of all his elect people, his will and new covenant, and the glorious consolation in the gospel that comes to our souls. It waters, feeds and supports every branch of the true vine (Christ) which he has redeemed by his own blood. They are from among all nations, and are purified unto himself a peculiar people, zealous of good works. The woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars, has no spot of self-righteousness or creature merit, but is wholly imbued with the life of her Husband, and is clad in the righteousness of her glorified and risen Redeemer, to chant everlasting praises to God.

Dear brother, please pardon me; I started to write you a letter, but have wandered off to the ends of the earth, or the nether land of immensity, which makes old nature to exceedingly fear and quake. For by the law no flesh shall be justified in the sight of God. The whole working system of Arminianism must ultimately go down to oblivion, like a cloud that vanisheth forever, but the whole elect family will finally and forever be housed in heaven, the port of eternal peace, saved by the grace and righteousness of our Lord and Savior Jesus Christ, the chief corner-stone, the everlasting foundation of Zion.

I was much rejoiced to hear from you, but sorry to learn that your health is still poor, also of your mother's affliction. I hope you both are better ere this, and that the others of your family keep well.

I shall perhaps be here until nearly April, and desire when I return to stop over and see you and the brethren. I had a card from brother Cardwell, and answered it.

Brother Coffee, upon receipt of this please drop me a few lines, so I may hear how you are. The Lord bless and prosper you in all things needful, is the prayer of one who I hope loves you for the truth's sake.

In gospel bonds,

ASA HOWARD.

ELGIN, Oregon, Dec. 22, 1913.

DEAR BROTHER CHICK:—Having to write you on a little business on behalf of a brother, I want to ask you to give your views through the SIGNS on the language of Paul in Romans v. 20: "Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound." I know that some brethren apply this law here spoken of by Paul as the law that was given to Adam, but it seems to me to be the law as given by Moses, for the language, "that the offence might abound," implies that sin was already in the world. But was there sin in the world before Adam transgressed the law? Sin, we are told, is the transgression of law; then there was no sin until the law was violated, so there could have been no offence. "Wherefore, as by one man sin entered into the world." So that Paul said, "For until the law, [of Moses] sin was in the world: but sin is not imputed when there is no law." Again he said, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Now we see that sin was in the world before the law entered that the apostle here said "entered that the offence might abound," yet was not imputed, and Paul

said he would not have known sin but by the law; and when sin is revealed to the poor sinner it is by the law. As the apostle said, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Now, brother Chick, I have in a few words given my views on this law that Paul said "entered that the offence might abound," and I would be pleased to see your views, for I am so liable to be wrong in my ideas. I am pleased with the SIGNS, and love to read the precious truths published in its columns.

Dear brother, let me add a line here, to say I sympathize with you in your affliction. I myself begin to feel the weight of years. I am sixty-seven, and am not well at all this winter, nor have I been for the past three years. I do hope the dear Lord will remember you for his Zion's sake. To us poor, weak creatures it would seem an irreparable loss were you taken away, and yet we know our God is able to supply all our needs, according to the riches of his grace, by our precious Savior.

In gospel bonds,

G. E. MAYFIELD.

FREDERICK, Md., Jan. 28, 1914.

DEAR EDITORS:—You will find inclosed a check for two dollars to renew my subscription for your paper. I am sorry to have waited so long. I am a poor widow with two children who can neither hear nor speak; am sixty miles from my church, in Baltimore, Md., so I do not get there often, and O how lonely it is here. All I hear is what people are doing for God, and their own works. I do not go to their meetings, but hear it

talked, and I get very homesick for the dear people who give God all praise. I am very comfortably situated here, but a palace is a prison without the company of God's dear children. O how I long to be situated so I could go to my meetings and meet my dear kindred in Christ. I often ask why I am left all alone, but yet I am not alone, for at times in the midst of the greatest trials I am made to feel that the dear Savior is very near, and what comfort it is. My husband was a member of the church only a short time before his death, which occurred six years ago in August. It pleased the dear Lord to take my mother from earth the last day of November. She also was a member, and loved the doctrine and faith. It is hard indeed to give our loved ones up, but what a comfort to be assured they are now with their Savior, free from the trials of earth. I often wonder why my trials have been so many and severe, but know our God doeth all things well and never makes a mistake, doing according to his own will with his children, having a purpose in all he does, and gives us all we need at just the right time. Sometimes we feel cast down and ready to give up, and then he reveals himself to us and we are revived for a little while. O if I could only be reconciled to his dealings and say at all times, Thy will, not mine, be done. I think our trials are sent upon us because we are so sinful and ready to complain. I love to get the SIGNS and read the letters from the dear ones who are scattered over the world. They tell my feelings better than I can, and how I would love to take them by the hand and tell them what great comfort their messages of love give me; they often bring tears to my eyes. What a blessing the SIGNS is to the scattered people of God. Please send me January

1st number, as it contains the obituary of my mother, and I want to send it to my brother.

I have written more than I intended. Pray for me and mine when at the throne of grace.

Your unworthy sister, if one at all,  
(MRS.) IDA SHOCKLEY.

LANHAM, W. Va., Jan., 1914.

TO THE FAITHFUL IN CHRIST:—  
Through our medium of correspondence I feel to address you as a band of brethren and sisters, bound together by the sweet cords of God's never-ending love, which cannot be broken, neither are any of his stakes to be removed (shalls and wills), for "there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our guide, the Lord is our law-giver, the Lord is our king; he will save us." This is the prophecy of Isaiah, speaking to us by the power of the Holy Spirit that moved him to pen these precious words of comfort to all who are trusting in the finished work of Christ (in their salvation). While on the cross, dying for offenses, he uttered these precious words: "It is finished," and we are satisfied that the work of redemption is complete in Jesus, he having the power to lay down his life for his sheep (the covenant family). Now, dear trembling ones, if it be that we are embraced in the covenant of redemption, the offering made by Christ on the tree, or cross, hath forever perfected them who were set apart by God the Father, preserved in Christ Jesus and called in time from nature's night to the glorious light and liberty of the gospel, and are no more the children of the night, but are children of the day. There are some who profess to love the

Primitive Baptists who say some things I do not like to hear. They speak slightly of the poor minister who has not accumulated much of the goods of this world. We often see such servants of the Lord who are very poor, yet wonderfully blessed with spiritual knowledge; they are burdened with the Word of truth, therefore they cannot hold their peace. They are compelled to cry aloud and spare not; the Lord has given them a message to deliver to the inmates of the everlasting covenant. As the dove, that bore a message to Noah and his family in the ark, is the gospel minister who is burdened with a message to be delivered to the inhabitants of Jerusalem, for he must cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she has received at the Lord's hand double for all her sins. Those who are the most able to minister to the poor, humble servant, as a rule are the furthest from contributing to his necessities, and are the most apt to speak slightly of his financial circumstances. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? I think a church that will not minister to the need of its pastor is not worthy of a pastor, and when they call him it is their duty to encourage him instead of discouraging. I think that churches sometimes make a mistake in liberating one to exercise his gift in a public way. If the one fails to preach, the evidence is clear that the church has made a mistake, for if one fails to preach, it is clear that God has not called him, for God qualifies his servants to preach the preaching he bids them, and the evidence that God has called one to preach is that he does preach. If he fails to preach, the evidence is against him, and the church should call in the liberty she

has given him, and not keep one standing a licentiate for years. If a church gives one liberty to exercise his gift in public, that church should be careful not to give him liberty that will extend further than the church of his membership until they are satisfied with his efforts. In some cases I have known licentiates to get in a hurry about their ordination. It is all-important that churches watch those who are anxious about their ordination. I once had a licentiate come to me complaining that he was only half-harnessed, that if he had been ordained he could have baptized five at his last appointment. I told him to be quiet; that the church would judge in that matter, that she would decide as to whether he should be half-harnessed or whole-harnessed, or be harnessed at all. In two years from that time he was preaching for the Methodists.

J. W. McCLANAHAN.

CHEHALIS, Washington, Sept. 4, 1913.

BRETHREN EDITORS:—Inclosed please find draft for five dollars, for which credit to my account two dollars for the SIGNS, and send me twenty copies of the "Feast of Fat Things." I prefer that you send one copy cloth bound and the balance of the three dollars worth in paper covers.

I am very well pleased with the SIGNS. It is not new to me, as my dear father, who is now dead and gone, took it about forty years ago, and I took it myself when I lived in Ohio, and when my name was Minnie B. Matthew. I was married twelve years ago to F. W. Zastrow, and eleven years ago came to Washington, which country I like much better than Ohio, though Ohio is a good State. I met Elder Silas H. Durand at our association in Ohio, twelve years ago, and we



would love to meet him again at our home in Washington. I will say here that I received much comfort from reading of the last hours of his brother. I am like John Bunyan's "Mr. Fearing," I am afraid of my shadow, and often wonder how I can face death, and wonder if Jesus will be present at that trying hour; but the reading of brother Durand's great happiness, and the love of the dear Savior which he enjoyed while passing over the river, gives me great consolation, and I can scarcely believe, either, that when I die I will be unconscious of any happiness or misery until the resurrection. It seems to me there is a principle within that never dies, and does not sleep.

(MRS.) F. W. ZASTROW.

SENECA FALLS, N. Y., Dec. 8, 1913.

DEAR EDITORS:—I received my December 1st number of the SIGNS, which tells me it is time to send on my remittance for another year. Dear brethren, I have written out the order for many years for my dear mother, Mrs. E. Candler, who in the past year has passed from this world of sorrow to be with her Savior, and now I am left to send in my own behalf. While it gives me great sorrow to be without her, yet I realize that my loss is her gain. I have always had her SIGNS to read, as I lived near her, and so, loving it as I do, I cannot do without it. I love the truths it proclaims of our loving Savior, and it is very enlightening to me. As I have no church of my own near by, it is all the preaching I have, and I shall always take it. I would love to swell the number of subscribers, but I find that the people of the other denominations will not even look into the paper. I have been sending mine to my sister, Mrs. Brown, of Clyde,

but this year she will subscribe for herself, or perhaps has already, so that will make one more, and I will send my paper on to some one who cannot take the SIGNS.

Hoping you may both be spared for many years to continue to put forth the truth, I will close, and remain your weak sister,

(MRS.) W. J. PECK.

MCHEENRY, Ky., Oct. 3, 1913.

DEAR BRETHERN EDITORS:—I will now drop you a few lines, thanking you for the paper which I have so much enjoyed, for I do enjoy the good editorials and letters. I should have written before now, but I am old and nervous, and cannot write myself, and have to trouble some one to write for me, so I have put it off from time to time, but I was enjoying the good old SIGNS just the same. It is all the preaching I get, for there are none of our people for miles that I know of. There is plenty of so-called preaching within my hearing, but I never go to hear it, for it is no food for me, for it is all working for the Lord, and I am such a poor hand to work I do not go to hear them.

I have the promise of one subscriber for you. She is a Missionary Baptist, and if she will subscribe I will write again. Now if I become burdensome just drop my name from your list, and I will not think hard of it. I am getting feeble, and do not feel that I can go through the winter (I am now over seventy-six years of age); the Lord only knows, but if anything should happen to me my daughter will notify you.

Farewell. I may never write again, but if I live long I will.

MARY PAYNE.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1914.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder F. A. Chick, Hopewell, N. J.  
Elder H. C. Ker, Middletown, N. Y.*All letters for this paper should be ad-  
dressed, and money orders made payable, to  
J. E. BEEBE & CO.,  
Middletown, Orange Co., N. Y.***2 TIMOTHY IV. 8.**

"HENCEFORTH there is laid up for me a crown of  
righteousness."

This is the last letter which Paul wrote before the Lord called him home; at least there is no record of any written afterwards, and certainly no farewell words that Paul could have used could have been more suitable as his farewell to his son in the faith, Timothy. The whole epistle breathes forth his great anxiety for the cause of God, for the success of the ministry of Timothy, and that he might never depart from the faith of the gospel. Read carefully the solemn charge with which this chapter begins: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word." This was to be the theme of his ministry. This was not by any means a limited, narrow field, but vast as the unbounded fullness of God manifest in Christ. See also the admonitions which follow, which show that in preaching the Word is included reproof, rebuke and exhortation. The mind of God, speaking through Paul, is that the people of God not only need the direct consolation of the word of salvation through Christ, but also to be

warned against that which might lead them astray. Now Paul has presented these solemn realities, urging upon Timothy that they become the substance and spirit of his ministry to the end. Following this he urges upon his beloved son in the faith the need of watching, of giving himself wholly to the work and of making full proof of his ministry, and this he is all the more anxious that Timothy should not cease to bear in mind and to do, because he himself was about to depart from the field. How many of the servants of the Lord, as old age has come upon them and death is close at hand, have felt toward the younger in the ministry who are, as was Timothy to Paul, their sons in the faith, just as is expressed in this connection. Their counsel and advice will soon cease to be heard, therefore let this last solemn charge be remembered and heeded. For ourselves, we remember that when the aged Elder Philander Hartwell gave us the usual charge at our ordination, when we were still, as it were, but a child, in the midst of it he took up the Bible from the stand, and placing it in our hand, he repeated these words of Paul: I charge you, my brother, that you preach the Word. We have never forgotten how all-important and solemn his words sounded to us, and how our own desire and prayer sprang up toward God that his Spirit might fasten this upon our heart so that it might control all our ministry in after years; and it is a solemn joy to us that we have at least desired to know the meaning of the Scriptures, and to hold forth the doctrine which they teach. It has seemed to us that Timothy must have remembered these words all his life, acquiring as they do special solemnity, because they were the last expressed desire of Paul toward him.

But our mind had not been to write so many words in this direction, but to call attention to some reflections, which have for some time been with us, upon the words named at the head of this article. First, it seems only natural that when men reach any great turning-point in their lives they should be found looking back and looking forward. Of what use has the past been to me? and of what use have I been in the past? and, on the other hand, what awaits me in the future? Especially must this be so when we stand upon the hither verge of life. In every spiritual mind, at least, there must arise serious questions of this kind, and still more searching must these questions become in the near light of the eternity to which we go. Paul as he wrote was looking back and looking forward. As he looked back upon his own personal ministry before God and to the churches, at this hour when there could be no false glorying, he could and did write, "I have fought a good fight, I have finished my course, I have kept the faith." This covered the past of his life as an apostle and servant of God. Looking over all his ministry as one who stood to be judged in the presence of God, he could say these three things of his ministry.

"I have fought a good fight." Let us notice that there is no boasting here. He knew he had been engaged in a warfare that was good. As a soldier may feel sure that his cause is just, that he is fighting upon the right side, and yet count himself at best but an ordinary soldier in the ranks, and feel that there is nothing in his record with regard to which he may boast of himself, so Paul could say what he knew: that his warfare had been a good one, though he confessed himself less than the least. He had fought a good fight, whether it

had been done well or ill. We feel that there is encouragement in this thought to ourself. There is an encouragement to all God's ministers in this. We are fighting in a good cause, however poor our ministry has been. Again, he says, "I have finished my course." This does not mean simply, I have reached the end of life, even as all things else do some day, but, I have been running in a race, and I have not ceased to run until I have completed the course. "I have finished my course." I have not given up in the midst of it and fallen by the way discouraged. Paul does not boast of his swiftness, or of outrunning others, but simply declares, I have continued on the course to which the Lord called me, until he is now ready to dismiss me from the race. How good it is if any of us can look back and feel that faltering often, stumbling often, often perhaps to our shame, failing to keep our eye upon the goal, we have yet been strengthened, and have not ceased to run until the course is finished and we are ready to be called home. How much we have to lament in our race, and yet having obtained help of God we have continued. So also Paul testifies of the past, that he had kept the faith. This we doubt not means that he had always held steadfast to the doctrine of Christ. He had not failed to preach the Word, and the Word of God only. It has been one of the demands of the church of God in all ages, when some sentiment or doctrine has been presented which seemed on the face of it to them strange or new, Show us a thus saith the Lord for it. All that is set forth in the Scriptures is to be believed and received by all believers. Anything which is not in the Word of God we must not accept or be guided by, either in doctrine or practice. Thus Paul kept to the Word of

God; therefore he exhorted Timothy to preach the Word and nothing beside. Paul did not mean by keeping the faith that he had kept himself in the possession of faith, but, as said before, that he had been at all times faithful to make known the Word of God; he had held fast to it, and constantly proclaimed it. Here also was no spirit of boasting; he had kept the faith in the manner in which we have here written, because the God of faith had called him and filled him with the spirit of faith. This inward work of God had been the cause of the faithfulness of Paul in his ministry. He preached that which was welling up as a living spring in his own soul. Out of the fountain in his own heart had flowed these healing, comforting streams to gladden and strengthen his brethren, and by the favor of God even we, nearly twenty centuries afterward, drink at these streams and are glad.

But now, having declared his thoughts of the past, Paul turns to the future: "Henceforth there is laid up for me a crown of righteousness." Here let us note that he does not say a crown for righteousness, as though he thought of it as a reward to be bestowed upon him because of his own merit. If there be anything for which all true believers hope and long it is to be righteous. So David, centuries before, in the same spirit could say, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." It was the assurance of an apostle, "We shall be like him; for we shall see him as he is." The crown of which Paul felt assured was not then something to be bestowed because he had been good, but it was a crown to be made up of righteousness. In other words, Paul would say, Then I shall be holy as he is holy; and

for this he longed. What will it be to be made perfectly holy, and never again to know sin in the heart, to be conformed to the will of God in all things, and never again to murmur at his will? What will it be to not only read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," but to find the fulfillment of this in our own selves? What will it be to never again have one evil thought or desire? Ah, who can tell, save those who have already entered into that glory. Again, it is not a crown of happiness, or of honor, or of glory, which the apostle desired, but of "righteousness," and this, if bestowed, will surely bring all these: happiness, honor and glory. There is no happiness, honor or glory compared with the crown of righteousness. It has been said of men of this world, that they who seek after happiness, honor or glory alone, shall not attain to them, but he who thinks only of doing what is right, shall find that scattered all along in his pathway all other good things will be found. Let this be as it may, we do feel well assured that all those who desire holiness, and seek after it as the gem of gems, shall not miss the blessedness of the Lord, and who are they that desire righteousness, save poor, broken-hearted sinners, who feel the plague of sin? Once Paul had cried, Who shall deliver me from the body of this death? Here he has found the answer, and tells us of it: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day," the day of his departure, which he knew was at hand. Paul was one of those who hungered and thirsted after righteousness; now he tells of the assurance which was his, that the words of the blessed Master should be

fulfilled when he declared that all such should be filled with righteousness, for the crown which he expected contained all the fullness of his desire. What wondrous comfort there is in all this for the servants of the Lord, who often faint as they toil by the way. We need not ask any more about what heaven will be when we have learned that there we shall be righteous as he is righteous. If righteousness be ours, all that belongs to heaven will be ours also, and in that world the righteous Lord and his righteous people shall dwell forever.

"O blessed abode, and happy they  
Whose sins have all been washed away."

We often feel ashamed of ourselves, ashamed of our manner of life, ashamed that we have about us so little of the Spirit of Christ, ashamed that our faith has been so weak and faltering, but still he will not be ashamed of us, for through Jesus Christ he sees no spot in us; and, like Paul, when the end of this conflict draws near, though we have doubted often whether we could be true believers, because we have always looked upon death with such dread, we shall in some small measure be able to say, as did Paul, "I am now ready to be offered." This we never read of Paul saying before. Let us take courage then in the midst of our fears, and let us hope that at the end it shall be with us as it was with Paul: "I am now ready to be offered, and the time of my departure is at hand." C.

#### LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

## MARRIAGES.

By Elder H. C. Ker, at his residence, May 22nd, 1913, Llewellyn B. Ker and Fannie C. Gordy, both of Delmar, Md.

By the same, Sept. 21st, 1913, at Warwick, N. Y., Silas Ezra Hyatt and Caroline Ophelia Williams, both of Warwick.

By the same, Jan. 28th, 1914, at the home of the bride's parents, Wisner, N. Y., Charles A. Benedict, of Bellvale, and Myra Mabec.

By Elder Silas H. Durand, Jan. 31st, in Philadelphia, Pa., Charles W. Search and Mary C. Doughty, both of Philadelphia.

## OBITUARY NOTICES.

**Mr. E. F. Stewart**, my dear friend and brother, was born March 26th, 1849, near Selma, Ala., and died Jan. 5th, 1914, making his stay on earth 64 years, 9 months and 21 days. He moved to Carroll County, Miss., in 1870, and was married to Miss E. F. Weeks Feb. 29th, 1872. To that union were born eight children, five of whom survive him: Miss Minnie Stewart, Mrs. Rilla Austin, Mrs. Lily Kelley, Cola and Hubert Stewart, all of Vaiden, Miss. His wife preceded him in death sixteen years. He united with New Providence Church, Attala County, Miss., on Saturday before the fourth Sunday in July, 1903, and was baptized by Elder J. M. Palmertree, and lived a consistent member until death.

Elder J. M. Palmertree, his pastor, conducted the funeral service Jan. 6th, and at the family cemetery he read the fourteenth chapter of Job and beautifully set forth some of the truths contained in a few of the first verses of that chapter. He was a faithful husband, a good father, a friend to all and a true neighbor. He leaves a host of relatives and friends to mourn their loss. Brother Stewart was a true Primitive Baptist in every sense of the word.

H. C. FERGUSON.

**Catharine Arnold Longacre** was born Feb. 22nd, 1837, and died Jan. 7th, 1914, aged 76 years, 10 months and 15 days. She was a daughter of Nicholas and Nancy Arnold. She was married to Isaac Longacre in 1887, who died about fourteen years ago, after which she remained on the farm and kept her home. She was baptized about forty-five years ago, by Elder E. Rittenhouse, in the fellowship of the Tuscarora Church, Juniata Co., Pa., of which church she was a faithful and devoted member until it pleased the Lord to call her up higher. I have been pastor of the little church for about sixteen years, and always found her glad to see me. She was one of the most humble persons that I ever met, always esteeming others better than herself. Her house has

been my home when I visited the church ever since the death of our beloved brother, Mitchel Varnes. I always tried to preach two or three times at her house during my visits with them. Her whole theme was of heavenly things, but she always felt her unworthiness. The immediate cause of her death was a fall down the stairs, when she received injuries from which she suffered intensely for nine weeks. I do not know whether there was any service held at her funeral or not. My age keeps me at home during the winter. She leaves to mourn their loss, the church, which will greatly miss her presence, and two brothers, brother Jesse Arnold, of Port Royal, and Dr. James Arnold, of Williamsburg, three brothers and three sisters dying before. Her parents were Old School Baptists.

AHIMAAZ MELLOTT.

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

---

S. W. Shipway, N. Y., \$1.00; J. C. Chester, Ky., \$3.50; Joseph F. Hall, Maine, \$1.00; Mrs. T. V. Richardson, Md., \$8.00; C. Stevens, Ark., \$1.00.—  
Total, \$14.50.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., MARCH 1, 1914. NO. 5.

## CORRESPONDENCE.

### MIRACLES.

A MIRACLE, we understand, is a supernatural performance, an overruling, a reversal or suspension of the laws of nature. God alone, and his power in men, has ever been able to perform miracles. Many men in times past have been able to produce imitations, but real miracles are performed only by the Spirit and power of God. The great Creator of the universe, who created all things, established and set in motion all the laws of nature, and he only has thorough and perfect knowledge of them, and full and perfect control over them; he can change, reverse or suspend them at his pleasure. Such is the representation of the power we call God in the inspired record, and this testimony is corroborated by all our eyes behold in nature. Men naturally do not believe in God; they say they do, but their doctrine and practice say they do not. They may be, and are, trained to confess a belief in the Scriptures, but the logical deductions of the best theories of the natural minds of men all lead away from the truth of the Scriptures, and following them to consistent con-

clusions, they lead to open infidelity. I was reading, not long since, a part of what purported to be an address of a prominent college professor. He was discussing what he called “The twentieth century religion,” from which he virtually eliminated the story of the garden of Eden, in which we are told the Lord God formed man of the dust of the ground, and that afterward he caused a deep sleep to fall upon him, and took from his side a rib, and closed up the flesh instead thereof, and of the rib made woman, and gave her unto the man for a helpmate; that this woman was beguiled by the serpent, and took and ate of the forbidden fruit, and gave to her husband, and he did eat, by which offence “judgment came upon all men to condemnation.”—Rom. v. 18. All miracles also are eliminated from this advanced and up-to-date system. All things must be scientifically accounted for, are really solvable by human wisdom and reason, and where this cannot be done they are not to be credited as truth. Such is the theory founded on the wisdom of this world. But God hath made foolish the wisdom of this world. Then how can man by this wisdom have a right conception of God?

Only those who are taught of God know better than to accept such teachings as truth, and only such really believe the truths set forth in the written Word. This belief in them has not, and does not, come by virtue of a superior intelligence, or by any faculty of the natural mind, but by revelation, in which evidence from above is given. It is not to the natural mind, even to the "born again," that the truth of the Scriptures appeals, but to that faith in them of which Jesus is the "author and finisher," "the fruit of the Spirit," "the gift of God," and "the substance of things hoped for, the evidence of things not seen." All men have not faith, says an inspired apostle, and without faith it is impossible to please God. It is by and in this heaven-born principle, called faith, abiding in the heart of those who have the Spirit of Christ, that the truth is received, believed and revered. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. xi. 3. Men without faith cannot understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, so they endeavor to account for the existence of things in some other way. Men may loudly profess to believe and greatly reverence the Bible, and yet their ideas, which they are ever promulgating, that God is limited in power, changeable in purpose and imperfect in wisdom and knowledge, show that they do not really believe the testimony of the Scriptures. But though the heaven-born are blessed with faith, to which is revealed the unbelievable (to the natural mind) truths of God Almighty's power and knowledge, yet this faith is meted out to them by measure. (See Rom.

xii. 3.) This work of the Holy Spirit in the heart, by which faith abides, has not removed or destroyed the natural or carnal mind, which is enmity against God, not subject (not in harmony with) to the law of God, neither indeed can be. Hence even they are sometimes given to theorizing, and are sometimes inclined to explain away things they cannot harmonize with natural reason. But faith receives the testimony of the Word as true, though a great mystery. The account given by the inspired penman, Moses, of creation, could not have been other than by direct revelation of God, for no man existed until all the work of creation was done. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good," &c. Now this was before he made the literal sun. What a wonderfully mysterious power this is. He only had to say, Let there be light, and there was light; and he divided the light from the darkness; so in all his creation he only had to say, Let it be so, and it was so. There was none to counsel him or to instruct him, so he did according to his own will. When he had finished, everything was pronounced "very good." What wonderful and mysterious wisdom and power are manifested in creation. Every single thing in all the animal and vegetable kingdoms is in itself a wonderful and complicated machine. No man, nor any combination of men, no matter how learned in science or arts, can duplicate the least insect, nor a single animal nor plant in all creation, and even could they get together the material, and

the different elements, blood, flesh, bones, muscles, nerves and all the little fillings, and so lay and combine them that they would produce a mouse, then there is that mysterious something called life that they would have to bring into being and impart. Let the smallest insect be dead, entirely devoid of life, and all the wise men of the world, with all their knowledge of science, could not cause that insect to live again. In all the world, from the beginning until now, man has never been able to originate life and impart it to a single dead thing. With all his boasted wisdom and power, no man, nor set of men, can by centering all their wisdom and knowledge upon a single living man keep him from dying, keep him alive indefinitely. Every man in himself is a wonderful machine, a mysterious, complicated machine; so we carry about with us continually the evidence of the wonderful power and skill of the great Master-workman. Every plant, every fowl or bird, every insect and everything else our eyes behold, carries continuously this evidence in itself. Paul tells us, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." David says, "The heavens declare the glory of God: and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Faith sees evidence corroborating the testimony of the Scriptures, as relates to the wonderful wisdom, power and knowledge of God in everything; God is seen in everything: the trees of the forests, the plants of the fields, the fowls of the air, the fishes of the

sea, the sun, moon and stars, but the depraved carnal mind of man sees God very imperfectly. Men cannot see perfect wisdom, knowledge and power, so they believe in a changeable, imperfect, dependent God, always wanting more than he can get, always in need of help, and always in trouble with the devil, and with all the help that he is able to get from men by hiring or persuasion or threats, he does not get all he wants; the devil seems to get the best of it.

The first man, Adam, was of the earth earthy. God formed him of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. God made man upright, but he hath sought out many inventions. He was not a sinner at first, for "sin is the transgression of the law," therefore until he had transgressed the law he was not a sinner. But there was evidently in his makeup that which was susceptible to temptation, and when he was tempted he sinned; then he died, for it was said to him by his Creator, "In the day that thou eatest thereof thou shalt surely die." This, according to the established laws and order of his Maker, was necessary, for, "Except a corn of wheat fall into the ground and die, it abideth alone." Hence the multiplicity of the human family, of all of which Adam is the father, head and representative, came about. "God hath made of one blood all nations of men, for to dwell upon all the face of the earth, and hath before determined the times appointed, and the bounds of their habitation." Adam brought all his posterity, though yet unborn, into a state of death, death in trespasses and in sin; so the apostle Paul said, "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." And again, "Therefore

as by the offence of one judgment came upon all men to condemnation," &c. To the Ephesians he said, "And you hath he quickened, who were dead in trespasses and sins." Now it is a miracle to raise up the dead, and nothing short of the power of God can do it. Jesus, the God-ordained and God-promised Messiah, and the only Redeemer and Savior, he by whose righteousness the free gift came upon all men, (all that the Father had given him, John xvii. 2,) unto the justification of life, (Rom. v. 18), he whose conception in the womb of the virgin Mary was a miracle, was the very power of God, performing many and diverse miracles in the sight of men. Many men who heard the Scriptures read in their synagogues every Sabbath day, which Scriptures were the testimony of him, beheld his wonderful works of raising up the dead to life again, casting out devils, cleansing the lepers, giving the blind their sight, healing all manner of diseases, &c., and believed him not. "Ye believe not, because ye are not of my sheep," said Jesus. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish," &c. Jesus had power over life, and power over all flesh; he had power to lay down his own life, and to take it again, he said. He also had power to give "eternal life," the highest order of life that exists, to his sheep, who in nature are poor, dead sinners. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." "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." Again, "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," &c. He gave abundant evidence of his power to raise the dead when he raised Lazarus out of his grave, where he had lain for four days. Men say that the days of miracles are past, but it is a truth nevertheless that every time a poor sinner of Adam's race is given eternal life, and is born of the Spirit, a miracle is performed. The dead is made alive, the blind receive sight, the deaf hear, the dumb speak. Jesus Christ himself was put to death in the flesh, but quickened by the Spirit, raised from the dead, and, Now is Christ risen from the dead, and become the first-fruits of them that slept. There were many witnesses to the truth of his resurrection, for Paul says, "And he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." But though there were so many witnesses, there were some among the Corinthian brethren who questioned this great miracle of the resurrection of the dead, for the apostle said, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep

in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." There were those also in the days of the apostle who, though they professed a belief in this miracle of the resurrection of the dead, taught that it was past already, and overthrew the faith of some. If their doctrine was true, where is the hope for those who are "fallen asleep in Christ"? Paul said that Christ was seen after his resurrection of above five hundred brethren at once, of whom the greater portion remain unto this present time, but some are fallen asleep. Now if there be no resurrection of the dead, these have perished, and so likewise would we all perish. It is those who have died who have fallen asleep in Christ. It is the dead upon whom this miracle of the resurrection is wrought, not the living. Hence Paul comforts his Thessalonian brethren concerning their dead: "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 [in like manner] 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: then we which are alive and remain, shall be caught up together with them in the cloud, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." When Jesus ascended in the presence of his disciples, "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in

white apparel. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." So when he shall come the second time without sin unto salvation (the first time he came with sin, so to speak), bearing our sins in his own body, then by his mighty power he shall raise all the dead. "All that are in the graves shall hear his voice and shall come forth; they that have done good [the elect, those in whom dwells the Spirit of Christ] unto the resurrection of life: and they that have done evil, unto the resurrection of damnation [condemnation]." "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." "Change our vile body"? Yes. "As we have borne the image of the earthy, so shall we bear the image of the heavenly." "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?" Certainly the faith that embraces the truth, that by the word of his power God spoke into existence the heavens and the earth, and all the hosts of them, will not stagger at the promise to raise the sleeping dead in the day which he hath appointed. Truly it is a mystery. The wonderful power of God in all his miraculous works is ever a mystery. Paul said, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the

twinkling of an eye." Let the theorist talk about knowing each other there as we know each other here; to my mind this is vain speculation. The Sadducees seemed to think that if the resurrection of the dead was true, that this would be, but Jesus said to them, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The apostle John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This is enough for us; to see our Savior and Redeemer and be like him, our vile body fashioned like his glorious body; no more natural, but spiritual; no more sin and sorrow, no more sickness, pain or death, but love and joy and peace forever and forever. Amen.

H. B. JONES.

WINNSBORO, Texas, February, 1914.

WHEELING, W. Va., Jan. 11, 1913.

MY PRECIOUS SISTER:—I received your card a few days ago, and am sorry that you have been ill. I think of you very often, and when I read the many good editorials and letters in the SIGNS I always think that your dear eyes will peruse these very words, and I always feel impressed to pray that you may be permitted to feast on them. Dear sister, I know that I do not write you as often as I used to. I feel at times that I am surely decreasing. I, too, have been quite ill. I was taken with chills and high fever on Saturday before Christmas, and have been bedfast ever since, up to

the last three days. The doctor said it came near developing into pneumonia; I felt for awhile that I would never recover. I could not define my feelings as to the matter. I did not think that I wanted to live any longer to battle with temporal problems. In my great weakness I regarded all such exertion with terror. I lay helpless in mind and body, and could seldom frame a feeble petition to our Lord for mercy. Once in awhile I would realize my great weakness and helplessness before God, then the tears would start and I would have a little season of tender grief and remorse and pleadings for mercy. During the time that I was confined to the bed I received many letters from the dear saints, and they were as angels of mercy to my sinking soul, and seldom failed to soften my heart until I was relieved by a flood of tears; indeed, my dear, it pleased the dear Lord to restore my strength with my fainting spirit in this way. The members of the dear little church at Donora wrote me of their precious meetings, and lately dear sister Compton wrote a letter containing so much good news and glad tidings of the mercy and goodness of God, both in providence and grace, that in reading it through streaming tears I seemed to be lifted above my infirmities. After her letter came another and another from that church, all telling what great things the Lord had done for them. After I emerged from the comfort and joy of these glad tidings I found myself standing securely on the Rock of our salvation. He had become the health of my countenance and my God. They told me that brother Jerry Corder's ordination had been called for, to take place the last Sunday, and Saturday before, in March, and they hoped I would be able to be with them then. I now believe I will

be spared to witness this sacred ordinance. I was present when he was liberated to preach, and it was an affecting time to me. He sat before me, and I have never forgotten the look of deep humility that rested upon him. He spoke of his unworthiness in tones of such deep sincerity that I was moved to tears. His preaching since that time proves that he was sent of the Lord, and the members rejoice greatly in his gift. I receive many letters from them, telling of the comfort and consolation they receive under his preaching. His father, John A. Corder, was an able preacher. I have heard him many times, in my young days, but his gospel was hid from me at that time. I felt very sure that he preached the truth, for there was a ring to it that I knew was the true sound, and yet I failed to understand. I well remember when members of our church would come to our house; I can see the joy in my father's face yet. I think dear mother loved them as well as he, but she was not so demonstrative as father. She was so calm and quiet I think the current of her faith was so deep and firm that it ran smoothly. When they sat talking of spiritual things I listened, and I had a great desire to understand. Once after the company had gone father looked at me very tenderly and asked me if I understood. I said, "Not quite, but almost; it seems as if there is a veil over my mind." He turned away, and said brokenly, I pray God the veil may be removed. That little incident stands out clearly in my mind. Before he died he had the joy of knowing that the veil was being removed little by little, a little here and a little there. How good the dear Lord has been to me; he suffers me to follow in their footsteps. It is the narrow way, with here and there a traveler,

and, my precious sister, every step of this way is a crucifixion of the flesh; we have to deny ourselves at every step; we do not desire to do our own will, but the will of our heavenly Father. He has brought us to say almost with every breath, Not my will, but thine, be done in earth as it is in heaven. A short time before I was laid on a bed of sickness I felt to pray this prayer that our Lord taught them. I spoke each word slowly and tremblingly, and felt a very great desire to get the meaning of them in my heart. When I came to these words, Thy will be done in earth as in heaven, I burst in tears. "In earth," I thought meant me, as I was of the earth earthy. I felt that his will in me would be to purge away the dross of my nature. I wondered how I could bear more afflictions, and was at once reminded of the three Hebrew children in the fiery furnace, and Daniel in the lion's den, also of our Savior's agony in the garden, and his shameful death on the cross. After surveying these things I was made more than willing to suffer even death at his dear hands if only he would be with me. I had a sweet season of converse with him this morning. I awoke early, and as usual tried to put myself in frame. You know we are apt to commit this folly, but my mind took trifling flights about the things that profit us nothing, but ere I was aware I felt my mind going out sweetly on heavenly things. I was so glad, the dear Savior seemed so near, my prayer had but little way to go. Directly I was asking him why he ever chose me. The words came quickly, "I have need of thee." What? surely this could not be possible. Then I was reminded of the stones in his building, then I was willing to believe that I was needed. Those words came also, "All that the Father giveth me

shall come to me; and him that cometh to me I will in no wise cast out." Then, as if to seal his promise true, my mind was carried back to the time that he revealed himself to me in the dream. I was permitted to call to mind his great loveliness and majesty and grace as he stood in the crowd, yet separate from all others. "As he stood;" my soul bows down in silent adoration and burning love, and in my heart I cry out, O my Savior, O my Savior. But, dear one, I can never describe it. I wondered if he looked thus to John the Baptist when he said, Behold the Lamb of God, which taketh away the sins of the world. It was in his first appearing (on this occasion) that I was given to behold his great majesty, and yet from him there seemed to emanate an atmosphere of love, love that kindled in my heart a flame that caused all earthly love to sink into nothingness by comparison.

My dear sister, I believe you will think I have drifted back to the days when I poured out my heart to you. I believe the dear Lord has lifted up my fallen head. I was reading in Psalms some days ago, and was struck by these words: "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."—Psalms xcvi. 2. I wondered if we were as apt to find him in clouds and darkness of the mind or in trouble and affliction as in the clear shining of the sun (mentally), when all seems well with us.

My letter is growing lengthy, yet I want to mention one more spring of hope which I was permitted to drink from. Lately I was wondering why I had never been given any inheritance of earthly things. Others around me have posses-

sions of houses and lands, and many of them seem to crave no other riches. As I pondered this matter I had a faint remembrance of a people unto whom he gave none inheritance. I wished that I knew where to find this Scripture. I asked for my Bible, and my hap was to light upon the book of Joshua, and in the thirteenth chapter, fourteenth verse, I found it. It reads thus: "Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them." Dear sister, whether or not I could find any application in this portion to myself I know not, but I felt to apply it thus: The sacrifice of a broken and contrite heart is well-pleasing to our God. If this condition is wrought in us by the fire of affliction, or oppression, or any other trials, we should be happy that this is the lot of our inheritance, and, dear sister, (I fear to breathe it for fear of presumption in me,) if we could but know that the Lord had made choice of us, his humble handmaidens, to minister his holy things, would this not be wonderful indeed? O to hope that he has made us to be faithful in a few things, that we might hear the gracious words, Well done, thou good and faithful servant, &c.

I must close, as my body is full of aches and pains. Write when you feel impressed.

Your loving but unworthy sister,

FLORENCE PULTZ.

ABERFELDY, Ont., Jan. 21, 1914.

DEAR BROTHER CHICK:—I have had a desire to write you for some time, for I was very much comforted by the letters that were published in the SIGNS of Janu-



ary 1st, which you wrote to Elder Durand. The second one seemed to suit me well, and I can join with you when you say that after all I find myself coming back to the old familiar words: I am a poor sinner and nothing at all, but Jesus is my all in all. It is not my love to him, but his love to me; it is not my clinging to him, but his clinging to me. I often feel with Paul, To will is present with me, but how to perform that which is good (the law) I find not; and I have to say that I hate sin as I never did before I had received a hope, if I ever did hope in the mercy of God. I am plagued with sin as I never was before, because the law of God is written in our hearts, and how can any heaven-born child of God help feeling sorrow for sin? When the holy law of God is written in their hearts by the Spirit of the living God, the sorrow on account of sin is just as much the gift of God as any other gift that God has bestowed on his people. No man can create sorrow for sin; the work is all of God. Paul said, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." But Paul when he spoke of himself, said, To will is present with me, but how to perform (or work it out) that which is good I find not. I do not rejoice because I am such a vile sinner, nor do any of God's people, but I do rejoice, when I know how sinful I am, that Paul had the same experience. We all mourn because of our sins, but this does not stop us from sinning, because we are carnal, sold under sin, but we are made to hope in the mercy of God. I have felt for some time past that I would like to write a little for the SIGNS, and perhaps I might tell or explain to my brethren and sisters why I

am made to hope in the mercy of God, and what I am made to believe. I am not doing this to stir up any spirit of contention at all, nor do I wish any one to feel that I have any hard feelings against any of my brethren or sisters. I know I am as hateful and as selfish as any one could possibly be (in the flesh), but I know that I have passed from death unto life, because I love the brethren, and love is the fulfilling of the law. God so loved the world that he gave his only begotten Son, and he, Jesus Christ, came not to destroy the law, but to fulfill it. I know that in me, that is, in my flesh, dwells no good thing, and I am sure that it is with the flesh that I sin. Paul said that he served the law of sin with the flesh. We cannot find in any of Paul's writings where he said there was any good thing in the flesh, but to the contrary, all flesh is sin, both the good things of the flesh and the bad things, all are sinful in His sight. Christ said to Nicodemus, "That which is born of flesh is flesh," and it will always be so, because it is flesh, and cannot do good. So when we judge or condemn our brethren and sisters for the acts of the flesh, may we remember the words of Christ: Ye judge after the flesh, I judge no man. Also the words of Paul: For wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things. I often am made to cry, O is there any one like me? I cannot satisfy the law, nor hope nor comfort from it draw. I would love to do good and have no sin, but this is not His way; I would soon be satisfied with myself; but none but Christ can satisfy. I read a verse in the daily paper some time ago, written by John Bunyan:

"He that is down need fear no fall,  
He that is low no pride;  
He that is humble ever shall  
Have God to be his guide."

Now I would like to say a few words about the SIGNS OF THE TIMES. I have been made to love it of late as I never did before. I have felt for a long time that if some of the brethren believed as they wrote that they would have no use for me, but I know and am made to feel that if I have any fellowship for any people at all it is for them that write in the SIGNS; and not only them, but all who love that truth, and though we may not see eye to eye in every point of doctrine, I have been made willing to bear with you all as brethren and sisters, if you can only bear with me. I know that I am asking a great favor, for I know and feel that I am the least of all; and I would say, if any one would like to know what I believe, the editorial that Elder Chick has republished in the January 15th number of the SIGNS will and does explain what I believe better than I can tell it or write about it; and I now thank Elder Chick for his kindness in republishing it. I was very much comforted with the editorial in the SIGNS of January 1st, 1914; it was excellent reading to me, and I am made to rejoice in the fact that God does and will ever make his saints contend earnestly for that faith once delivered unto them.

I would like it if some of the brethren who feel that there are any of the "footprints of the flock" in what I have written, would write to me when they are of that mind, for I feel much of the time to be a castaway.

I must now close. With love and fellowship to the brethren and sisters of the household of faith, a poor sinner,

REUBEN BENSTEAD.

PSALMS LXXVII. 10.

"SURELY the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

DEAR BROTHER KER:—I tried to preach yesterday and had no text, subject, or anything to take hold of as a starting place, but felt to have good liberty (for me) before I closed, and in reviewing my effort I find that the Scripture quoted above to be so full, so many wonderful things contained in it, that if the Lord will, I will mention some of them, but you may disapprove of them. The writer was fully satisfied of two things contained in the text: namely, the wrath of man shall praise the Lord, and the remainder the Lord will restrain. If God has not changed, and is the same to-day, I reckon we can affirm the text, preach it, rejoice in it, and thank our God that the wicked cannot let all their wrath loose and devour us. But are we to understand that God will allow just enough of man's wrath to manifest itself as will praise him? If so, we must conclude it will work, too, for our good. It may be necessary to state this in a different form before we conclude. "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."—Rom. viii. 28. There are some who can tell just what and how much is included in the all things that work together for the good of his children and the glory of God; but the text says the wrath of man shall praise him.

I will now notice some of the acts of men produced by envy, to wit, Joseph's brethren. Joseph had some dreams, and because of them and the great love his father had for him there was envy in the hearts of his brethren, and at a certain time when they (his brethren) were all together Joseph came to where they were,

and when they saw him coming they said, Let us slay him. Thus we see the wrath of man, and it says, Slay him. Did they slay him? No, instead they cast him into a pit to die. Did he stay there and die? How much more wickedness could they have manifested, but this was going too far, and the restraining power of God was manifested, and the brethren of Joseph took him up out of the pit and started him on the way the Lord had sent him. "And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life."—Gen. xlv. 4, 5. Surely the wrath of man shall praise the Lord. David gives us a little knowledge in Psalms xvii. 13: "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword." Thus we see the sword of the Lord here dividing, holding the wrath of men, so that they do just enough to praise the Lord, and surely their wicked works are included in the "all things" that work together for the good of his children.

We read of a character who came into the world to save sinners, and at different times there were people who would have destroyed him, but he said, Mine hour has not yet come. Here again we see the Lord restraining the wrath of man, because it must come just at the right time, because he works all things after the counsel of his own will, has a time for everything under the sun. Zechariah saw this, too, and said, "Awake, O sword, [awake, O wicked] against my shepherd." In Mark xiv. 41, the Son says, "The hour is come." Awake, O

ye wicked, smite the Shepherd. God hath determined before that you wicked men should do this work. Awake, for your victim is ready; for this cause came he into the world. What shall we say of the wicked? I will just refer you to what is said of Pharaoh: God said he raised him up for the purpose he was fulfilling. The child Jesus was pure, he had done nothing worthy of death. We cannot think of a worse act of men or devils than to kill one who was pure, one who had done no wrong; yet listen, in Acts iv. 26-28, it is said, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." What for, I wonder? "For to do whatsoever thy hand and thy counsel determined before to be done." In Acts ii. 23, we see that it was by the counsel and foreknowledge of the Father that these wicked men crucified the Son. In John xix. 10, 11, Pilate claims a great deal of power, but Jesus tells him he could have no power against him at all, except it were given him from above. The wrath of man shall praise him, and the remainder he will restrain. Dear brethren, if God sent Joseph into Egypt, and delivered his Son to wicked men to crucify, I think we need not fear, for there will always be a Pharaoh, a Joseph, or just the right person in just the right place, so that the wrath of man shall praise the Lord, and the remainder he will restrain, and the true believer can always say, "Thy will be done," for all things work together for good to the children of God.

T. E. ATTEBERY.

### CHRIST'S DEATH, AND THE DEATH OF HIS PEOPLE.

"AND I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

It has been questioned, as if it were doubtful, that this death spoken of here meant the death of the natural body. Job in bitterness of soul, longing for relief, seemed to be longing for death when he said: "Why died I not from the womb? \* \* \* For now should I have lain still and been quiet, I should have slept: then had I been at rest. \* \* \* Or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."—Job iii. 11-19. He also in the seventh and tenth chapters speaks in the bitterness of his soul, desiring death to come and end his troubles. The preacher of old said, "Wherefore I praised the dead which are already dead, more than the living which are yet alive."—Ecl. iv. 2. These Scriptures that I have referred to about death cannot mean a death in trespasses and in sins, but must mean a corporeal death. That the saints of God die a corporeal death there can be no doubt, notwithstanding that they have been redeemed from the curse of the law. A few places in Scripture, it seems by literal meaning of words, are that redemption completely abolished death. As, "Who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i. 10. And, "I will redeem them from death: O death, I will be thy plagues; O grave,

I will be thy destruction."—Hosea xiii. 14. The contexts determine the meaning of these passages so that no just inference can be drawn that corporeal death is eliminated from God's people. The cause of my mind resting upon this subject was from reading this sentence: "His (Christ's) death redeemed and exempted us from the penalty." If I may interpret this sentence to read and mean that Christ's death redeemed us from sin, and also exempted us from the penalty of sin, then I fail to comprehend the last clause. That he redeemed us from sin is clearly taught, but to say that Christ exempted us from the penalty of sin is incomprehensible to me from the proofs of Scripture and from observation, only so far that when the bond of death is lifted the penalty ceases. There ought not be any doubt about the penalty of sin, which is death. What is death? The wages of sin. Christ's death took sin away. Did it take the wages also? I think that all saints will draw their wages. I have pondered over this subject for many years, and have criticised (in my mind) preaching brethren who seemingly have established the idea that the saints are henceforth exempt from death. It is made plain by the apostles that the sting of death is sin, also that the strength of sin is the law. Sin is completely obliterated from the holy records that stand by the saints of the Most High. Death's sting is completely and forever extracted and thrown down beneath hell, never to rise again. The wages of sin remain for the personal experience of every saint. How can I see it otherwise, when we have almost daily proofs that all human bodies must die? The saints die, or their mortal bodies die, and to them it is like sleep, so expressed by inspiration, for

faith has entered their hearts, sealing them through the "great deep," so that they fear no evil, but they sleep peacefully "clear through to the promised land." Death to the saints is different from that by which the wicked fall. The saints have seen a great Light; that Light has gone before them; the way is open to them; but the wicked are without God and without hope in the world. Christ bore our sins in his own body on the tree. (1 Peter ii. 24.) He bore our griefs and carried our sorrows; he was wounded for our sins; he was bruised for our sins; his stripes healed us from our sins; the Lord laid on him the sins of us all; for the sins of God's people was he stricken to death. He had done no violence, there was no deceit in his mouth, yet it pleased the Lord to bruise him, he hath put him to grief. He was innocent and pure, no guile in his mouth; his soul was an offering for sin, not death. His days shall be prolonged in the face of death, signifying his rising. He shall bear their iniquities. He bore the sin of many, though he poured out his soul unto death. (See Isa. liii.; Matt. viii. 17; Rom. iii. 25; iv. 25; v. 6; viii. 32; 1 Cor. xv. 3; 2 Cor. v. 21; Gal. i. 4; Titus ii. 14.) Christ suffered for the sins of many. (Heb. ix. 28; 1 Peter iii. 18; 1 John iii. 5.) Death is swallowed up in victory, finally, after all pass through it, and they all can pass through it, because the sting is gone. (See Isaiah xxv. 8; 1 Cor. xv. 54; Heb. ii. 14.) The devil, who held the power of death, is destroyed by the death of Jesus, and by his life he destroys the works of the devil, for that Wicked shall "be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of

Satan, with all power and signs and lying wonders."

In hope of that blessed immortality,

J. F. BEEMAN.

TIAWAH, Okla., Nov. 23, 1913.

### GRACE! GRACE!!

WHAT power this word carries to the heart of a sinner who has tasted the powers of the world to come! While the literal meaning of the word signifies favor bestowed, independent of anything previously given to obtain favor, the scriptural import means a great deal more. The grace of the Lord Jesus is a bounty to every child of God who feels the power of his Spirit. It is the foundation of his experience. The Headstone was brought forth with shoutings, crying, Grace, grace unto it; so every lively stone is brought forth with shouting, and the cry is, Grace, grace! Let the heavens rejoice, and the earthly vessels be glad. In heaven there are shoutings and joyful sounds on the return of every poor sinner to the kingdom of grace. He does not return until grace frees him from the bonds of sin, then like a kite that is cut from its cable, he rises, and it is by grace, on the wings of faith, and to see his walls salvation and his gates praise. How precious is the grace of our Lord Jesus. Hear God speak of it: "Grace is poured into thy lips: therefore God hath blessed thee forever."—Psalms xlv. 2. The word "grace" is used only a few times in the Old Testament, but many times in the New. It seems peculiarly adapted to the coming of the Lord Jesus Christ. The law, as a law to regulate the affairs of Israel, was a stranger to grace. "The law was given by Moses, but grace and truth came by Jesus Christ." The law was given, but grace came. The covenant of Abraham was a gracious

covenant. The words of Jehovah to Abraham set forth the holy principle of love which God has for his people through his Son, Jesus. The Lord blessed Abraham while he yet was in unbelief, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. He believed God, and his faith was counted to him for right doing, yet he was not justified by the law of works, but by the law of faith. So then, to sum up Abraham's justification, it is thus said of it, Therefore it is of faith, that it might be by grace. Faith itself is a grace from God, believed to be such by the modern believer who wrote,

"Faith, 'tis a precious grace,  
Where'er it is bestowed."

The law, coming after the covenant with Abraham, could not set aside the promise of God to Abraham. The principle or foundation for Abraham's justification was just the same for all God's saints until the coming of Christ, and his coming did not set it aside, but firmly confirmed the law of faith by grace to all the heirs of promise. The apostles in their exhortations and writings to the saints use the word "grace" with great freedom, and seemingly as a tender tie that unites the members of the body and the Head as one. Their addresses at the beginning, and their farewells at the close of their letters, generally speak of the grace of the Lord Jesus. Paul is much given to it, for in Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians it is, "Grace be unto you," or "Grace unto you." To Timothy and Titus it is, "Grace, mercy and peace from God the Father and Christ Jesus our Lord." His closing words are about the same: "Brethren, the grace of our Lord Jesus Christ be with your spirit."

O how important, sweet and soul-satisfying is the grace of the Lord Jesus! Are not the saints rich in his grace? The riches of Christ is unsearchable, so his grace is beyond his investigation. We stand aghast as we try to show the exceeding riches of his grace. Our strongest words only faintly hint at the power and richness of that grace. "Being justified freely by his grace."—Rom. iii. 24. Now being justified freely by the grace of the Lord Jesus Christ, just think how easily they are saved: By grace are ye saved through faith; you do not have to do one thing towards saving yourself, the Lord is so merciful and gracious that he does it all for you, and if you should be a black offscouring of all things, miscreant, left out of the count of men-made institutions calling themselves "Christian," you can be blessed of God in spite of the rejection of men. You are a despised remnant; then rejoice in the election of grace. God is able to make all grace abound toward you. If your salvation is by grace, "then is it no more of works." The self-righteous Pharisees, to-day, stumble at the word "grace," as did they of olden time stumble at the Corner-stone in Zion. As they did then, so the same class now cannot see any beauty in the word "grace," nor in the justice of God, nor in his holiness, nor in his mercy. Man, whose heart is veiled in nature, and dead in sin, cannot see the beauty of the Lord's house. When law-workers talk about the Scriptures they seem to ignore the many allusions that the apostles have made to the grace of the Lord Jesus. The strong will of man does not need the "God of all grace," but the feeble walker needs grace all the time. The outer man perishes, but the inner man is renewed daily. "By the grace of God I am what I am." So he

can further say: I have a "good hope through grace." Then there is the throne of grace to which he can boldly come, through the mercy of the King of grace, to the praise of the glory of his grace, and his ears can be opened to the gospel of the grace of God. (Acts xx. 24.) There is no end to grace for the child of God, because he is "held up" by it, and would fall without it.

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

I have only hinted at this wonderful grace.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Dec. 17, 1913.

ONEONTA, N. Y.

DEAR BRETHREN EDITORS:—I am sending you this letter of Elder Fenton's, for it seems good to me, and if you think best you may publish it in the SIGNS.

Your afflicted sister,

L. B. BREWSTER.

PHILADELPHIA, Pa., March 11, 1908.

DEAR SISTER BREWSTER:—Your letter of March 10th at hand, and was much enjoyed. I also would say that I have in loving remembrance my visit to Hope-well, and our talks on the things of the kingdom. My mind has been much bothered by being just as you write of yourself, viz., doubting and fearing if my name is written in the Lamb's book of life. Living at ease, and cold and indifferent, I suppose is why I did not feel to write you. You ask yourself the question, What evidence have I that I have passed from death unto life? Peter said, Give diligence to make your calling and election sure. You are doing the very thing that Peter said to do, that is,

seeking some evidence of your acceptance in the Beloved. First I would have you examine yourself, whether you are in the faith, and if you have faith, where is it? and upon what does your faith rest? Is it your walk and deportment, or is it in the blood of Christ? All of the Lord's chosen are brought to the ends of the earth, not once, but time and time again; the teachings we receive in our experience are so soon forgotten. We are brought to the end of the earth, and cry out, Lord, save, I perish; Lord, save me; "God be merciful to me a sinner," and when we have peace spoken to our soul we rest for a time in his promises and live, rejoicing in Jesus as our salvation. After awhile we start in to trust in the arm of flesh, and try to walk alone; we feel we are armor-proof against Satan, and the Lord leaves us to drift along, to know we are weak and cannot of ourselves do or think one good thing. Then we come pleading for mercy, and "his mercy endureth forever." It seems to me the secret of the Lord given his people is that they come to the knowledge that without Jesus they can do nothing; without faith it is impossible to please God. Our faith lays hold of the fact that with God all things are possible, and the great mystery of mysteries is, How can a vile sinner be holy before God? There is only one way, and that is having been chosen in Christ before the foundation of the world, predestinated of God, and being included in that covenant of grace and mercy which God saw fit to bestow upon them, not according to their works, but according to his mercy, which he purposed in Christ Jesus before the world was. Was it for crimes that I have done he hung upon the tree? Yes, every one for whom he died, their sins nailed him to the cross. Peter said, By

the determinate counsel and foreknowledge of God ye have by wicked hands crucified the Lord of glory. We are apt to think of those who crucified Jesus as worse than ourselves, whereas it is I that look upon him whom they have pierced, and it was my sins that helped nail him to the cross, and it is now my love flows out to such a glorious Redeemer, but O how much of my time I forget and neglect to praise him. Yes, if I can only have a few moments of communion with him whom my soul loveth it is more than all else in this world to me. Reason and faith seem to be battling, and reason gets me all clouded and in the dark, and I am bewildered, but as soon as faith gets more in evidence then reason declines, faith lays hold of things not seen and is evidence of life. We have no power to increase our faith, as it is the gift of God.

You ask me what my mind is about heaven. The word itself, as dear brother Eddie Rounds said, is fraught with perfume, and he loved to have his mind dwelling upon it, and I believe he now knows the joys of heaven. The Bible has many passages speaking of heaven, and Jesus speaks in the gospels, especially in Matthew, as "Father which is in heaven." I once felt the Savior very near me, and thought as I walked along the road he was even very near in the clouds. This I thought on as the natural clouds, and the words came, "Christ in you the hope of glory." Then I found it was in my soul's experience I knew Christ. I thought of God as being everywhere, and felt to be lost in my meditation of space and also duration of eternity, and I read that heaven is God's throne and the earth his footstool, and Christ sits upon the right hand of God, making intercession for his people. There can be no conception of how this is to the

carnal mind, as things seen are temporal, and the things not seen are eternal, and my mind of the matter is that of the things not seen we have but faint conception, even by faith, what the glory of the eternal heaven is. We know that Jesus is King, and reigns eternal; that when we awake with his likeness we shall be satisfied. My faith beheld my father pass from this life, and I believe he is now in heaven, and I rejoice in that the Lord has given me to believe this. I think of the angel that appeared to the shepherds at Bethlehem while watching their flocks by night, and there was a multitude of the heavenly host praising God, saying, Peace on earth, good will toward men. Glory to God in the highest. Also of the voice from heaven that spake to them on the mount of transfiguration: "This is my beloved Son, in whom I am well pleased." Also when Jesus was baptized, the Spirit descended in bodily shape as a dove, and the voice from heaven said, This is my beloved Son, in whom I am well pleased, showing in that one act of Jesus' baptism the ordinance of Jesus in the flesh to be baptized, and the Holy Spirit approving it, and God speaking from heaven of his approval. Then I think of the two altars that were built and the fire from heaven consuming that which was the true altar. We hear the voice of thunder in the heavens, and God has set his bow in the heavens. There are the legal heavens and the gospel heavens, and the heavens as that which is space above the earth, but heaven where Jesus has entered cannot be described. It is all a great mystery, and only known as our faith reveals the hidden things to us. In this life we live by faith upon the Son of God; the hope we have is an anchor of the soul, both sure and steadfast, and we trust in the power



of his might, and rest in his promises. We are what we are by the grace of God, and will never get beyond hope in this life, and we believe that the fashion and things of this earth pass away, but things of the kingdom shall abide eternally.

Your brother in hope,

J. M. FENTON.

WYOMING, Del., Feb. 16, 1914.

DEAR EDITORS:—Inclosed find copy of a letter written by our dear sister, Mary A. Cohee, of the Cow Marsh Church, who is in her seventy-ninth year. She has been in such poor health for the last few years that she could not attend the meetings. She is now quite feeble, but has written the following testimony of the Lord's merciful dealing with her, to the church, and I feel that the readers of the SIGNS will share in our gladness of heart on her behalf, if it meets your mind to publish the same.

Your brother in hope,

B. E. CUBBAGE.

WYOMING, Del., Jan. 13, 1914.

DEAR BROTHER CUBBAGE:—You asked me to talk some for you when you were all here, and I told you I could write better than I could talk, so I suppose you will expect me to write a few lines, but unless the Lord directs my mind it will not be of any comfort to any of you. In the first place, I want to thank you all for your kindness in coming so far out here in the cold for my benefit. I felt it was good for you to be here, to strengthen a poor sinner like me, for it surely did strengthen me. It was a very pleasant surprise. I think sometimes, Who am I, and what am I, that people should be so mindful of me? It was the Lord's work, for he says, Where two or three are gathered together in my name, there am I in

the midst. This is another blessing to me. I have many blessings, and am not worthy of them. Sometimes I feel so lonely and lifeless the words come to me,

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

But the Comforter comes and clears the mist away, and I am given courage to go on my way rejoicing. I have so much to be thankful for here with my son and wife. They are very kind, and try to make it pleasant for us with all the luxuries that heart could wish; we are blessed so far as that is concerned. Sure mercies and blessings, for which I hope I am thankful, and praise the Lord.

I will tell you some of my travels of mind from nature to grace. I was a long time under conviction, and felt so sinful I was ashamed to go to meeting. I thought people knew how sinful I was, and felt it would have been a relief to me to sit where no one could see me. I wanted to hear the preaching, but was too sinful to face those good people; they all looked so good, and I was the meanest sinner on earth. I loved God's people, but could not see how they could ever have any love for me. Brother, has it been thus with you? If so, I am not alone. I had some revelations that would give me peace of mind for a short time, but they were soon gone. The Scripture reads, Marvel not, ye must be born again. I knew in my mind I had not been born again, then the burden would come again. I looked for a brighter evidence; I was not satisfied.

"I waited patient for the Lord,  
Who bowed to hear my cry;  
He made me rest upon his word,  
He brought salvation nigh."

I went for some time in this way, loaded with a heavy burden; I was sick, soul and body. One bright morning in June, 1891, I felt so sad and lonely; the house

looked so dark and dreary that I could not stay in it. I thought I was going to die. I took my bonnet and went out, not expecting to get back alive. I walked on until I reached the wood-shed, there I knelt down and said, Lord, be merciful, I pray. That minute a bright light shone all around me, and as I looked up it vanished, but I felt a change; when I got up my burden was gone. I looked around, and everything seemed to be praising God, and I was happy. As I went back into the house everything looked bright, and very different from what it did when I went out of it. I went out on the porch, and even the trees seemed to be waving praises to the Lord. That was the happiest day of my life. Well, now I began to think it a duty to be baptized, and wanted to be, but there was a black gulf of water before my mind. I never could be baptized with that scene before me, so I prayed to the best of my knowledge to the heavenly Father to remove this obstacle. After some time it was removed, and I have not seen it since as I did then. I went before the church and told them a little, but not all I have here related, for I was afraid they would not believe me; but to my surprise they received me, and I was baptized the next day in the afternoon by Elder E. Rittenhouse.

"What peaceful hours I then enjoyed,  
How sweet their memory still;  
But now I find an aching void  
The world can never fill."

I must stop or I will tire your patience. I want to say I believe in the predestination of all things, and salvation by grace, and grace alone. I see much beauty in the fifteenth chapter of 1st Corinthians.

Dear brother, please correct all mistakes, for this letter is like the writer, but you can read it to the church if you

think it proper. Brethren and sisters, pray for me, that my faith fail not. I have written along as my mind ran. My hand is weak, and I have to stop and rest. If a sister, the least of all, in hope of life eternal, through Jesus Christ our Lord.

MARY A. COHEE.

LAKELAND, Florida, Feb. 8, 1914.

DEAR BRETHREN:—I have had the pleasure of being present at the forty-second annual session of the old Mt. Enon Association, of south Florida, held with the old mother church of this association, called Mt. Enon, constituted in 1865, by Elder James Mosley, Andrew Kicklightes and others. The meeting of the brethren and sisters from the different churches composing this association was full of love for God, and the groundrock of their own salvation was grace, and grace alone, and Jesus Christ their only hope. Dear kindred in Christ, I felt it was good to be there. O that all men would praise the Lord, for his mercy endureth forever. I am made to joy in God our Savior when I hear the dear saints and servants of God stand up and in the face of all the world declare the riches of God's holy truth in the predestination of all things whatsoever come to pass in meekness and humility, and as Paul said, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." It is very evident to my mind that God has reserved to himself a few faithful and tried witnesses who have not yet bowed the knee to the image of Baal. Dear brethren, and servants of the most high God, these are troublous times; stand firm in the faith once delivered unto the saints. Do not suffer yourselves to be drawn into the net of Arminianism by the cunning craftiness of evil men. Demand a "thus saith the Lord" on

every point of doctrine, for the time is at hand when they would deceive the very elect if it were possible. Dear saints, God knows my heart; I would not manifest a domineering spirit, or seek to be a ruler over God's heritage, but I do desire to be firm and sober, and have ever prayed God to give me wisdom and knowledge of the truth; this I do desire even above life and health. Day by day I see a falling away of the steadfastness of the saints, until I am made to cry out, O Lord, how long until thou take vengeance on them that believe not the truth, who are leading God's lambs who are weak in the faith into confusion? Dear saints, can it be even possible that God would declare the end from the beginning, and then leave anything to take place by chance? To me this is a horrible thought. I just as firmly believe that God declared every link in the chain between the beginning and the end as I do that he declared the end from the beginning, and I believe there is nothing that ever has or ever will take place in all this world that can hinder the purpose of God.

I pray God's blessing on all the household of faith.

Your servant,

C. K. HAINES.

HAMPTON, Iowa, Feb. 6, 1914.

DEAR BRETHREN EDITORS:—I have been, and still am, confined to the house, since January 1st, with a severe cold, which settled on my lungs. I am still under the doctor's care, but am improving slowly.

I have just perused the dear old SIGNS of the 1st and 15th of January, present volume, and have read all the articles, and have been made to rejoice and render praise to our covenant-keeping God that he declared that he would never be

without witnesses; there will always be "seven thousand" who never will bow to the image of Baal.

The articles of Elders Peters, Fenton, Beeman, May and Keene, and of sisters Durand and Runkle, as do all the others, speak the same language, and I believe they have all been taught of the Lord, if I know anything about spiritual things. Sometimes I fear I am a stranger, as I have so many doubts and fears. If I were as sure that I am one of the happy recipients of his grace as I am that God will carry on his work, and that all his redeemed will be called to know him as life eternal, I would be a happy old man. I am now in my seventy-fourth year, and have had a name among the little few for nearly fifty-eight years, and for over forty-one years have been trying to proclaim salvation by grace: the unsearchable riches of Christ. I look back over these many years, the trials and afflictions I have been called to pass through, knowing and realizing that I soon will be called hence, but, brethren, that little hope I trust (if not a poor deceived mortal) I received so long ago, I would not give for ten thousand worlds like this, although at times it seems very small; but, as I said, in reading the communications in the dear old SIGNS, it strengthens this poor old sinner to look upon Zion, the city of our God, and count her towers, and cry unto Jerusalem that her iniquity is pardoned, her warfare is accomplished, that she hath received double at the Lord's hand for all her sins. O, dear brethren, cry aloud and spare not.

You, brethren Chick and Ker, and most all, like myself, are growing old, yet when we are sleeping under the clods of the valley God will raise up others to fill our places, and further, the dear old SIGNS, the oldest, periodical of, our faith

and order, will be sustained, and he will call others to take the places of the present editors, as he did our father in Israel, Elder Gilbert Beebe. I asked when he was called to his reward, Who will take his place? I do believe it will be sustained henceforth. O may the God of all grace keep his children and give us grace in all our trials here, is the humble prayer of a poor old sinner, saved by grace if saved at all. I will say to all our brethren and sisters, Write on, and help sustain our beloved paper by paying your subscriptions, for remember there are a great many on its list who are not able to pay for their paper.

I will close this letter, and feel it will be the last one I ever will write to the SIGNS, and know the editors will do with it as they think best. Farewell.

E. A. NORTON.

TEHUACANA, Texas, Dec. 4, 1913.

DEAR BRETHREN EDITORS:—As I am writing to send in my renewal for the SIGNS, I feel that I would like to write a few lines to the many writers for the old family paper, whose writings have been a great source of comfort and satisfaction to this old sinner. I wish I could write in a way that would be of interest or edification to its readers, but it seems that I travel in the dark valley of doubts and fears, and low down in the "Slough of Despond" so much of the time that I fear I would fail to write anything that would be of interest to any one. It is seldom that I can talk with any one on the subject of religion that I can agree with, and when the SIGNS comes laden with such good news from a far country I feel that I want to join with the writers, and let all know how much I appreciate their writings. They tell my travels much better than I can. Sin is mixed with all I do. I do that which I would not, and that I would do I do not, and

am made to question within, What am I, a deceiver? or am I deluded? or am I a hypocrite? Again, I will question whether there is any reality in the religion of Jesus Christ or not, and try to throw it all away, and to deny my Lord and Master, and with the fool say, There is no God. Those questionings come, and I feel I have become the habitation of devils and every foul spirit, and a cage of every unclean and hateful bird. But when it pleases my Lord and Master to restore unto me the joy of his salvation, if indeed I ever was in possession of it, I am carried back to certain spots in old southwest Georgia, when I was sixteen years of age, and I am made to rejoice with that joy that is unspeakable and full of glory, and acknowledge there is a God, the Creator of the universe, and he upholds or disposes of the same as seemeth good to him.

I will close by asking you to pardon me if I have intruded on your time with this letter. Remember me when all is well with you.

JOSEPH H. BOZEMAN.

#### EXPLANATION.

OUR readers will probably wonder why we do not publish an editorial from the pen of Elder Chick in this number, but as our dear brother was not strong enough to prepare one, we know that our friends will excuse us for the omission, and we hope we may be able to give them one of his good articles in our next issue.—ED.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1914.

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

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

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

*All letters for this paper should be ad-  
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***MATTHEW XII. 34.***"OUT of the abundance of the heart the mouth  
speaketh."*

How true the above words, yet how many things of the heart, on the one hand, of sorrow, are too deep, too terrible for utterance; and on the other hand, of sin, too dreadful, too vile for speech. In contemplating the Savior's words we should always think of their wonderful depth, ever referring either to his disciples or unbelievers. When we say unbelievers we think he referred to the scribes and Pharisees particularly, yet the subject of grace need not go out of his or her experience to find all those abominable things characteristic of those classes in the days of Jesus in the flesh. It is also well to be careful about the connections when speaking or writing of the Scriptures, that we rightly divide the word. In this connection we find that Jesus was accused of being in league with the devil, hence a party to his evil works, even though the works of Jesus at this particular time were to heal the sick and afflicted and cast out devils. Jesus showed them plainly how impossible it was for such a thing to be by telling them a house or city or kingdom divided against itself could not stand; therefore no connection

between God and the devil, between the kingdom of God and the kingdom of darkness, between heaven and hell. The tree is either good or bad, and is always known by its fruit. The words of our text were addressed to a "generation of vipers," for such they were in the eyes of God's law, notwithstanding they were the children of Abraham and claimed to be Moses' disciples. It seems to us that the term "vipers" was used because it signified the vileness of those addressed. Many of this class came to John the Baptist desiring baptism, but he refused them, because there were no fruits meet for repentance such as are found in the lives of the trees of righteousness, the planting of the Lord. John addressed them as a "generation of vipers," by the Spirit of Jesus, knowing their vileness. In that day it required righteousness in excess of the righteousness of the scribes and Pharisees for one to enter the kingdom of God; the relation to Abraham was not sufficient; the righteousness of the Son of God has been necessary since the beginning of the world, and without it no man can approach unto God. Hence when Jesus asked the question, which composes the preceding part of the verse from which our text is taken, "O generation of vipers, how can ye, being evil, speak good things?" he did not mean that they were doing such a thing, but simply telling them the impossibility of a bad tree bringing forth good fruit, or in other words, for an evil heart to send forth that which is good. Now while this is verily true of unregenerate men, because the love and word of God do not dwell in them, we think we know that both good and evil can proceed from the children of God, the only begotten Son excepted. The good man out of the good treasure of the heart will surely bring

forth good things; it could not be otherwise; and it is equally true that an evil man will, out of the evil treasure of the heart, bring forth evil things; this could not be otherwise. We who have been long in the way realize to our sorrow that no change took place in the Adamic nature when we were born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and ever remains so, regardless of what men or angels think, if so be that the words of Jesus are true, of which we have no doubt whatever. Sometimes these two are spoken of as the "old man" and the "new man," the "outward man" and "inward man," "the flesh and the Spirit," and sometimes alluded to as "two principles." To us all this simply means the life of Adam and the life of Christ, each in the same tenement of clay and never blend—never work in unison, but ever "contrary the one to the other." Hence Adamic life is one and spiritual life another, and each in every subject of grace, and the things of each life are from time to time manifest; sometimes praise, thanksgiving and singing, making melody unto the Lord; sometimes walking with God; sometimes sitting down in the kingdom of God with Abraham, Isaac and Jacob, having communion with God and his Son Jesus Christ; sometimes crying aloud, declaring the wonders of salvation through the Lamb of God; sometimes poor in spirit; sometimes mourning; sometimes hungering and thirsting after righteousness, and thousands of other experiences in the Spirit, or Christ life. On the other hand, sometimes filled with bitterness; sometimes bubbling over with mischief, scorn and pride; sometimes planning evil against a brother or a neighbor; sometimes almost hating the ways of righteousness, the mind filled

with all things hateful to God and that bring death and destruction to the children of God in soul, and sometimes actually, so far as the fellowship of the church is concerned, often justifying self and condemning others, and ten thousands of other things too despicable to mention. Now, if these things be true, has not each quickened sinner an evil life and the good life, natural and spiritual, and within each heart a treasure, the one evil, the other good? Hence "out of the abundance of the heart [life] the mouth speaketh." But as said in the beginning, some things of sorrow are too deep for utterance, the soul overwhelmed; no words can describe the dreadfulness of a blighted soul; no one can enter into the solemn place, they have not the password; the secret, as it were, is unknown, the tongue has failed for utterance. But sometimes the furrowed brow, the pale cheek or the silent tear gives a faint expression of the flood going on within. This experience brings one nearer Jesus when in the garden sweating, as it were, great drops of blood falling down to the ground, than any other, and while no one can understand the condition of mind and soul, Jesus knows every throb of the heart, every inward groan, every spasm of pain, and at times is touched with the feeling of our infirmities; then we learn why he was made perfect, as a High Priest, through sufferings. Then again from our natural life proceed things too sinful for utterance; there seems enough of that Satanic spirit in this Adamic life to teach us that it feeds upon the dust of the ground, never rising above it. Who would want another to know exactly what he is in thought, word and often, yes, too often, in deed? What minister would want his congregation to know what is often running through his mind

when entering the stand, and even when trying to speak in prayer? What member of the congregation would want the minister to know the thoughts which often occupy the mind while trying to listen to the gospel preached? Then shall we go back two thousand years to find the "Pharisee," the "liar," the "hypocrite," the idolater, or even worse? We think not, nor do we have to wait until after the resurrection to have our part in the lake which burneth with fire and brimstone. Is it wrong therefore to say that the children of God have both an evil and a good treasure, and that each is made manifest, the one according to the Adamic life, the other according to divine life?

In writing these things we have not meant to infer that the bodies of the saints do not partake in salvation through the blood and righteousness of Jesus Christ, but mean only what Paul said in Romans viii. 19: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Again, in Galatians he said: "The flesh lusteth against the Spirit; and the Spirit against the flesh: and these are contrary the one to the other." We believe the whole man, soul, body and spirit, was redeemed by our Elder Brother, and that we shall all be changed—mortality swallowed up of life, yet it remains true that while in the flesh the body is dead because of sin, and that everything vile, hateful and sinful will proceed from it, while on the other hand it is the same man, bodily, who manifests the life of Christ in his mortal flesh.

Great is the mystery of godliness, and how gracious to be taken into the secret of the Lord, taught to know self and Him whom to know is life eternal. K.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### REPENTANCE.

IN replying to the inquiries of brother Samuel Rixey, of Culpepper, Va., we will in the outset observe that although we are not very familiar with all the theories of theologians on the subject of repentance, and therefore but poorly qualified to follow them in all their applications, explanations, divisions and nice distinctions as to the meaning of the word, when applied literally, we nevertheless feel willing to give to our brother, and to our readers generally, such views as we can gather from a close attentive reading of the Scriptures. That the word is used in our version of the Bible with a variety of applications, is certain, from the fact that it is not only applied to good men and bad men, but also to God himself, and that it does not apply to God in the same sense that it does to man is clear from the declaration that God is not a man that he should repent. That is, God does not repent, yet in the same chapter (1 Sam. xv. 29, 35,) we are told "the Lord repented that he had made Saul king over Israel." This he did by simply deposing him from the throne, and supplying the throne with a better man. Repentance, when applied to God, does not intend a sorrow for what he had done, a conviction of having done wrong, or even a change in his mind or purpose, but, as we understand, it signifies a change of his outward administration in his dispensations, and all in perfect harmony with his eternal and immutable purpose. Nor does the term when applied to men always mean sorrow, or regret, for what we sometimes denominate evangelic or gospel repentance, which is unto life, is not, but results from a godly sorrow for sins.

In the text referred to by brother Rixey, (Mark i. 15,) the word is used in the preaching of the gospel of the kingdom by Christ himself, and not in the ministration of the law by Moses; it was not therefore legal repentance, but a repentance preparatory to a cordial reception of the gospel of the kingdom which Christ was preaching. If the term "legal" be used as an adjective, to signify a repentance demanded or required by the law, we should first inquire whether the law ever did or could demand or accept of any kind of repentance. It is not in the nature of any absolute law to require repentance. The law of God does not require that we shall be sorry for having sinned, but it forbids that we should sin. It requires perfect and perpetual obedience, and condemns to death for the first transgression, and could our tears forever flow, could our grief no respite know, it would avail us nothing by way of expiation. "He that despised Moses' law died without mercy." No repentance or mercy can flow to transgressors, from the law.

From the confused theory of Arminians of a legal repentance, grows also the doctrine of obligatory repentance. That repentance which is unto life, and is connected with godly sorrow, is the gift of God; it proceeds from a godly principle implanted in the heart, and which cannot possibly flow from an ungodly source. Any sorrow or repentance that could come from an ungodly sinner's heart, or from any sinner's heart before a godly principle is therein implanted, would be like the fountain from whence it emanates, ungodly. We search the law and gospel both in vain to find this obligatory repentance which is in such great demand among all the legal workmongrel tribes of the Arminians.

We do not wonder that our dear brother's mind has been puzzled and perplexed to bring the obligation of repentance upon unregenerate sinners. We might as well speak of their obligation to remit their own sins as to procure their own repentance, seeing Christ alone is exalted to be a Prince and Savior, for to give both the one and the other unto Israel. It would be equally as proper and scriptural to speak of their obligation to be saved, to go to heaven, and to make themselves sons and heirs of God. But does man's inability to repent, or to believe, or even to keep from sinning, relieve him from his obligation to do so? Certainly not, if it can be found that such obligations are upon him. Now the sinner is one that has sinned. Sin is the transgression of the law; but where has the law under which the unregenerate sinner is held either required him to repent or believe the gospel? The law truly forbids him to transgress, and holds him answerable for every transgression. Sin, not a want of repentance or faith, is what the sinner is condemned for. Without the faith of the Son of God no sinner ever did or could believe the gospel; for believing the gospel is the assurance of faith, and that is the gift of God. Is there any obligation devolving on a graceless sinner, making it his duty that God shall give him either faith or repentance? How absurd. But suppose the sinner could control the convictions of his own carnal mind so far as to make himself believe that he is a christian, that he was chosen in Christ before the foundation of the world, that Christ died for him, that he is freely justified through the redemption that is in Christ Jesus, would that carnal assurance make it so? Would he not believe an untruth, even if he believed literally just what the chris-



tian believes? because that which is true in the case of one that is born of the Spirit is not true of him who only possesses a carnal assurance. The heaven-born child believes that God is his Father, and has the witness in himself, the Spirit bearing witness with his spirit that he is born of God. But if the unregenerate sinner without that witness, believes himself to be an heir of immortality, he is deceived, and believes a lie. But to believe the gospel is to believe all this. It is precisely so with all that passes for true gospel repentance; if it be not the work of God, and the gift of God, it is all delusive and vain.

But, we shall be asked, Did not John the Baptist and our Lord preach to the people, saying, "Repent ye, for the kingdom of heaven is at hand"? All this is admitted, but if we carefully observe when, to whom and by whom this repentance was preached, it will enable us the more clearly to understand what manner of repentance was called for.

"The law and the prophets were until John: since that time [and until these words were spoken by our Lord, see Luke xvi. 16,] the kingdom of God is preached, and every man presseth into it." At this particular time John was sent from God to prepare the way of the Lord; to preach that the kingdom of heaven, so long predicted, was at hand; that the Messiah had come; that Jewish rites and ceremonies were now about to be abolished; that their fleshly descent from Abraham was no longer to avail them, for God was able of "these stones" to raise up children unto Abraham. John's mission was only to the Jews, to preach repentance to them, and to baptize them with the baptism of repentance. This repentance and baptism both signified a turning away from the works, rites, ceremo-

nies and ordinances of the law, as a ground of acceptance with God and a coming out from Jerusalem, and a reception of Christ as that Messiah which was to come, and which they professed to be looking for. Their repentance did not signify that they were at that time born of the Spirit, or that they had not been subjects of that spiritual birth for many years, but it did signify that they came out from Judaism, sensible that the works of the law could not purge their consciences from dead works, to serve the living God; and hence they came to John's baptism of repentance confessing their sins, and professing their faith in and reliance upon that Christ whom John pointed out to them as the Lamb of God, who taketh away the sins of the world. Remember that John was sent to make ready a people prepared for the Lord. His work was stated by the angel of the Lord. (Luke i. 13-17.) Also in the prophetic declarations of Zacharias, Luke i. 76-79, "And thou, child, shall be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Now observe, John's commission was to go before the face of the Lord, to announce his coming, and to "give knowledge of salvation" to God's people, by remission of their (God's people's) sins, and to make ready a people already prepared by grace for the Lord, by calling them out from the house of bondage and by baptizing them with the baptism of repentance, or reformation, saying unto them that they

should believe on him that was to come, that is, on Christ; that they should receive him as the true Messiah, and look to him alone for salvation. The repentance which John preached, and to which he baptized the people prepared for the Lord, is further defined, in its peculiar nature and effects, by the rejection of the Pharisees from John's baptism of repentance. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. iii. 7-9. Had these Pharisees and Sadducees possessed the repentance which John preached they would have signified it by turning away from their cherished traditional hopes of being saved by their fleshly relation to Abraham, and by a reliance alone on him whose kingdom was about to be organized. The repentance preached was an abandonment of all confidence in the flesh, and a ready and hearty acknowledgment of Christ. "And now also the axe is laid unto the root of the trees." They were about to be cut off from Abraham as their root, and scattered among the Gentiles. The wrath to come, of which John spake, was that wrath which had long been accumulating and now hung impending over Jerusalem and the Jews as a nation. Every tree in this wilderness of Judea which God by his grace had not made good and fruitful was to be cut down. Their confidence in Abraham as their root, and the covenant of circumcision, were now to fail them, and only such Jews as God had prepared, and John was commissioned to make ready, should be admitted into the kingdom which was at hand.

The preaching of Christ, referred to by brother Rixey, was addressed to the same people, and was a continuance of the preaching of John. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."—Mark i. 14, 15. The time appointed, Daniel's weeks, or the "fullness of time," when God was to send forth his Son, the time allotted to the legal dispensation, the time for the worldly sanctuary and carnal ordinances, was fulfilled. The good news, tidings of great joy to those who could show fruits meet for repentance, the gospel of the kingdom, which the God of heaven was to set up, was now preached, and those who had oil in their vessels were to go in to the marriage, and the door to be shut. This proclamation was made, that all such as were prepared for the announcement should abandon their former position under the works and ritual of the law of a carnal commandment, and adhere to the gospel. This proclamation was not a proposition that if they would repent and believe the gospel they should be saved for doing so, for that would suppose that a bad tree could bring forth good fruit, without first being made good, which Christ says is impossible. (Matt. vii. 18.) We are told that when Jesus thus came to his own (his own people, the Jews,) his own received him not. But unto 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. 11-13.) The twelve disciples also which were sent out were in their commission forbidden to go with this mes-

sage to the Gentiles, for God had not yet granted repentance to the Gentiles. (See Acts xi. 18.) Nor were they allowed to bear these gospel tidings to the Samaritans, "But go rather to the lost sheep of the house of Israel."—Matthew x. 5, 6. The time had not yet come for the gathering in of the other sheep which were afar off among the Gentiles, for this preaching of repentance and remission of sins in Christ's name must begin at Jerusalem. (Luke xxiv. 47.) At the preaching of John, of Christ, of the twelve, and of the seventy, as many as were ordained unto eternal life believed, and came forward, confessing their sins and professing faith in Christ, renouncing their former hopes of salvation by the deeds of the law or works of the flesh, and signified the same by being baptized in the name of the Lord Jesus, and not unto Moses.

We have perhaps said enough to signify our views as to the nature of the repentance preached to the lost sheep of the house of Israel, by John, by Christ and by the disciples before the crucifixion and resurrection of the Son of God, to satisfy brother Rixey that we do not understand the repentance preached by Christ in our text to be either that, strictly speaking, which results from fear of wrath, or that which proceeds from godly sorrow for sins, but rather a turning away from their former legal works and adherence to abrogated rites and ceremonies, to receive that promised Messiah of whom Moses and the prophets had written, and whom they were expecting should come, and although the words were addressed to the Jews generally, they were only applied to a people prepared for the Lord. All such on hearing the proclamation came from Judea, Jerusalem and from regions about Jor-

dan, to Jordan, and were baptized of John in the river Jordan, confessing their sins, thus fleeing from the wrath which was then about to come upon Jerusalem, and other cities of Judea, and thus by baptism signifying their death to Moses, and resurrection with Christ to newness of life.

MIDDLETOWN, N. Y., Dec. 15, 1865.

## MARRIAGES.

By Elder B. E. Cabbage, at the home of Sidney Jones, near Viola, Del., Feb. 14th, 1914, Edgar Furr Gordon, of Bunker Hill, W. Va., and Ethel Cornelia Whitacre, of Whitacre, Va.

## OBITUARY NOTICES.

**James Baldwin**, our beloved brother in Christ, suddenly departed this life Feb. 9th, 1913, just two months past 73 years of age. He was an humble, God-fearing man, a faithful member of the church to the day of his death, and one that will be greatly missed, not only by his beloved companion, but by the little flock at Hughesville as well. He lived several miles from the New Valley Church, the place of his membership, so that he seldom attended services there, but was always on hand at the meetings at Hughesville, which is a branch of the Valley Church. In 1866 he was married to Miss Fannie Cockrill, and in 1887 both he and his wife were baptized by Elder E. V. White. Brother and sister Baldwin have for years been the care-takers of the meetinghouse at Hughesville. It was a joyful labor of love on their part to sweep and dust the house, and in winter time to build the fires, that when the congregation should assemble for meetings everything would be pleasant and comfortable. How vividly in my mind's eye I can now see our dear brother and sister standing on the steps of the little meetinghouse door as we would drive up and alight for the meetings. Can it be that this pleasant scene, like many others of the past, is now gone never to return? Brother Baldwin was at one time a member with the Missionaries, but there never was any real food for his soul there. It was given him to become enlightened in the truth before sister Fannie, but they both came to the church together, and were baptized together, and together they traveled all along the way, perfectly joined in heart and soul, and not only as man and wife. He was strong in the faith of Jesus Christ, and delighted in a whole gospel. To him God was an unlimited sovereign over all things in heaven, earth and hell, even devils being subject to his will. Grace, and

grace alone, was the theme he constantly loved to hear. He believed and felt in his soul that Christ and his people were eternally and vitally one; that the unity between Christ and his church was not a thing that ever began to be, but always was. Do not understand me to say that our brother could always walk in the sunshine of these lofty doctrines. O no, he had his dark seasons, times when such gloom filled his soul that he could not sing his beloved hymns or read his Bible with any comfort. At such times as these the heavens were shaken, and everything that could be removed was shaken out of its place, that there might be a revelation of those eternal substantialities that could not be dislodged. Like John the Baptist in prison, no matter how bright had been the evidence of his acceptance in the Beloved, he was often left to doubt the validity of his hope and his experience of grace. Two of our members of the church drove out on Monday, the 9th of February, to call on brother and sister Baldwin. This day found brother Baldwin feeling comfortable in his mind. Both of them sang two or three hymns, one being No. 239 in Beebe's collection, beginning, "Sovereign Ruler of the skies, immensely great, immensely wise." After singing this hymn sister Fannie said: "I believe every word of that hymn." "And so do I," replied our brother. A few minutes later the callers rose to leave. Brother Baldwin held the horse's head while the ladies got in the buggy, and before they could both be seated he dropped dead. Death came instantly and painlessly, the result of apoplexy. O what a good way to go home! A shock, of course, to those left behind, but a blessed way for the one that is taken, not to have to be left to suffer pain for days, weeks and perhaps months, as some often are. Our dear sister Baldwin is surely sad and alone, yet not alone. She has One with her from whom she can never be bereaved. They never had any children, so that the church and her God, the consolations of Christ, are her only comfort. But who would want better? May the heavenly Father in love and mercy remember the sorrowing widow and the bereaved church.

The funeral was preached by the writer from the words: "Death is swallowed up in victory." Interment in Leesburg Cemetery.

H. H. LEFFERTS.

LEESBURG, Va., Feb. 12, 1914.

**Ann Rebecca McGuffin** was born Sept. 17th, 1816, and died at the home of her daughter, Mrs. Jane A. Poling, Montrose, Randolph Co., W. Va., Dec. 6th, 1913, aged 97 years, 2 months and 20 days. Mrs. McGuffin was born in Page County, Va., the daughter of Robert and Elizabeth Carter, and was the eldest of eleven children. When a young woman she moved with her parents to Barbour County, then Virginia, but now West Virginia, where they settled

on Bills Creek. She was married to James W. McGuffin in 1841, and to that union were born eight children; two of these, Mrs. Mary Katharine Poling, of Philippi, and Mrs. Jane Amanda Poling, of Montrose, W. Va., are still living; the other six died in childhood. She leaves two daughters, one brother, several grandchildren and great-grandchildren, beside a host of friends, to mourn their loss. Mrs. McGuffin was received by experience, and baptized in the fellowship of the Mount Olive Primitive Old Side Baptist Church, near Philippi, W. Va., by the pastor, Elder J. S. Corder, nearly forty years ago, of which church she was a faithful member until the time of her death. As a wife and mother she was kind, loving and faithful; as a friend and neighbor faithful and true, ever ready to help the sick and afflicted. While she was able to go there was not a sick bed in her neighborhood that "Grandmother McGuffin," as she was affectionately called by all who knew her, did not visit. As a church member sister McGuffin was ever faithful, attending regularly all her church meetings whenever it was possible for her to go, never letting her own affairs prevent her going, until about fourteen years before her death, when she was stricken with total blindness, and some years later partially lost her hearing, after which time she did not attend the Mt. Olive Church any more, but at that time she was living with her daughter near the Leading Creek Primitive or Old Side Baptist Church, which she frequently attended as long as she could hear preaching, but left her letter in the Mt. Olive Church. Sister McGuffin was an orderly walking member, and loved to see peace and harmony in the churches composing the Tygarts Valley River Old School Baptist Association. She was a strong predestinarian, and believed in salvation by grace, and grace alone, putting no confidence in the flesh or in works as a means of salvation. Surely sister McGuffin was a child of grace. She often said to the writer: "If I am saved at all, it is alone by the grace and mercy of a kind and gracious God, and not by anything that my poor, weak and feeble hands can do." The longer she lived the more she seemed to realize her own weak and helpless condition, and to rely more fully on Jesus, her precious Savior. For she said, "He is all in all to me; I have no other helper. His blood is sufficient for me." Having had dropsy for some time, she began to fail shortly after her ninety-seventh birthday, and to grow weak and feeble, and to require more and more the attention of her faithful daughter and her grandson and his wife, with whom she resided. A few days before her death, and while she could yet speak, she said that she dreaded death, and on being asked by her grandson why she dreaded death she answered: "I am ready and willing, even anxious to go, but Christ, my Redeemer and Savior, dreaded death, and I cannot help dread the pangs of death."

Like Simeon of old, she surely could say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Like Paul, "Having a desire to depart, and to be with Christ; which is far better." When the end finally came she gently and quietly passed away, like one sinking into a peaceful sleep.

By request, the funeral services were held in the Little Bethel Primitive Baptist meetinghouse, in Barbour Co., W. Va., and were conducted by Elder J. S. Murphy, pastor of the Leading Creek Primitive Baptist Church, in Randolph Co., W. Va., after which the remains were laid to rest in the family plot in Bethel Cemetery, by the side of her husband and children, there to await the final resurrection of the saints.

A. C. KELLEY.

MONROSE, W. Va., Feb. 5, 1914.

**John Richardson** was born at Ramsey, Huntingtontshire, England, Dec. 31st, 1833, and died at his home, 1019 N. Chicago St., Pontiac, Ill., Dec. 14th, 1913, thus lacking seventeen days of being 80 years of age. Mr. Richardson came to America in 1851, to Evansville, Ind., and the next year he returned to England, coming again to America, accompanied by his parents, three sisters and two brothers, in 1853, the family arriving in June and settling at Evansville, where the father and one brother died that year. Late in the year 1853 he came to Marshall County, Ill., where he was married to Miss Sarah Richardson in 1854, and in 1856 he with his family moved to Livingston County, on a farm near where the village of Flanagan now is. To that union seven sons and four daughters were born, two sons dying in infancy, and two sons and three daughters after they had grown to manhood and womanhood. July 31st, 1879, his wife died. He was married to Miss Ann Main, March 14th, 1880, and to them one son and three daughters were born. He continued to reside on the farm until 1895. Retiring, he moved to Pontiac, where he lived until his death. Deceased suffered a partial stroke of paralysis more than a year previous to his death, but had kept up most of the time, and was able to ride out until about five weeks before he died, when he suffered another shock and took to his bed. It affected his speech greatly, and at times his mind wandered, and he gradually grew weaker until he passed peacefully away. Mr. Richardson was a strong believer in and advocate of the election, predestination and sovereignty of God, and also a reader of the SIGNS OF THE TIMES for many years. He was an Old School Baptist in faith, but never united with the church. He freely confessed himself a sinner in the sight of God, and we have a comfortable assurance that God had given him a good hope through grace that Christ had atoned for his sins by the sacrifice of himself. His hope was in Christ, therefore we take comfort in our

sorrow. In the last days of his life, when he could be understood he expressed his continued trust in the Lord. He was a man very widely known in business affairs, and greatly respected and esteemed for his honesty and generosity in both word and deed by all who knew him. He never forgot those in need, and constantly in everyday life expressed praise and thankfulness to his Master for all his gifts and blessings to him, both spiritual and temporal. His family has lost a most faithful, devoted husband and father, and his brother, Thomas, of Flanagan, who is the only surviving member of his father's family, a lifelong, close companion, and the community a very valued friend. Besides the brother, he is survived by his companion, four sons and four daughters, twenty-one grandchildren, four great-grandchildren and many other relatives. May the good Lord in his providence be with those who feel their loss.

Short funeral services were held at his late home in Pontiac, conducted by J. H. Ryan, a Methodist minister, and his remains were brought to Flanagan, where more lengthy funeral services were held in the Methodist meetinghouse in Flanagan, Dec. 16th, M. D. Obenshain, the Methodist pastor, conducting the services. The funeral was very largely attended by relatives, friends and former neighbors. Interment was at Mt. Zion Cemetery, in the family lot and near his old home. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

FANNIE R. INGREY.

FLANAGAN, Ill., Feb. 10, 1914.

**Thomas Lyons**, son of Thomas and Mary A. Lyons, was born in Columbiana County, Ohio, Feb. 13th, 1829, and died Feb. 1st, 1914, aged 84 years, 11 months and 18 days. He came to Jay County, Ind., nearly sixty years ago, where he commenced to make a home for himself in a dense forest, and endured the privations and hardships of a pioneer life. Being very energetic and industrious, he accumulated considerable of this world's goods, and contributed his part of all it took to bring a prosperous country out of a wild forest. He was married to Amanda V. Templeman in the year 1855. To that union were born eleven children, eight of whom survive him. That union was dissolved by the death of his wife in the year 1879. He was united in marriage to Flora Harkins in the year 1880, and to that union were born eleven children, eight of whom survive him, thus making him the father of twenty-two children. He leaves to mourn his demise a widow, sixteen children, twenty grandchildren and twelve great-grandchildren, besides a host of other relatives and friends. He served his country in the Civil war. He united with the Primitive Baptist Church nearly fifty years ago, and was a faithful member until called to his reward. His mind had been affected for a few years,

but meetings were held at his home for a number of years, and he seemed to never tire of listening to the preaching of the gospel. Often when there were two or more ministers present, when one was through talking he would call on another to speak, until all had preached. He would say, Preach the faith once delivered unto the saints.

The writer has served as pastor of the church of brother Lyons' membership for a number of years, and was called to speak a few words of comfort to the family, after which our brother was laid to rest to await the resurrection morning, when he expected a full and complete realization of his hope.

N. PETERS.

**Agnes Jane Brinson**, our mother, was born Jan. 5th, 1840, and died Oct. 20th, 1913, aged nearly 74 years. She was the daughter of W. P. Scarlett, and was married to John Q. Brinson, an Old School Baptist minister, Dec. 1st, 1870, who preceded her to the grave seventeen years. There are left to mourn their loss four children: Mrs. Jennie Worley, Mrs. Elizabeth Nolen, Mrs. Stella Cornwell and Oscar Brinson, with whom she made her home, also two brothers and two sisters: John and Lafayette Scarlett, Mrs. J. M. McKenzie and Mrs. Mattie Phillips. She joined the Old School Baptist Church soon after her marriage, and was a consistent member as long as she lived, always filling her place at meeting if it was possible for her to get there. She dearly loved the SIGNS, and was a firm believer in the doctrine it advocates, and though she had been a constant sufferer for many years, her faith in the lowly Nazarene never wavered. The doctrine of election, predestination and salvation by grace was truly her meat and drink. "How firm a foundation," was her favorite hymn. We try not to mourn for mother, feeling perfectly satisfied that it was not death for her to die, but life eternal. We had no funeral services, her pastor being unable to be present, and knowing she would have had no other, we laid her quietly away beside father in Moores Hill Cemetery, there to await the resurrection, when "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."—1 Thess. iv. 17.

HER DAUGHTER.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., MARCH 15, 1914. NO. 6.

## CORRESPONDENCE.

ATLANTIC, N. C., Jan. 26, 1914.

DEAR BROTHER CHICK:—I am thinking of you, and feel that I would like to say a little word to you if I could. It is just one year ago to-day since I went home from the hospital, and I have been thinking of the many events which have come since then, of many things which have befallen me. I have been made to ask, Why is all this? My mind runs back to the vision I saw Jan. 6th, 1913, as I lay on the bed looking at the wheel of time on which God had made his record of all coming events. I felt that the record had continued to turn, and many things had befallen me which I had not desired; things all unseen to me, but perfectly well known to the Lord. Events which are past are no better known to him than those which shall come a thousand years hence. I was made to feel that it is as necessary to have the winter to harden up things, as it is blooming spring, fruit-bearing summer or the autumn, which ripeneth the fruit. The north wind comes by his word, and so does the south wind. The north wind brings to us sudden cold, with ice and

snow, and there is a treasure in them that we can only learn by having the experience with them. The children of God are compared to wheat. That grain will not grow successfully in a climate which is always warm; there must be the cold, freezing weather to prepare the soil. The harder cold makes the deeper soil and yields a richer harvest. Were it not for our dark, cold and cloudy days it might be that we would bring forth no fruit. Our Lord is compared to the apple tree. For that tree to yield good and perfect fruit it must pass through times of hard cold. Even our Lord learned obedience by the things which he suffered; he was made perfect through suffering. Here is our salvation. The times of coldness got hold of him, darkness overshadowed him, he bare all our shame and overcame all for his people. His holy life is imputed to us, so we live by him. He does not call us to go where he has not been. If we feel the sharp winds and hear them roar, the Lord heard and felt them first; even now he comes to us on the tempest. The clouds are his chariot, and he rides upon the wind. He feels our every pain and grief, and is our deliverer. When the warm south wind blows and brings in

the beautiful and comfortable springtime it is by his word. By him the rose comes out with all its pleasant odor, and we begin to realize that it is the breath of God we smell. The ice and snow have done their work, and they melt away before the heat of the Sun of righteousness, we feel a revival from the Lord and his grace becomes precious to us; the streams of mercy flow freely and appear everywhere, and we realize that his hand was with us even when the cold winter time was on us. We could not realize it then, but now it is an assurance to us. The wheat, which so many times during the winter appeared to be dead, now begins to grow and to take on a new color; it shows the growth of spring. The Lord has spoken, and his word has found access. He has the same command of this time that he had of the time of coldness; they are his to do his bidding. We receive all in our hearts and give God the praise. It is his hand that has made the change. Now fruiting time comes, and we feel the revival in our hearts, and have a desire to serve the Lord. The fruit is ripe and ready to eat as soon as we realize it is there. The first we know we have eaten and are full, and our tongue breaks forth into singing. The Sun of righteousness is in view, and we love his divine presence with all our hearts. It is a time of love as we enter our mother's tent in company with our Beloved. All our times are in his hand; he knows just how and when to speak in our hearts. When he speaks we know his voice, for it is the voice of our Beloved. He says, "Arise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; \* \* \* the time of the singing of birds is come, and the voice of the turtle is heard in our land." How precious is our Be-

loved to us, and how merciful! We forget him, but he never forgets us. We neglect our duties to him, and look at the things of this world, we merit banishment, but he loves us still. He comes to us in loving rebukes and in tender mercies; he shows us that in his bosom is our safe and sure dwelling-place, the place of our rest, and there we lie down, and none can make us afraid. It is a place of gentle and continual flowing streams and of still waters; it is the place of green pastures, there there can be no harm to come to the little ones. Why can we not always feel to be there? But the Lord has said, In the world ye shall have tribulation. This must come, we must know something of the chastening of the Lord. He that is without chastisement is a bastard, and not a son. Are we children of God? We must feel the correcting rod. The fire is kindled in the breast to burn up the dross, the wind blows to take away the chaff. His fan is in his hand, and he will thoroughly purge his floor. He shall sit as a refiner's fire. Then it is the Lord who does this. It is not the hand of the enemy we feel, the voice of destruction we hear, it is the voice of the Lord walking near us, even within us. He is not there in wrath, but in love, to make known to us his salvation. We learn that all our doubtings of him are without cause, that he has never turned away from us. Esau's children can content themselves with a visit in six troubles and a promise for seven. Such was the language of Eliphaz to Job. Eliphaz was one of Esau's sons. He could never know the afflictions and sufferings of Job, nor could he know his necessities. Such a promise as his could not meet the case of one who felt what Job felt. They were all miserable comforters; they were not kinsmen to him in

his afflictions. Deep calleth unto deep at the noise of thy waterspouts. One must be down in the deep to hear the voice of that calling. If he is not there he can laugh at the anguish of soul of the one who is there, and point out his mistakes, and tell him how he might have kept away, or what rich things he would now receive if he would only "be good and obedient." David's faith said, "His mercy endureth for ever." Mercy is what is needed; that is what the poor one is crying for. That is alone in Jesus. He wants to come to his deliverer. Tell me where I may find him, would be his cry. Do not tell me of creature good, that is all a failure; I have done all I could, I have tried to live sinless, I have tried to shun all the paths of vice, and yet I am in this state of darkness and affliction. Do not tell me of creature obedience, but tell me where my Beloved dwells with his flock, and where he feeds them at noon, when the burning sun is high; let me rest under his shadow. Surely I can trust nothing but Jesus; it was he who first took my feet out of the miry clay and brought me up from the pit; it was he who set my feet on the rock; it was he who filled my mouth with singing that new song, and made the heavenly arches ring in my poor, needy soul; I can trust no other. Tell me of Jesus, the only way of life and peace. I know enough of myself to know that I am only the clay in the hand of the Potter. I am passive, he is active. I move as he moves in me, of mine own self I can do nothing. "Holy men of God spake as they were moved by the Holy Ghost." So must we go now if we go in the way of the Lord. "My Father worketh hitherto, and I work." He hath wrought all our works in us, thus all is of him. He keeps us and guides us; we must come to the

Father by him. "I am the way," saith Christ. All but this is false, and a child may not walk in it. The whole world is going another way. Their way seems right to them, but it is the way of death. They cannot be convinced; they have Moses and the prophets, if they will not believe them they will not believe though one arise from the dead; that has been fully proven. Our Jesus arose from the dead, and yet they will not believe.

Dear brother, I hope the Lord will restore you to your former health, also dear sister Ker. You all have my love and tenderest sympathy in your afflictions.

With much love, I am yours in hope,  
L. H. HARDY.

NEWARK, Del., Jan. 19, 1913.

DEAR BROTHER CHICK:—Your letters and editorials have been such a comfort to me, especially when I was an invalid, I cannot feel satisfied until I write and tell you. No doubt you have been burdened with expressions of appreciation from the brethren and sisters, as well as cheered. When I went to Delaware Hospital I took a copy of the SIGNS with me containing two letters you wrote to sister Norton. The first one appealed to me very much, and I read it again and again. I appreciate your father's attitude; the tendency among Old School Baptists to talk about gloomy things has never seemed right to me. I once thought it was more spiritual to be gloomy, but I long ago concluded there is much natural gloom and some spiritual cheerfulness. I know there is a warfare going on, but I would not encourage members to be all the time reproaching themselves, yet I prefer that to hearing a general round of criticism of their brethren. Of course I have never seen any unkind criticism between brethren published in

the SIGNS that was really intended to offend; it is a medium of instruction as well as comfort. I know we are prone to evil as the sparks are to fly upward, but it is what comes out of the mouth that defileth the man. Our evil thoughts cause us to suffer; our evil words cause others to suffer also. I know from experience that burdens are lessened when shared; it is a great relief to give expression when the heart is full to bursting. I am willing to mingle my tears and "with them bear a part." I do believe that while we are in the flesh cheerfulness is one of the virtues. In my first great love for the church I thought the members were more lovable than other people, and I somehow cling to it, that the divine Spirit within the heart holds the natural man in subjection, without making flesh Spirit. People do not need to do mean acts before they can be termed sinners; the very fact of their being in the flesh is enough. There is a "good" in nature in the sense that God, in the beginning, pronounced things good after he had created them. I see much beauty in nature and art, in theory and practice, but when we bring the contrast to bear between natural things and divine principles, then is when we see this is a dark earth indeed. There is a fullness in the divine life (of which we have a foretaste) which admits of no comparison, an illumination of the love of God in the heart of poor, weak worms of the dust. Different persons may have different ways of expressing it, but in substance it is the same.

I have been requested to write my experience of a shut-in life for the SIGNS. I was baptized nearly nine years before I was married, and I wished to locate near the meetinghouse, so I would be sure to get to meeting. I was not very strong even then, so we went to the parsonage

farm where old Elder Barton once lived. I also wished to entertain. My husband was a member, and we started out full of zeal, enjoying church privileges. After we had been married fifteen months I was taken with typhoid fever, which left me weak, and other symptoms developed which kept me weak. A local doctor advised surgery, some other doctors discouraged it, and I took treatment which seemed to benefit me some, but I finally realized I was an invalid. I saw at once that I must not grieve over my affliction, but must try to be cheerful and study the happiness of those around me. My husband possessed sterling qualities, was patient, cheerful, considerate and a wonderful man in our home, and could influence me to see the bright side when I needed encouragement. I felt that I ought not to murmur if I had to remain at home the remainder of my life. I believed I had already had as much pleasure in going about as many who had lived to be old, and could enjoy meditating over past pleasures. I seemed to have the faculty of enjoying whatever was not really sad or distressing. When in health I naturally entered into the pleasures of my friends, and did not envy their greater good fortune (if they had it), so after I was shut in I could still share, in a sense, their pleasures. The most humiliating part of my invalidism was having to be waited upon. We appreciated the advantages and comforts of a simple life. I kept in touch with the outside work, kept the account book and superintended the housekeeping, but whenever I went upstairs or out into the yard my husband carried me in his arms. I could see some very pretty scenery from our windows. I dearly love country life; so much can be gotten out of little things. We appreciated the necessities of life more than

some do their abundance. When we begin to count our blessings how soon we feel that it is a privilege to live. While Elder Grafton was pastor here I never fully realized what it meant to be deprived of going to meeting, for he came to our house and stayed all night nearly every time. He was such a good fireside preacher, a dear old father in Israel. As years passed we had additional difficulties. After one wave of trouble would roll on us and break and spend itself, before we could fully recover another would be forthcoming. "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." There have been extremities that would have driven us to despondency had we not been sustained by the great God of grace and providence. I surrendered to my inevitable limitations and enjoyed repose, but I regretted, O so very much, that my nerves required visitors to be under restraint. It caused many to stay away who, no doubt, would have made calls occasionally, and caused me to be more completely shut in. But the cheering ray of God's love causes rejoicing in affliction when he thus favors poor, weak mortals, and hope that I might some time enjoy better health was a stay to me during all those fourteen years, but it came in a way I had thought impossible in my case: through surgery. The Lord strengthened me in the ordeal so I did not suffer shock. The doctors and nurses were most gentle and kind, and my heart is full of gratitude to them, and I wish to sing praise to my heavenly Father, for I can now do light housework, go to meeting and visit my friends. It all seems most wonderful. I had thought that preaching would sound beyond my com-

prehension (similar to a pupil absent from class for a long period), but it sounds clear and familiar, for I had been learning deep lessons in fiery trials. Great strength is given in the day of great trials, misfortune and affliction; little strength is given in the day of worry, aggravation and discontent, but "sufficient unto the day is the evil thereof," and I dislike for persons to say that if I had gone to the hospital years ago how much better it would have been. I do not any more believe that I could have gone in my natural strength than I believe that I could now keep on hoping in my spiritual birth, unless the dear Lord strengthens me with his mighty power. At times when I would be in agonizing pain I would think, I will try to go to the hospital; then after I would get relief I would brighten up and be happy. The more we try to reason out the mysteries of God the more and deeper we become confused. I have heard that a person once remarked to an Old School Baptist preacher that he did not preach with his brains, and the preacher replied that he did not preach without them. We were given will-power and judgment to exercise, and the doctrine of predestination does not lead us to temerity, but it comforts us when we are undone and at the end of our natural strength. I wish I had more trust and courage and could prove by my life the profession I have made. I do not understand just as some Old School Baptists express themselves, but I know I am not of any other denomination, so I can only take it to the throne of grace and wait upon the Lord.

I have just read this letter over, and find it disconnected and contradictory. I have written it during my resting periods between my work. I have had quite a struggle in getting the use of my limbs,

for I had not walked alone for seven years before I went to the hospital. My worst symptoms became alarming and medicine inadequate before I went, but now I have so much to be thankful for that I cannot worry over our financial embarrassment as I might if I had not learned patience through tribulation. I trust the dear Lord will restore you to your accustomed usefulness.

If you think anything I have written might be acceptable to the readers of the SIGNS mark out portions that may not be. I want to subscribe for the SIGNS again just as soon as we recover from the expense of my operation.

Your sister in hope,

LUCY MEREDITH ROUNDS.

SOUTHAMPTON, Pa., Feb. 19, 1914.

DEAR BRETHREN:—I have asked brother McConnell for the privilege of sending this letter to the SIGNS for publication, if you think best. Without waiting for his answer I send it, for I very much wish to see it in the SIGNS, and I hope he will not object.

I am also sending you a letter from sister Elizabeth P. Fetter, a member of this church, and two letters written by Mrs. C. A. McKinney. I feel they will all be read with interest.

Your brother in hope,

SILAS H. DURAND.

NEW YORK, N. Y., Feb. 15, 1914.

ELDER S. H. DURAND—DEAR BROTHER:—Your letter received, and am glad to know that you have had us in mind to see and visit with us. Your coming would certainly be a great pleasure to us all, and I hope you will soon see a way open to gratify us. The sooner you come the better we will like it.

You ask me to write and tell you how

I am getting along in spiritual things, whether I ever get lonesome without knowing why, and whether I ever get so weak in vision that I see men as trees walking. I do not understand how anything I might write about myself, my travel, or exercise of mind, could be of interest to you, but I appreciate your remembrance, and will reply as best I can.

I am not "getting along in spiritual things." The pathway of my life is so uneven, so crooked, so filled with lines of confusion, and stones of emptiness, of mountains and valleys, darkness of mind and coldness of feeling, that most of the time I question my right to a name with them who sanctify the Lord God in their hearts. Instead of growth in the knowledge of God, there seems to be decay, and a falling away.

For myself I am seldom reconciled to such travel in the belief that herein is the patience of the saints. I say seldom, for I must confess there have been times when the garment of praise has been given me for the spirit of heaviness; when the Lord has made himself known as better to me than my fears, and joy and comfort have abounded in the revelation of the glory of God in fulfilling his word: "Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain."—Isaiah xl. 4.

The experience of your late wife, as published in the SIGNS of February 1st issue, related much of my own travel. In all the twenty-eight years of my life among the people I love, no one has ever told me my questions as she did in that letter. Locked up in my heart all these years has been a feeling sense that of all the people there are none with me.

It may be presumption, but I cannot

help believing that the Lord spake by her, to me, "acceptable words: and that which was written was upright, even words of truth." Some way that letter has renewed within me the hope that perhaps unto me "it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake;" "to," as you quoted, "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," and that perhaps my way of declaring the things which I have seen, tasted and handled in a living way is witnessing to the power and glory of the Lord. To know God is eternal life. But it seems to me that the knowledge of the only true God, and Jesus Christ whom he hath sent, is always associated with a knowledge of ourselves, and these two knowledges are so dependent on each other that neither is attained, in any true sense, without the other. Men of old, who had the testimony that they pleased God, have left on record their experience of being in captivity to the law of sin which was in their members. As they increased in knowledge that the "heart is deceitful above all things, and desperately wicked," they increased in sorrow for, and hatred of, sin. These things were written for our learning, that we through the fellowship of the same sufferings might have hope. No matter how heavily we may be burdened with a sense of our vileness, and destitution of any good thing in our flesh, men who lived thousands of years before we were born tell us clearly and exactly of their hearts meditating the same terror, and these things they wrote as they were moved by the Holy Ghost. It was not written in vain, and in fellowship with them we behold the beauty of holiness, and with them we "give unto the Lord

the glory due unto his name; and worship the Lord in the beauty of holiness." In this way we die unto sin and live unto God; in this way a change is wrought in us, an ignorant, thoughtless, unfeeling, dead creature is changed to a living, thinking, self-conscious being, and in that change we are as clay in the hand of the potter; we have no efficiency of our own. A real and vital existence is in evidence, in body, soul and spirit, renewed day by day, and walking in a light the very nature of which cannot be hid. It is a light which makes manifest the things that are reprov'd; that reveals the man of sin in his true character; searches and tries the hearts of men, and makes them know that all their righteousness is as filthy rags. It is a light shining in a dark place, whereunto we do well to take heed. There is surely a hatred of sin in God's holiness, and a sentence of death in his justice, and if this is the living testimony of our heart, surely such a heart must be right in the sight of God.

I would like to write at greater length; the theme of God's salvation is a wonderful subject to me, but you know the truth, and the way of life as it is in Jesus far better than I do, for I am the most unprofitable of all men who dare to name the name of Christ. I do know in a living way what falling away means, and in some sense I know that the mystery of iniquity doth already work, therefore have I hope at times that the day of Christ is at hand, "for [it is declared] that day shall not come, except there come a falling away first, and that man of sin be revealed, \* \* \* whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii. 3-8.

As you are aware, I am still trying to

serve the church here, of which you were pastor many years ago. Mine is a very poor and unprofitable service, and it is an ever-increasing wonder how they can be so forbearing and long-suffering with me. Their loving-kindness has never failed; it has been the salvation and joy of my life. We are blessed of the Lord to dwell in perfect peace and love for one another. When I consider my unprofitableness, and how unworthy I am of the least of their confidence and love, I feel to say, Surely "the lines are fallen unto me in pleasant places." "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."

This winter we have had three added by baptism, and one by letter. The Lord is good and greatly to be praised. We have no sleeping members; they are awake, not forsaking the assembling of themselves together as the manner of some is. Send us an appointment soon and see for yourself.

With much love to sister Bessie and sister Mildred and yourself, in which my wife joins, I am unworthily your brother in faith and hope,

JOHN McCONNELL.

OTTAWA, Kans., Dec. 5, 1909.

DEAR BROTHER DURAND:—I trust you will pardon me for again bothering you, for I have had a great desire for some days to write you, and to-night I find myself giving way to it. I have read many of your letters in the SIGNS, and in them you have told my travels so much better than I could possibly have done that I have been greatly comforted. These words came forcibly and unexpectedly to my mind: Come see a man that told me all things that ever I did. I could but say, How he must have suffered to be able to so comfort those

who mourn. At present I feel to be crucified to the world; I have no pleasure in it. I do indeed feel to be a mourner, without power to change my condition.

I can never tell you how much I enjoyed your two sermons, written so many years ago, one October, 1900, and the other December, 1902: "No good thing in the flesh," and "All flesh is grass, and all the glory of man as the flower of the field." I could but smile, while the tears flowed fast. How could he know my thoughts, and tell me so much that I have said and done? There is only one way, and it gives me hope: we must have had the same great Teacher. I do desire to live right in his sight, and pray to be kept from the appearance of evil, but as you have well said, "The sins of one most righteous day would sink us in despair." During the summer I had a plain view of our fall in Adam, and I then felt that if there was one soul Christ did not redeem I could see no reason why that one should not be me. I knew then that I would be just as fearful if only one were to be left out as I am now, believing that many were not included. What could cause us greater sorrow than to feel that we were to be forever banished from his presence? I know from experience that it is a fearful thing.

The night before Thanksgiving day I was mourning because of sin, when these words came creeping into my mind: Where sin abounded grace did much more abound. Shall we sin then, that grace may abound? and I said from the depths of my heart, God forbid. But if we sin we have an advocate with the Father, Jesus Christ the righteous. I may not have quoted correctly or connectedly, but I have written it just as it came to me at that time. Now, while those words were comforting, I saw in



them no excuse to continue in sin, nor have they removed the burden of sin. What a dreadful condition (words are inadequate to describe it) to feel after having been a member of the church so many years, that you have been a hypocrite, deceiving yourself, and what is worse, have deceived the children of God. I think I have always felt to be a sinner as far back as I can remember, but never did I feel the utter depravity of my heart, and that in my flesh there dwells no good thing, as I have the past summer. None but those who have experienced the same can know what I have suffered. Strange to say, though feeling cast off entirely at times, never has the Bible been so precious nor so plain to my understanding; never before have I found such continued comfort in the SIGNS OF THE TIMES; though numerous papers and magazines come to the house they are no temptation to me now. A few short months ago I could not have said this.

In looking over some old letters the other day, I came across one written to me by dear brother White a few weeks after I was baptized, and as it was such a comfort to me in my present state of mind I thought it might comfort others. [Brother White's letter will be found on page 171.—ED.] What a tender, faithful, loving pastor he was. While we all loved him dearly, I fear now that he was not always sure of it. I feel very unworthy of the love and confidence expressed in his letter at that time. While reading it I was so humiliated I felt like trying to hide myself from the all-seeing Eye. In the words of your brother, "But in the hour of suffering and trial where can I go, O God, but unto thee?" I thought of sending brother White's letter to the SIGNS, but instead will inclose it to you and let you do as you may think

best. I hope another long letter may not weary you.

With love and best wishes for you and yours, both temporally and spiritually, I am, I fondly trust, a sister,

ANNA MCKINNEY.

OTTAWA, Kansas, March 27, 1912.

ELDER S. H. DURAND—DEAR BROTHER:—Your kind and encouraging letter just received. I know of no reason why my letters should not be published, except that, like the writer, they are full of mistakes. I thought of the letter often after it was sent, and wondered if you would not find many reasons to reprove me. I feel that I can tell little of what I have experienced in the past few years, my mind being kept exercised on these things. I have been in deep waters indeed, but surely it is out of the depths we cry unto the Lord for help, for it is then, and only then, we see our need. I have felt for a long time to be very careful, lest I let these precious things slip. This has caused me to look to Him who is able to keep me from falling; it seems to be my daily prayer. Not long since the assurance came very sweetly, soothingly and comfortingly in these words: Mary has chosen that better part which shall not be taken from her. I hoped then, and do yet, that the Lord will keep me in his love and fear, and to him be all the glory. I am not expecting, nor feel to want, a life of ease or pleasure in the world; it is through great tribulation we follow the Lord. I desire to be kept at the feet of Jesus and the brethren, and to understand the things he has hid from the wise and prudent, but revealed unto babes. I want to know him whom to know is life eternal. Your thoughts as you read your letter over in the SIGNS that were you to write it over you could

make it plainer, there was so much more you did not say than what you did say, remind me of an experience I had just one week before I wrote you. I wrote a letter to the home church, of which Elder Lefferts is pastor. As I lay awake that night thinking, so many things came into my mind that I desired to say and had left out, that I decided to rewrite the letter. I made the attempt, but became so confused in my mind and made so many mistakes that I did not know where I was. As I threw it aside I said, This is a lesson to me; I will write what is given me and let them be the judges. Your son-in-law is not a stranger to me, I hope, in the Spirit. I have long felt to be acquainted with him through his letters in the SIGNS. My heart has often gone out to him in love, for I perceived that he had been with Jesus and learned of him; I am sure man cannot teach the heart. "Out of the abundance of the heart the mouth speaketh." I have more than once exhausted my efforts, without any effect, trying to teach dear ones to know the Lord. Paul may plant, and Apollos water, but God must give the increase. I was once reproved by these words, I did not then know they were in the Bible: "Except the Lord build the house, they labor in vain who build it." We have just two little girls, and I think I know something of the sorrow it must cause you all to have your daughter live so far from you, but it must be a comfort to think she is with one who knows and loves the Lord. I hope the dear Lord may continue to strengthen and keep you all in the future as he has in the past.

With love to all, I remain yours in hope,  
ANNA MCKINNEY.

TRENTON, N. J., Jan. 28, 1913.

DEAR BROTHER DURAND:—Did you ever feel so weary of life that there was nothing to satisfy the awful longing in your heart to be away from all, and everything, and yet know that all the days of your appointed time must you wait until your change come? If so, you can surely feel sorry for me. You know much better than I can express it. I do not know why I am writing to you, except that I want a few words of comfort to cheer me on my way. These words come to me quite often lately: O that I had the wings of a dove, that I might fly away and be at rest. I have been looking back over my life, and I fear sometimes that the very glance back has made me fearful to press forward, but "I know that my Redeemer liveth," and that has been, and is still, one of the greatest comforts I have, for I know that he doeth all things well. My experience has been one of quietness, and a feeling of faith that all things are for my good, but I have come to where two roads meet, and I fear I may take the wrong one. My desire is to be led in the right way, that I may have peace. Is it not strange that we are so selfish as to think of our own spiritual comfort? I can never worry over a brother's trials, doubts and fears as I do my own, although I feel like helping him in any way I can, but always my own fears seem so much greater. Is this right? I know it is not as it should be, for Christ gave his life that we might be saved, and to be Christ-like surely I should think of others above and before myself. I surely need your prayers, and the prayers of every saint. I often hear brethren say they doubt if they have a hope; dear brother, no such doubt ever troubles me, I know I have, and a feeling of condemnation comes over me if I

say or think for one little time that I have no hope, for that is my life. If I had no hope in an eternal rest beyond the grave I could not live in this world of temptation and sin. "For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me: my heart within me is desolate." These words express my feeling at present.

Please forgive me for taking your time, but I felt that you should know where I am. I need your prayers and words of comfort badly. Love to sister Bessie and Mildred, and all who may inquire.

Your sister in hope,

ELIZABETH P. FETTER.

LEESBURG, Va., Dec. 17, 1882.

MY VERY DEAR SISTER:—Your letter was duly received, but want of a good opportunity has prevented an earlier reply. O that I could answer your precious letter as I would wish, or as it deserves. But, dear sister, I am as utterly unable to speak or write words of wisdom as the simplest of the flock. With you, I have to say, "Of myself I have nothing. May God direct my pen." The mystery of godliness is great. We are all one in ignorance as well as in wisdom. The Spirit teaches that our wisdom is not wisdom, but foolishness. Did you ever think who makes this to be so? Paul tells us it is God. Is not this then a gracious work in our hearts, and a manifest evidence of his work in us? To learn that we know nothing, is to know much, I think. May you and I ever be the little child, for of such are the kingdom of heaven. You speak, and seem to lament much over your unworthiness. "That such a one

cannot be a child of God." If that is the true evidence that one is not, then, dear sister, I am also excluded. I could cry, O my unworthiness, my unworthiness, my leanness, my poverty. Why has one so vile been called by grace? can it be that I am? But in all our troubles and fears on this point, where can we go? Do you feel like going back to the world again? Do you feel like trying another way? Do you feel like surrendering the hope you have, and live to the flesh, and serve the devil? Such thoughts, what sorrow they bring. Though we live in terrible extremities, not knowing what will be the final result, fearing constantly that we shall yet fall by the hand of Saul, yet, dear sister, my experience teaches me that this dreadful apprehension of impending danger is well calculated to drive us to and keep us near our Savior. We may, and sometimes do, think we may as well give up all for lost, and indeed we would if we could; but for some mysterious cause we cannot. Why we hang on is as unaccountable to us as why we do not give up. But we live alone upon the bounty of our God. It is a wonderful mystery; a mystery you cannot explain to any, except to those who know it. But God is so much better than our fears. He sends us words to comfort us in our fears, saying: Fear not, for I am thy God, and thy exceeding great reward. O he is a terrible and mighty God. He will make these barren and desolate places to bring forth, and to abound in springs of living waters. He will teach us that all our fears, doubts and troubles are from him. They are the clouds in which he rides, filled with the life-giving waters of his divine grace. Tokens of his love and mercy; his purpose to do us good, and not evil. He is such a mighty God, that when the light of his counte-

nance falls on our troubles, let them be ever so black, it changes the blackness to brightness, the gloom to glory. In the language of Isaiah He gives us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he might be glorified." The object of them is, the thing accomplished in us is, that he may be glorified. Dear sister, is not this our object, the desire of our hearts, that he may be glorified? Well, the Lord accomplishes it in his own way. It is the best way, it is the only way. As said by Moses, His way is judgment. If we are in this way, in judgment fear him, (troubles and trials and afflictions abounding in us,) be assured this is the right way. He has but one way; it is judgment, and we are in that way in him. "I am the way, and the truth, and the life."

Can it be, my dear sister, that you and I, poor, naked and blind, not deserving that we should ever be noticed by God except to condemn, have been brought into this way that leadeth to lasting blessedness? O lead us, dear Savior, and let us not go, and we will say to all our dear kindred in the language you quote, Entreat us not to leave thee, or from following after thee. I pray God he may ever keep you, and though your way may lie through floods and fire, fear no danger there; for where God is, there is safety.

Dear child, I cannot tell you how much my heart has been drawn to you since I heard you glorify God in telling your experience, and in your letter to me. Dear sister, my labors are not easy, my time is closely engaged, so do not wait every time for an answer, but write me every time you feel like it, and write freely, just as you feel. I hope to be with you

next Saturday and Sunday, if it is the Lord's will. Love to all.

E. V. WHITE.

WOODSTOCK, Ont., Feb. 10, 1913.

DEAR BROTHER KER:—I have been a reader of the SIGNS for fifty-five years, and a subscriber for thirty-six or thirty-seven years, and it has always advocated the same principles of doctrine: salvation by grace, which almost seems to me includes all the other principles we believe in, for if saved by grace, it is because we were loved before time began, and if he loved his people from all eternity, those who are not his people he did not love, and he always determined in his eternal mind to save his people, and the rest he determined not to save, and to me it seems that all the events of time hang on these two purposes, but if these are not true, then all things depend on chance, and there is no God at all, for to me the very idea of God signifies a being who controls and governs all things, both great and small, if there are any small things. In God's sight all things are alike.

But I did not intend to write about spiritual things in this way. I felt I could not agree with Elder Mayfield on the vine and the branches, for I cannot conceive of such a thing as a nominal branch; I never heard of such a thing in nature. The Savior said to his disciples, I am the vine, ye are the branches. Can or could it be possible that some of those to whom he was speaking were only nominal branches? I cannot think it possible. Now he says, If ye abide in me, and I in you, the same bringeth forth much fruit. No child of God can bring forth fruit only as the Spirit of God leads and guides him, for as one of old said concerning the matter, From me (that is, God) is thy

fruit found. Now I will just tell a little of my own experience concerning the matter, and you can exercise your judgment of the matter. Before I united with the church I was for nine or ten years as much a believer and a child of God as I am to-day, and I remember once the words of the Savior came with wonderful force and weight to my mind, If a man abide not in the vine he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned. Now it came to me like this: I am not gathered by the church, but by the world, "men gather them," and if I know anything of burning, I was burned. I need not try to explain, for you know what it is to be burned, dried up, but being burned with the church or people of God is very different from being gathered by the world and burned. I had a rest for a long time after uniting with the church. Another portion of Scripture which followed me for years was this: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" I tried them for a long time, but, like Naaman, I had to come to the waters of Israel.

I want to tell you, too, I differ from a great many on the foolish virgins. The Savior at the end of the parable said, Watch therefore, for in such an hour as ye think not the Son of man cometh. To my simple understanding there is no force to this exhortation if they were not all his children. Watch, or you will be like these foolish virgins. If this is not the application, then I must say I do not know the meaning of words. Again, I noticed a writer said that the Savior said, or the bridegroom said, to the foolish virgins, "I never knew you." These are not the words used, but, "I know you not." One may think they mean about

the same thing, but if I say to a person who comes to me and professes to be an old friend, I know you not, I do not recognize you, is not that very different from saying, I never knew you? How often we feel we are not known of God; I do, at least, for very often I fear I know nothing about religion, or God, or spiritual things, and worse still, think or fear it is all a delusion or imagination, and that there is no reality in religion, and often worse still, fear I am only a hypocrite, and will be manifested as such. O who can tell of the hundreds of temptations that assail me from day to day, many of which I would not dare tell to the dearest friend on earth. But sometimes there is a little comfort in telling it all to God in thought, if not in word. I am so beset on all sides that sometimes I cannot see how I can escape, and if I do I can say with Job, I am escaped with the skin of my teeth. O how close; God only knows how close these things sometimes come.

I cannot see with brother Banks on the sin against the Holy Ghost, for I believe God's children have been guilty of all the sins that have ever been committed, but their sins are all laid on Jesus, their sin-bearer, and are not committed against the Holy Ghost, but instead are laid on Jesus. I cannot explain, but I do believe that God's children are just as wicked, and have committed every sin possible. It may not have been in deed, or in open acts, but the thoughts of the heart, they are terrible. I heard Elder Badger once say, Not every child of God is led into the depths of Satan as I am. O how strong was my fellowship for him; I felt sure I had been led into or to know the depths of Satan, whether I have ever been led to know the heights of God's grace and his redeeming love or not, but

I do know that if God banishes me forever, it is just.

Now I am writing a long letter, but it seems to be a little relief to my burdened, heavy heart, and I hope you will forgive me if I have trespassed upon your time.

I was glad when I heard the meeting in Duart was a pleasant, joyful meeting, and two were received into fellowship, Eliza McDonald and a Mrs. McWilliams, a niece of sister McCallum, of Ekfrid. I intended going almost until the last minute, but was hindered just at starting time, so, of course, that was God's purpose concerning me, and it must be right; I am not worthy to be among God's people.

I will say we are both well, and hope this will find you the same. Mrs. Scates, with myself, sends kind regards.

I will say no more, but again hope you will forgive my writing this long letter, and hope we may see you in May, if God will.

Unworthily yours for the truth's sake,  
R. SCATES.

DELMAR, Del., Jan. 18, 1914.

DEAR BROTHER CHICK:—I have had in mind for a long time to write you, but a feeling sense of my inability to write anything that would be of comfort to any of the dear family of God has kept me from making the attempt. You were afflicted, and unable to be among us at our association, and I have had you much in mind, thinking of the many times I have enjoyed your conversation, as well as your preaching, and thinking of the SIGNS OF THE TIMES, the paper that contains the pure doctrine of God our Savior, not wavering from the doctrine that was first set forth in its columns, which is very precious to so many of God's tried and afflicted ones; thinking that you, like

all the earth, must at the Lord's appointed time give up this life that we live in the flesh for that which we have good reasons to hope will be a glorious change for you. We are but mortal, and will have anxieties about the future, as regards things of this earthly state. We know that the Lord, if it is in accordance with his will, can raise up others to conduct the paper as it has been from the beginning, and we feel to rejoice that he has kept you in the way, and that you have so earnestly contended for that faith once delivered unto the saints, and have always prayed for the peace of Jerusalem and the prosperity of Zion, and the upbuilding of God's kingdom, and if it be his will, may you be restored to health again, that you may long be spared to contend for the doctrine you have so long and earnestly contended for. We are told in God's word that all things work together for good to them that love God, to them who are the called according to his purpose. Shall we take this as it is written, or shall we try to modify it to suit the carnal or natural mind? We who have been called by the grace of God, who have been given faith to see Christ as the way, the truth and the life, the only way of salvation whereby poor, lost and ruined sinners must be saved, do not wish to modify or change this positive declaration, but only pray to God to give us faith to see and believe, not only this, but every word that is written by inspiration, and we feel that all things do work together for the good of God's chosen people, but feel to tremble, and say, Am I one of that number whom Christ died to save? It matters not whether it is health, wealth, sickness, death, poverty, or what may be our lot in life, it is for our good and his declarative glory, although we

may not see how these things are working for our good.

Let me see if I can speak a little of the hidden mysteries that are contained in this. I will take first the natural point of man. Man, when first he is brought to feel that he has launched out in the world, begins to build air-castles, lay his plans, and perhaps may prosper for a while, when soon he begins to think, Well, I can do almost anything I wish. There is my neighbor, he has no management; he is not doing things like I am; if he had as much sense as I have he might do better than that. I am not speaking of the unregenerate, but of the called subject of God. He may not yet know he is called, may not have heard the voice of the Shepherd, but he is learning a lesson that will be revealed hereafter. He feels that he needs no religion, that he is better than that man who belongs to the church and who attends meeting every Sunday. He thinks, When I want to I can get religion. But after a time something happens, and he finds himself in trouble, and he cannot rest or sleep, and he says, I will not let this man, as it were, rule over me. I am going to go through this, or, I am not going to live in this way. Perhaps he will have some misfortune, and will say, I do not know what I have done that I should be treated in this way. The scales have not yet fallen from his eyes, but God is working in him both to will and to do of his good pleasure, and in his own good time he is made to realize that he is a sinner. He has never seen himself a sinner before, and he begins to see that he cannot do the things that he would, and wonders what is the matter. He cannot rest day or night, and begins to search for some comfort, but as he reads God's word no comfort can he find, it all condemns him. He

tries to seek salvation and relief by the deeds of the law, but no relief can he find. He cannot do the things that he once could, and he feels he is not as good as his neighbor, and is now made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Then when he is brought down from that high and lofty state in which he has been, and made to grovel in the dust, sinking down in that horrible pit and miry clay, spoken of in Psalms, he is made to say with the poet, All my little strength is gone, sink I must without supply. Then his eyes are opened, and for the first time he sees the light of the Sun of Righteousness shining as the brightness of the noonday sun, and lo, the winter is past, and the voice of the turtle is heard in the land. He then sees that all things work together for good. He has ridden on the high places of the earth, and has been made to prosper in the things of this world, but all this, like all of Job's substance, must be taken away, that he might see his utter weakness, and say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Then all these things which have been of so much comfort to him have no more charms, his strength is gone, and he is made to say, These things have all been for my good, now I can give God all the praise, for all things are made by him, and all things are controlled by his power; all these things I felt were the works of my hands were only the power of God working in me, both temporal and spiritual. Even the very breath I breathe is his, and not one thing can I now claim as my own. He first gave me my existence, my natural life, my physical and mental powers, and now he has called me by his grace to live and reign with him, to praise him for his goodness and mercy to a poor

sinner. O what matchless grace. It is so high, so deep, so unfathomable that no tongue can express it. He has called him according to his purpose, and all these things are working for his good; he must learn the important lesson that God works and none can hinder, that he speaks, and it is done; he commands, and it stands fast, and that man is nothing, and less than nothing, and vanity. These are parts of his ways, but the half has never been told.

May the God of all grace keep you and strengthen you in your bodily affliction, and may you be made to fully realize that all things work together for good to them who are called according to his purpose, is the sincere prayer of an unworthy brother, in hope of life eternal,

JOHN L. HASTINGS.

BELLINGHAM, Wash., Jan. 16, 1914.

DEAR BROTHER CHICK:—You will no doubt be surprised to receive a letter from me, I who am surely the least and most unprofitable of all the household of faith, and sometimes I am surely without faith, otherwise I could not get so low down and void of any knowledge of the truth as to declare (to myself) that there is no God, or else he would hear me when I cry, and not let mine enemies flourish and prosper at my expense, while I suffer adversity and affliction and languish in distress and am sorely humiliated before the eyes of the greedy and exacting world, when I so much want to stand out in bold relief before all the world as a living monument of God's unbounded love and mercy. Now, dear brother, you who are blessed so abundantly with the spirit of God's reigning grace, can it be possible for me to be a child of God and deny that there is a God, just because he would not grant my desires, which were for the gratifica-

tion of my fleshly mind? I hope, brother Chick, you will bear with me in my weakness, for I only wish to speak of myself so far as it will exalt him a Prince and a Savior. How weak and short-sighted man is. How many times I have said I would never deny my dear Savior and my God, no matter how excruciating the pain or dire my distress; no matter if I were compelled to beg from door to door for our support, I would still say, "Thy will be done," and feel that it was his will, and a part of the "all things" which work together for good; but alas, my strength; how insignificantly small is the power of our will in comparison to God's omnipotent will and power. Christ said to Peter, Before the cock crows thou shalt deny me thrice, and notwithstanding Peter's boasted strength of will-power he did deny him, and very vehemently, too, but it only took one look from those compassionate eyes to wilt Peter's heart, causing him to go out and weep bitterly. But with me it is different, I seem to be in a semi-indifferent state, as though nothing matters, although I have had several seasons of rejoicing since I was in such a dark and gloomy state of mind. But I learn O so slowly the things pertaining to His kingdom, and sometimes I am not sure that I know anything about it, and yet I do have a yearning desire to be with those whom I feel sure have tasted the good word of God and the powers of the world to come, and talk and sing of the redemption of poor, lost and ruined sinners, giving God all the honor, praise and glory.

Dear brother, you have been much in my mind of late, and my heart goes out in love to you, and I have wished that I might talk with you, but this, too, is a selfish desire, for I alone would be benefited. Your New Year's address was of



much comfort to me, for I could fully sanction every word in it. You surely have been led over the same road I have, else how could you know the same landmarks? and you must have the same Teacher, for you have learned the same lessons, only I feel that you have been a better and more obedient child, for I surely have gone further into the ways of sin than any one else ever did, and it seems so wonderful to me that he has not cast me off entirely, for not one thing have I ever done that is a credit to me, which makes me loathe my very being, for it seems that I could have done better, and am surely guilty of every sin and transgression I ever committed, whether they be of commission or omission, and sometimes I think the sins of omission are the greater of the two, and am made to rejoice in the fact that our salvation is not of works, for then I surely would be left out. But says Paul, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus iii. 3-7. The only hope we have of eternal life, is that we are one of the number whom he did predestinate unto the adoption of sons by Jesus Christ unto himself, according to the good pleasure of his will; having predestinated that we should be adopted, will he not do it? for who shall say him nay? Right here, brother Chick, I believe you and I come

together on a point where I thought we differed, only I did not have the light on it that you have, so I could not understand your explanation of it. Let us take the ninth verse of the third chapter of first John and connect it with Ephesians i. 5, and then consider that sin is the transgression of the law, and that when these sons and daughters of Adam are adopted into the family of God they are no longer under the law, therefore they cannot sin, because they have been born of the Spirit of God, which is God, for he is a Spirit, and these vile bodies we so much despise, which are so contaminated with sin, are the ones which he adopted. "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." But we, like Paul, find a law within us, that when we would do good, evil is present with us, for we delight in the law of God after the inward man. Now if we do that we would not, it is no more we that do it, but sin that dwelleth in us. Now "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Now, brother Chick, I have relieved my mind to some little extent, but there is no end to the subject. I thank you and the rest who are connected with the SIGNS for sending it to me, for every number is a love letter to me; not of the love of this world, but of God, for God is love.

Your brother in hope,

DAVIS BURCH.

ALBANY, N. Y., Feb. 24, 1914.

DEAR BROTHER KER:—Deacon Morse sent me the inclosed letter about a month before he died. I enjoyed it very much, and think that others might enjoy it also.

I sympathize with you and sister Ker in your affliction, and also in the severe illness of Elder Chick, and hope this may find you all improved.

Yours in christian love,

GEORGE SCHADE.

MARGARETVILLE, N. Y., Feb. 1, 1913.

DEAR BROTHER SCHADE:—Since I saw you and sister, and brother Charles, in Schoharie, you have been on my mind much of the time, and I write this for all three of you, and all that may see and like it. I have no other excuse than this: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."—Malachi iii. 16-18. I do not mention this Scripture to tell you anything you do not know, but because you do know what it means, and because I hope I know a little of the meaning, and this is why I want to talk to you about it, for I think we understand it alike. There is little or no comfort in talking even with the children of God on Scripture that we do not understand alike. I think to thoroughly understand the Scriptures we must have them thoroughly worked out in our own life.

Now, let us see if we can apply the Scripture quoted, to ourselves. Do we love to speak often one to another about the fear of the Lord and what he has done for us? Yes, and to say it is all of the Lord and not of our works, but entirely of grace. We do not speak often one to another because we want the Lord to hearken and hear us, but because he has heard our cry for his help and we love him for it. But often because we feel so poor and vile and so full of sin, so dark and so far from him, and wonder if there is any one just like us, and feel in our very soul that we are the chief of sinners, then we want to speak often one to another, and we know he hearkens and hears us, for he does comfort us and remembers us in mercy and speaks kindly to us.

But it is of the last verse I wish to speak more particularly. "Then shall ye return." What does the prophet mean? After these terrible, dark seasons, when we have been left, like Peter, to deny him and learn by bitter experience the weakness of the flesh, the vileness of our sinful nature; after we, like Paul, have learned that in our flesh there dwells no good thing; after we have learned, not by being told it by another or by reading it in the Bible, but by bitter experience, that God is a Spirit, and they that worship him must worship in spirit and in truth; (John iv. 24,) after we have learned that the flesh is not a partner in this worship; after we, like Abraham, have learned that the son of the bondwoman cannot be heir with the son of the freewoman, then, and not until then, are we prepared to discern between the righteous and the wicked, between him that serveth God and him that serveth him not. O my dear brethren and sister, these are hard lessons to

learn, and they can only be learned in the school of Christ. These things are not between me and my neighbor, but actually in the one person, between the flesh and the spiritual child of God, and I fear he that thinks he worships God with the flesh has many bitter lessons yet to learn, and cannot discern between him that serveth God and him that serveth him not. I have never found either in my experience or in the Scripture anything that proves to me that Adam, or any of his children, ever has or ever will worship God.

Now, may God bless and lead you into all the ways of truth, and fill your hearts with his love for his holy name's sake.

From your unworthy brother, if one so vile can claim that sweet relationship.

JOHN A. MORSE.

PHILADELPHIA, Pa., Feb. 18, 1914.

DEAR EDITORS:—I have an inclination to pen a few of my wandering thoughts. I say "wandering" with emphasis, as they are continually roving; I cannot control them; I doubt if I can control them long enough to gather them together sufficiently to put upon paper some that occasionally pass through my mind. When my mind does settle down nothing affords me such great pleasure as to meditate upon those things which are controlled by the heavenly Spirit. But when I stop and look back over my past life, what am I? What good am I to the world? What have I accomplished in it? My life of over three-score and ten years is filled with sin; sin is mixed all through everything I undertake. I can scarcely think a good thought; if I do, evil ones immediately follow, and destroy what good ones I had, and I feel worse than before. When I read the many good letters in the SIGNS,

which so often describe my feelings and thoughts much better than I am able to do, it makes me feel ashamed of myself, and I wish I could describe my travels through life as they do. I think I would write often then, but I have not the gift, so I must be resigned, and endeavor to be content with what little I possess; I said content, that appears to be an impossibility; if I could be contented with my lot, I would be much happier than I am. It appears to be a great affliction of mine that I am never satisfied with my lot, but am always wanting something I have not, and no doubt many times I want things that it is best for me that I do not receive. Then again, I feel thankful that there is a God who is ever watching over me and giving me the things that are needful for me. He knows best what are needful, and when I need them. We cannot thank him enough; we are too negligent, and are as prone to evil as the sparks to fly upward. How true it is that man is not capable of controlling his own steps, or even his own thoughts. What helpless mortals we are; it is difficult to tell what would become of us if left to ourselves. It is a wise providence that our bounds are set, so that we cannot go beyond them; we would be going in byways that would lead us to destruction. I frequently find myself being led away, until the good Lord checks me and brings me back to where I am made to rejoice in his guardian care over me, then I feel to thank him for his protecting care and love. I feel as if I am alone in this world; of all the billion and a half supposed to exist upon this globe, there does not appear to be one like me, and why I am permitted to remain I cannot understand. I am the only one left of my parents' five children. The Lord has a wise purpose in permitting me to remain upon

his footstool; whether I can discern it or not, makes no difference to him; he does not consult his creatures about his affairs; he speaks, and it is done; he commands, and it stands fast.

I find I cannot write as I intended to, nor as I wish to, and I cannot see anything interesting in what I have written to the household of faith, so think it would be better to close. I hope you will pardon me for intruding, and will spread the mantle of charity over all my imperfections, for I know they are many.

You are at liberty to do with this as you wish; I suppose the wastebasket is the most suitable place.

A lover of the truth,

U. S. FETTER.

CLAREMONT, Cal., Feb. 22, 1914.

DEAR BRETHREN EDITORS:—I am sending you the notice of the ordination of brother G. A. Dundas, of Upland, California, as deacon in the Little Flock Church. We have had only one deacon since the organization of the church, and as it was a suitable time to attend to such matters, and believing that we had one among us that the Lord had prepared for the place, we think we have made no mistake in having this dear brother ordained to this sacred office. Our church is now enjoying a warm spiritual uplifting, and we feel to thank the Giver of all good, in that he has seen fit to send from time to time those who feel that they can associate with us, and even fellowship us to the extent of asking to be counted with us. We hope they may never regret placing with us their names and their presence whenever they can do so, and hope that God will guide us all aright. It may be, dear brethren, that we are presumptuous in regard to what we expect from God in relation to this church, but O

how we have prayed that he would bless it, and prove that it was of his own planting, and that he would prosper it, and though we know that as individuals we make mistakes, we have hoped that collectively we might not do so; and now we feel at this present time that there is reason to rejoice for the manifestations that we experience of his goodness and mercy toward us in maintaining peace and harmony, and the expressions of good will from others that are in a position to look on us without prejudice, and have such expressions as this for us: O how I do love to be with you people, you love each other so. And, O I am so glad that I am here. And, O how I have feasted, &c. Yes, I will say that it has never been my lot to have known such complete peace and harmony existing in any combination of individuals as we experience here in this little band, all of whom (with one exception) I know to be worthy the esteem of the saints everywhere, and the wonder is that it is possible that my name should be among them. O how can it be? Yet at one time I felt sure that I was "a soldier of the cross," and maybe I am. But if I am one that he has called and chosen, O let me not forget that it is entirely of his free grace and mercy, and not of any merit of my own. May the Lord bless the truth and pardon error, is my prayer.

OLIVER P. SPEIRS.

MIDDLETOWN, New York.

DEAR KINDRED IN CHRIST:—I wish I were able to meet with you all once more, but as I am not, will pen you a few lines to let you know that I am thinking of you all and longing to be with you. My mind is barren of spiritual things, and I am way down in the valley. I want to have an assurance that I am one of God's little ones, but no lines of

Scripture come to me nor verses of hymns to cheer me on life's weary way. I am a poor, weak, helpless sinner, and feel wholly dependent upon God for everything, and realize deeply my nothingness and inability to perform one good act. I want to trust the Lord with all my heart, and not lean upon my own understanding, but I am so vile I grow faint and weary at times in traveling this toilsome road, but have the desire that grace, mercy and truth may follow me all the days of my life. How aching and tempest-tossed my heart has been for some time no language can express. I do not have that blessed assurance that underneath me are the everlasting arms; I seem to be without hope and without God in the world. In vain have I sought comfort in prayer; but the face of my dear Redeemer is hidden behind the thick cloud that my sins have formed between me and his blessed, soul-cheering presence. O if it were only so I could get out to meeting, and mingle with the dear saints of the Lord, whom I dearly love, I could bear the pain much easier. I do not know what I would do if it were not for my Bible, and the beautiful hymns; they express my feelings much better than I can. I get a great deal of comfort from reading the SIGNS, for the only preaching I get is from the dear old paper. My health has been very poor this year, and the pain is much more severe. I try to keep around the house, but am not able to do much.

Your afflicted sister, saved by grace, if saved at all,

FRANCES MABEL TRYON.

[OUR young sister is much afflicted in body, and we miss her presence in our meetings very much, and hope she may recover her health ere long, so that she can mingle with those she loves so well for the truth's sake.—K.]

PALO ALTO, Cal., Jan. 7, 1914.

DEAR EDITORS:—The old year has passed and another new one has entered into our lives. How thankful we should be for past favors and blessings given us from almighty God, who knoweth our every need, and who doeth all things perfectly. He makes no mistakes; so unlike us sinful mortals. I know I have very much to be thankful for, but the question arises in my mind, Am I thankful? I know I want to be, and want to live so as to let my light so shine that others may see my good works, and glorify my Father which is in heaven. O how sadly I fail in this. I fear I have no light in me. I feel this morning that my hope is all in vain, that the Lord has turned against me. When I examine myself I find so much imperfection and ungodliness that I do not blame him.

The letters written by the dear servants of God, and other brethren and sisters, for our dear SIGNS OF THE TIMES, are a great comfort to us little ones, who cannot express our feelings as they can. If I know the truth, they certainly do advocate it. I would give all I have if I could write with such power and edification for the loved ones, but I can only read, and, if the Lord gives me a heart to understand, feast upon them. "We know that we have passed from death unto life, because we love the brethren." This Scripture is a great comfort to me, for I know I love them all with my whole heart. I crave to be among them, but the dear Lord has planned it different, for which I pray to be reconciled, for he knows best. We never know how dear they are to us until we are separated from them.

May God's richest blessings rest upon each one of you, his chosen ones.

Yours in love,

EUGENIA F. SCHROEDER.

FAYETTE, Ala., Feb. 19, 1914.

DEAR BRETHREN:—Inclosed find a letter that I received from brother Andrew Robertson last October, which I have been requested by several brethren to have published in the SIGNS. I think it is sound doctrine. Brother Robertson joined the church last year, and I had the pleasure of baptizing him. He is a young man and is much interested in the Bible.

Your brother in hope,

G. W. BERRY.

COVIN, Ala., Oct. 5, 1913.

DEAR BROTHER BERRY:—As I am left almost alone to-day, I have had nothing to do but read and study the good Book of all books. What I have read has caused some deep thoughts to bear on my mind. I have been made to think of Matt. vi. 10: "Thy kingdom come. Thy will be done on earth as it is in heaven," and it is one of the most beautiful thoughts that ever entered my mind. Certainly we know that his will is done. What is "thy will" here on earth? Is it his will that every one here on earth be saved? Matthew vii. 14, says, "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Is it his will that only a few find this gate leading to eternal glory? God hath power over all things, so if it be not his will for some to be lost, hath he not power to save them? I believe he will save those whom he did foreknow, and choose according to his own purpose and glory. He saved Saul, a persecutor of the righteous. If it were his will could he not save others as he did Saul? God's will is that faculty of the soul whereby he chose or refused things. "I form the light, and create darkness; I make peace, and create evil. I the

Lord do all these things."—Isaiah xlv. 7. Is it not his will that these things be done? If it be not his will for man to do evil in his sight, why did he create evil? Go to Isaiah xlv. 22, and see what he did for Jacob. Why not do the same for others, if it be not his will for some to be lost? The thirteenth verse of the forty-third chapter of Isaiah says that there is none that can deliver out of his hand. Well, if none can deliver out of his mighty hand, can any deliver themselves into his hand? The first man, Adam, was made a living soul. Who made him? God. Why? Because it was his will to do so. The last man Adam was made a quickening spirit. Why? Because it was his will. To show his power he did this. There is a great lesson taught in the seventh, eighth and ninth verses of the thirteenth chapter of Zechariah.

Now, if you will, I would appreciate any further information that you will give me on any and all of these Scriptures.

Your unworthy brother,

ANDREW M. ROBERTSON.

PAYNES MILLS, Ont., March 5, 1914.

DEAR BRETHREN:—Another year has rolled around and my subscription has expired, so I will inclose two dollars for another year, and I hope I will always be enabled to take it. Elder Chick's New Year's Address was worth more than the price of the paper for a year. How often I think of Elders Chick and Ker, and my heart goes out in love and sympathy to them. They were the two Elders who preached in Lobo when I was taken into the church. It has been a wonder to me ever since how those two men, who looked so good to me that I felt the ground whereon they stood was holy

ground, could take me by the hand and call me sister. I never can forget that day. I have never heard Elder Chick since, but I never read his writings in the SIGNS but I can hear his voice. May he who has promised he will never leave nor forsake his people be with them to bless and comfort them. I often feel that I would like to write to those who write for the SIGNS, for they do write so comfortably, but when I get my pen and paper I feel there is nothing in me, that I am the chief of sinners and not worthy to call those dear people brethren and sisters, but I do love them all, and pray that the dear Lord will bless all the household of faith.

Unworthily your sister,  
(MRS.) J. A. MALCOLM.

GREENFIELD, Tenn., Nov. 20, 1913.

DEAR BRETHREN EDITORS:—Find inclosed two dollars, to pay for the SIGNS another year, as my subscription has expired and I feel that I cannot do without it. This is my first year, and I have enjoyed the editorials, and the good letters from the dear brethren and sisters. They are all strangers to me in the flesh, but as I read I feel to know them. O how I wish I could know that I am one of God's children. It seems impossible when I look back over my past life, and see so many things I have done, and am still doing, that I should not. How can I deem myself a child of God when I am so unworthy to be called one of his children? I wish I could express my feelings, but I am too ignorant, and my mind seems to be wandering at times. When I read my Bible it seems that I cannot understand it as I wish I could, and that troubles me, but I have some consolation, as Christ's disciples could not understand all his teachings. I hope to believe right.

I cannot see why every one who reads the Bible is not an Old Baptist, but I suppose it was not intended for all to see alike. Let me be what the Lord sees best; but I hope to be one to meet the Lord in the air at his coming. If it were not for that hope to help in time of tribulation I feel that I could not live. I am a sinner saved by the grace of our Lord and Savior Jesus Christ, if saved at all. It is nothing that I have done, and I feel to give God all the praise, glory and honor. My continual prayer is, God, be merciful to me, a sinner.

(MRS.) M. J. STAFFORD.

NASHVILLE, Tenn., Dec. 22, 1913.

DEAR BRETHREN EDITORS:—Inclosed find money order for two dollars, which pays my subscription for the SIGNS until April, 1914. I am sorry that I have allowed my subscription to get behind, and hope you will pardon my negligence. I will request that if it is not paid when my year is out to stop the paper, and probably I will be more punctual, for I know that you cannot furnish the paper unless the subscribers pay for it. I subscribed for the paper through brother O. B. Hickerson, who has been sick and confined to his house for some five or six months, but I am not offering this as an excuse for not renewing my subscription, as I knew my time was out. I enjoy reading the SIGNS; in fact, it is the only religious paper I know of that I care to read, as its policy is to contend for the doctrine as taught in God's word, and it keeps clear of things that gender strife and confusion among God's humble poor. I do not know whether I am even entitled to a home among this good people or not, but one thing I do know, and that is, I love the doctrine they contend for, and they are the only people on earth

that I have found who can give my poor soul any food. I have had a name among this people about twenty-eight years, and have had many pleasant seasons with them, and have also met many disappointments, and often am in the dark, and am made to feel that mine is an outside case, if indeed I am one of God's little ones, and if I am, it is by God's eternal mercy and grace, and not for any good thing that I have done, for I feel that my entire life has been a complete failure. Not long after joining the church I felt there was something that was required of me in a public way, and thought it was my duty to preach, but I have made such a miserable failure in all my attempts that I have decided I am mistaken in the matter. If there is a mistake made, it is mine, for I do not believe the Lord makes any mistakes. I am a conductor on the N., C. & St. L. R. R., and live here in Nashville, and have a home with the church at University St., of which Elder J. K. Womack is pastor, and I do think he is an able defender of the truth.

I did not think of writing so much, but felt that I wanted to relieve my mind by writing some to your paper, so do with this as you think best, and all will be well.

Your unworthy brother,

W. B. CHILTON.

CONESVILLE, N. Y., March 5, 1914.

DEAR BRETHREN EDITORS:—I have a letter from brother D. M. Leonard, who is now in Florida, which he wrote to the church at Gilboa, and I think it best to send it to you to publish, as the church members are so scattered, and the weather cold, and the traveling bad, so it would be a long time before the brethren would get the letter, and many would be glad

to hear from him. I am at a loss many times to know what is right in regard to forwarding letters so received from brethren, but I feel sure this is right. I hope the Lord will give grace to his poor and afflicted people, and will not leave them comfortless. I feel to pray, O Lord return unto thy scattered flock. O Lord, if thou should mark iniquity, who could stand? Although dark has been my way, and at times I have mourned, yet I can say, Dear Savior, still lead on nor leave me until I say, Thy will be done. I have been so much afflicted of late I have felt to cry, My lot is harder than I can bear; but when led by the Spirit, the child of God is made to see, and to say, It is good to be afflicted; so learned I thy law, and can say, Good is the Lord, for his mercy endureth forever; let the redeemed of the Lord say so. My sympathy is with both Elder Chick and Elder Ker in their affliction.

Yours in love,

D. S. ELLIOTT.

BRADENTOWN, Fla., Feb. 17, 1914.

DEAR BRETHREN:—I have had you in my mind much of the time for several weeks, realizing our lonely travel; so few in number and so scattered. I have felt many times to try to write you, but for some cause I have been hindered. We are, in bodily health, about as we have been since last June; very little change. Spiritually we often question ourselves, to know if we have life or not. God has given us a hope, and a strong desire to praise his holy name, and this gives us an assurance that we shall see him as he is, and be satisfied. Yes, dear ones, there is a feeling sense that after all this turmoil we shall be satisfied. I would be content while here with such things as he is pleased to give, and I feel



to say though the future is dark, yet we know we shall be satisfied. We long to meet with you, and hope to do so soon. Our health has been such that we have been unable to attend any meetings here, but have met several brethren and had good visits. We hope to attend two or three meetings before our return. What the Lord's will is concerning us we know not, but we hope to be still and know that he reigneth. We have learned many sad lessons in the last few months, and can say of a truth, it is good to be afflicted. Surely his mercy endureth forever. O how my poor soul rejoices when I have a feeling sense that he created all things, upholds all things and disposes of all according to his will, and does his pleasure in all places, and at all times. May it be his pleasure to own and bless us as a church, and individually.

Yours in christian fellowship,

D. M. LEONARD.

INDEPENDENCE, Mo., Dec. 25, 1913.

DEAR BRETHREN EDITORS:—Will you allow me a little space in the dear old SIGNS to express my sympathy for both of you in your sorrow and afflictions? Also I would like to cast in a mite once a year at least, that some of the dear family may know they still hold a place in my old heart, although I often feel like a stranger and lone wanderer, who has no inheritance in the home of the blessed, but still I long to rest with the chosen flock whom the great Shepherd ever shields from all harm. If my poor heart deceives me not, my soul's cry is, Lord, lead, and forsake me not now when my strength faileth as I stagger beneath the load of seventy-five years of toil and sorrow. Sixty years of that time I have tried to mend my ways, but God knows I have made a miserable failure. O that

he would give me a thankful heart for his long forbearance and loving-kindness to the least, if one at all, of the redeemed.

An old wayworn sinner,

LAVINIA MORGAN.

HOPEWELL, N. J., March 5, 1914.

DEAR BRETHREN:—My father wishes me to say through the SIGNS that he is not able to write private letters, and has not written one for three months, not because he is too weak to write, but because of great suffering in his side when sitting up. He cannot express how much he appreciates the kindness of the dear friends in writing to him, and also all their expressions of sympathy. He wishes me to write this in answer to many inquiries and many requests for letters.

He hopes to soon be able to write again, but we none of us know what the Lord has in store for us. Our days are in his hand. We know that all things work together for good, even though our weak flesh rebels many times against the trials.

With love, your sister, I hope,

BONNIE A. CHICK.

## NOTICE.

To our correspondents we again say, We thank you for your kind letters and other messages of inquiry. The condition of my wife is not encouraging; she is now confined to the bed, having failed very much in strength the last month. She seems hopeful, believing the Lord is able to heal her, yet if not in his purpose she wants to be reconciled to his will.

We shall still appreciate your letters and cards.

H. C. KER.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 15, 1914.

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

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

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**J. E. BEEBE & CO.,**  
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**MARK XVI. 15, 16.**

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The above words were among the last spoken by the Savior before his ascension to the Father. It is wonderful to behold the perfect order in which the Lord has done all things past, and with which he is now accomplishing his purposes in the earth, among kings and rulers as well as among the most humble of mankind. There were reasons why the words of our text could not possibly have been spoken before, hence the order of God. Sometimes it has seemed almost impossible to convince churches that everything should be done "decently and in order." Order seems, in the minds of some, "too much like other people," yet when we think soberly about it the world has never, with all its advancement and attainments, been able to compare any part of its order, or systematic movements, with that which God has ever governed all things.

When the Lord called Abraham he blessed him, and made promise to him that he would multiply him; that his children should be as the stars of heaven and as the sand of the seashore for multitudes, and that in his seed all nations

should be blessed. While by faith Abraham saw the day of Christ and was glad, it scarcely seems credible to think that he conceived the vastness of God's promise and purpose in the salvation of an innumerable host unto eternal blessedness in the realms of glory. However, the promise was made and the purpose purposed in himself, and every detail thereof was carried out in perfect harmony. To Abraham was born Isaac, and to Isaac Jacob, and to Jacob the twelve patriarchs, and to these the twelve tribes. Beginning with Abraham, the Lord dealt with man as never before, and this dealing was confined to Abraham and his descendants. To them was given the land of Canaan; they had the best land of Egypt, Goshen, during the time they were "strangers in a strange land;" they were not affected by the plagues visited upon Egypt, were delivered from bondage across the Red Sea, were blessed and provided for during the forty years journey in the wilderness, crossed the Jordan (judgment) in safety and inhabited their land that flowed with milk and honey. To these children of Abraham the Lord sent prophets declaring his Word, renewing his promise, telling them to wait for it, it was for an appointed time and should surely come, and at the appointment of God a virgin conceived and the child Jesus was born for the redemption of Israel. Be it remembered that the Lord was still dealing with the children of Abraham, hence Jesus called Peter, James, John and others, all Jews, to be his followers and ministers. These he sent to the lost sheep of the house of Israel, positively commanding them to go not in the way of the Gentiles, nor into any city of the Samaritans. Their labor being confined to the Jews, they preached to them the kingdom of God, cast out

devils and healed the sick, Jesus having given them the power. In the promise to Abraham the death of Jesus was embraced, for without the shedding of blood there is no remission of sins, and when the appointed time came he was found at the appointed place, "for it cannot be that a prophet perish out of Jerusalem." Now while the dealings of the Lord, the ministry of Jesus and his disciples had been confined to the Jews, let us not forget the fact that the salvation of the Gentiles was also embraced in the promise made to Abraham: "In thy seed shall all nations of the earth be blessed." Therefore in some wonderful way these opposing nations, Jews and Gentiles, must be made one, the lamb and the lion feed and lie down (rest) together. The handwriting of ordinances, which pertained only to the Jews, must be taken out of the way. The wall of partition which separated between Jews and Gentiles must be removed. In the death of Christ the handwriting of ordinances was forever removed and the Gentiles "blessed" equally with the Jews in the promised Seed of Abraham, so that now we are one in Christ, no longer under the law, but all under grace.

In the beginning of this article we said there were reasons why the words of the text could not possibly have been spoken before the time uttered by our crucified and risen Lord and Savior. The first reason is the wall of partition between Jew and Gentile must absolutely first be removed. Second, the apostles had to tarry in Jerusalem until visited from on high by the Holy Ghost and endued with power, light and understanding regarding God's promise to Abraham embracing all nations in the salvation of Jesus Christ. This all having been done, Jesus appeared unto his disciples forty days after his

resurrection from the dead, and just before his ascension, and gave them the command embodied in our text. Now, instead of being confined in their labors to the Jews and the Roman Empire, they were to go into all the world and preach the gospel to every creature, men and women, of every nation, kindred and tongue, declaring the gracious promise of God and the fulfillment of it through Jesus Christ. From that day to the present this same Jesus has been preached from the housetops, openly, publicly, and such will continue until time shall be no more. To establish the fact that the command of Jesus to his apostles: to go into all the world and preach the gospel to every creature, was obeyed, we call attention to Col. i. 23: "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Learned men of to-day, as well as those of the past, for some cause fail to see and declare that the apostle spake of this matter in the past tense. How vain therefore for men in this age of the world to try to accomplish that which was done nearly two thousand years ago; yet they do make the attempt, saying, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In this Scripture Jesus foretold what should be, then in our text commanded his apostles to do it: preach the gospel to every creature, or all nations, and as quoted above, Paul declared it had been accomplished. The "end" referred to by the Savior was not the end of time or of this material world, but of the legal world, or law dispensation, and the destruction of Jerusalem was the end of all things pertaining to the law. Now instead of the Jews only worshiping God

at Jerusalem in rites, forms and ceremonies, all nations worship him in "his holy mountain" in spirit and in truth. Wherever the gospel is preached it finds believers, these having been baptized with the Holy Ghost and with fire, which, as John the Baptist declared, is verily the work of Jesus. These, both men and women, were also baptized by the apostles by immersion, which was right then and is right now. All unbelievers were then condemned, not eternally lost, set aside as not suitable subjects for the church of God. But then, as now, a man might rail on Jesus one hour and the next call on him for mercy. This the thief on the cross did. No man can say Jesus is the Lord but by the Holy Ghost, hence until operated upon by the Spirit of God all men are unbelievers. Such was the state of all of us when in nature's darkness, but having been washed, having been called with an holy calling, we are no longer foreigners and strangers, but fellow-citizens with the saints and of the household of God. K.

"IN PLACES OF DRAWING WATER," is the title of a little book just printed in this office for Elder Frederick W. Keene, of North Berwick, Maine. For further description and price see advertisement of same on page 191 of this issue.

#### CHANGE OF ADDRESS.

ON and after April 1st my address will be changed from Halcottville, N. Y., to 52 Forest Ave., St. Thomas, Ontario, Canada.  
J. B. SLAUSON.

Elder C. W. Bond has changed his address from Baker, Oregon, to La Grande, Oregon, R. F. D. No. 2, where his correspondents will please address him.

#### OBITUARY NOTICES.

**Mary Jane Grove** was born Nov. 21st, 1852, and was married to George W. Grove Jan. 18th, 1872. To that union were born six children: Freeman W., who resides in Plymouth, Ill., Emma F., who died in infancy, Fannie I. Rice, who resides on the home place, Cora M. Huff, who resides in Plymouth, Ill., Daniel Hugh, who resides in Alberta, Canada, near Bituma, and Sarah Anna, who lives in Findlay, Ohio. She departed this life Jan. 8th, 1914, at the old home place, aged 61 years, 1 month and 17 days. She joined the Predestinarian Baptist Church, called Providence, on Saturday before the fourth Sunday in April, 1889, and was very devoted to the cause of truth and constant in attendance at the meetings of the church. She was a precious mother in Israel, and held in high esteem by her kindred in Christ. As a wife, she was affectionate, amiable and sympathetic; as a mother, she was firm, yet tender, gentle and indulgent; as a neighbor, she was hardly equaled by any. She leaves to mourn their loss a respectable family of five children, all married, eight grandchildren and a devoted and afflicted husband, who has sustained a loss that is irreparable. He has touched a mournful day, but that is our portion in this life; we are subjects of sufferings and disappointments in this sinful world, but believe that our light afflictions here, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, for if we reign with Him we must also suffer with Him, and we have the blessed assurance that our loss is her eternal gain. She had been ailing for over a year, and at last succumbed to that fatal disease, pneumonia, but bore it all with fortitude, never complaining of her troubles and trials as some do, but was ready to go when her heavenly Master called her to come up higher, fully believing that in the resurrection morning she would be raised in his likeness and see him face to face, then will she be satisfied. He gave her a peaceful hour in which to die. Jesus can make a dying bed soft as downy pillows are. Through his resurrection a halo of light was shed on the tomb, and a rainbow of peace spans the valley of death.

The funeral was held at the dear old church of her membership, where she so much loved to go and was very careful in keeping and caring for the order of God's house. Elder L. E. Frazee preached from 2 Cor. v. 1, to a large and sorrowing congregation.

O how we shall miss her smiling countenance and sweet fellowship who was so faithful in all things. May the good Lord reconcile us all to every dispensation of his holy will, and that her dear old husband and children may know that he doeth all things well. May we be prepared to meet her in that better kingdom, is the prayer of her affectionate sister,  
BELLE FRAZEE.

**Sophronia Horton Vail** departed this life Dec. 3rd, 1913, at her home, 6 Highland Ave., Middletown, N. Y., aged 69 years. She was the daughter of Wm. H. and Prudence Horton, and widow of Benjamin Vail. She had been in feeble health for a number of years, but bronchial pneumonia was the immediate cause of death. Sister Vail had been a devoted member of the Middletown and Walkkill Church for many years, and her place was never vacant except when hindered by illness. She was one of the most lovely characters we ever met, the sunshine of the home and of whatever company she was in, and is sadly missed. In all our acquaintance with her we never heard her complain of anything, nor speak discouragingly or illy of any one. Her faith in God was beyond any ever witnessed by the writer; her communion and conversation with him seemed almost "face to face." The funeral service was held at her home, and largely attended by relatives and friends. We tried to comfort those present, using the words of Jesus regarding the woman who anointed him with the precious ointment: "She hath done what she could." We tried to show that the woman was the only one of all that company who could anoint him, because she was the only one who had the ointment, and as the church, the bride, is the only "woman" having faith in God, she is the only one who can anoint Christ with glory, honor, love and praise. This dear sister Vail always did, being a member of His body. She is survived by one brother, J. Decatur Horton, together with several nephews and nieces, all of Middletown. The interment took place in Hillside Cemetery, Middletown, N. Y.

May the Lord reconcile us to his will.

K.

**John T. Campbell**, our beloved brother, died Dec. 25th, 1913, at the home of his sisters, near Iron Hill, Md., in his 71st year, after a short illness of pneumonia and Bright's disease. He was married to Alice Griffith April 27th, 1869, who died July 19th, 1873, leaving one son, J. Frank, of Washington, D. C. May 21st, 1874, he was again married, to S. Elizabeth Hands, who survives him, also two sons, Charles A. and John T., and one daughter, Nellie Slater, of Terre Haute, Ind. Brother John was baptized by Elder F. A. Chick in the fellowship of the Shiloh Church, Washington, D. C., in the year 1878, and was later chosen by that church to the office of deacon; which office he faithfully and lovingly filled for several years. He was very hospitable, and ready to welcome to his home the brethren and friends, as many of the brethren can testify. He was always interested in the welfare of the church, and spared neither time nor money to give aid. He was a successful business man in Washington for years, going there in early manhood, where he married and raised his family, but having reverses in business, and failing health, he came to live with his sisters about

1909, and that was his home most of the time until the summons came: Child, your Father calls, come home. He was never heard to complain or murmur at the afflicting hand of God, but was strong in the faith to the end. He attended services at Welsh Tract, and enjoyed the meetings. We extend our deepest sympathy to his widow, our dear sister Campbell, and to the children, all of whom were present at the funeral except the daughter, Nellie, and pray the Lord to comfort them. We sorrow not as those who have no hope.

Monday, Dec. 29th, services were conducted at the homestead by Elder A. B. Francis, who spoke to the comfort of the family and friends, followed with a few remarks by the writer, after which the remains were conveyed to the Welsh Tract Cemetery, Newark, Del., and laid to rest beside his kindred.

May the Lord comfort all who mourn, and resign us to his will.

J. G. EUBANKS.

**L. J. Barton**, eldest son of Elder G. B. Barton, was born Oct. 23rd, 1856, in Heury Co., Tenn., and died in Washington County, Idaho, Dec. 4th, 1912, making his stay on earth 56 years, 1 month and 11 days. He was married to Nancy Wills Sept. 15th, 1878, and to them were born nine children, but two of them in death. He professed a hope in Christ in 1882, and in 1883 he, with his wife, joined the Old Baptist Church in Howell Co., Mo., being baptized by Elder W. A. Bowden, and both lived true and devoted members until death. In October, 1900, his devoted wife died, leaving him with seven children. In 1906 he was again married, to Ellen Richardson, of Graves Co., Ky. She proved to be a kind and devoted wife and a good helpmate. He was blessed with the grace of God, and a gift of great faith, and also with plenty of this world's goods, and it seemed that his last days were his happiest days on earth. His last wife was also a devoted member of the same church, and was baptized by his father, Elder G. B. Barton, and they together were always present at their church meetings when possible. He was a kind husband, a good father, a faithful deacon and a useful citizen. He leaves a father, stepmother, five brothers, four sisters, seven children, and a host of friends and relatives to mourn his departure, beside the little church, which sadly feels her loss of a good and faithful deacon, but we desire to be submissive and to say, "Thy will be done." Our loss is his eternal gain.

Written by his cousins,

ETTA L. & KATIE W.

**Florence G. Lucas** was born in Boone County, Iowa, July 21st, 1866, and died at her home in Ames, Iowa, Dec. 18th, 1913. She leaves to mourn their loss three brothers and four sisters. She was the youngest daughter of Hiram and Susan Lucas, who were Primitive Baptists and widely known to a great many

readers of the SIGNS. Sister Florence was not a member of the church, but was a firm believer in the doctrine of salvation by grace. About two years ago she was taken with numbness in her limbs, which proved to be progressive paralysis, and she grew gradually worse until she passed peacefully away. She bore her sufferings with patience, always trusting in God. She talked so beautifully before she died that we feel our earthly loss is her eternal gain.

The funeral was held at her home in Ames, and her remains were brought back to Boone County and laid to rest by the side of her parents until the trump of God shall sound.

JANE LUCAS.

## ORDINATIONS.

RIVERSIDE, Cal., Feb. 15, 1914.

In accordance with the expressed desire of Little Flock Predestinarian Baptist Church of Southern California, a presbytery composed of Elder S. B. Moffit, Elder M. L. Jackson and Deacon Yandel Bogart (O. P. Speirs acting as clerk), did on the above date, and in accordance with usual practice and in gospel manner, ordain to the office of deacon, brother G. A. Dundas, of Upland, Cal. The church, and presbytery as well, feel to know that the Lord has well fitted our dear brother for this position, and we believe we have only done our duty in ordaining him to this sacred office.

S. B. MOFFIT, Moderator.

OLIVER P. SPEIRS, Clerk.

## APPOINTMENTS.

My appointments as arranged for the present with the Covenanted Baptist Church of Canada are as follows:

Commencing with the first Sunday in April, at Dunwich; Ekfrid, second Sunday; Lobe, third Sunday; Duart, fourth Sunday; St. Thomas, Wednesday evening following the first Sunday; London, Friday evening before third Sunday and the fifth Sunday when there are five Sundays in the month.

J. B. SLAUSON.

## MEETINGS.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth

St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., APRIL 1, 1914.

NO. 7.

## CORRESPONDENCE.

### ISAIAH XLIV. 4.

“AND they shall spring up as among the grass, as willows by the watercourses.”

If I know anything of the application of this text, in regard to my personal interest in religion, it began when I was but four years of age, and came in the form of impressions that I should know more of these things in after life. In the verse preceding the heading we find: “I will pour my Spirit upon thy seed.”

In trying to write my testimony that the way the Spirit of the Lord is poured upon mankind in these days is in the same way as it was poured upon the Israelites in the days of Isaiah, I am reminded of a remark made by Elder Wm. Grafton. He read for a text: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God,”—1 John iii. 1, then he said: “I do not know that I know one thing about it.” But the conviction that was given me in my first thoughts of the subject has been with me all the way. What I learned of religion, aside from this hope given me, was by hearing the older members of the family talking of such subjects, so I came up as a willow

that chance, in time of high water, left in the grass by the river. Was it the river of life that planted and has watered it, that those early impressions should have remained and become more firmly fixed with my years? I have always enjoyed hearing a preacher expound Scripture, and have always gone to meeting when I could, but until I was twelve years old sin did not trouble me much. When I was eight years old I had a very bad spell of sickness, and became so weak that to get well seemed such hard work and such a long way that I thought I would much rather die; but pray as I would, I did not feel that I was ready to die, and my old impressions were with me, that I should some time be a baptized believer, and that my work on earth was not yet done. This occurred at my grandfather's home, and if those who took care of me at the time should see this they will remember it, and know better my condition when I began to take an interest in life again. I believed if I should live to get out of doors again I would always be good, and I sometimes remembered my resolutions, but when full health came back it is doubtful if others saw any evidence of the serious thoughts in

my mind. When I was eleven years of age I heard my father preach from Isaiah liii. 2: "As a root out of a dry ground: he hath no form nor comeliness," &c. I thought, That is just about my condition; I wish to escape torment, but I have no other interest in religion, nor do I see all this loveliness in it; I want to have a good time. From that time on I sometimes looked over the account, and always found I was losing ground, and although I never ceased to strive against it, sin gradually gained the mastery, until I often considered if it was worth while to keep up a losing contest. I knew that I was a sinner, and although I stood well enough before men, the weight of condemnation was upon me, and I kept a sort of debit and credit account with the Lord for some years, until a preacher from the west (I have forgotten his name) preaching at Bryn Zion, said: "Some people get to keeping an account with the Lord. It is like a man fencing his farm; he starts in the first of the week, and he wants a good fence. By and by he gets tired, and he puts up a few panels carelessly, then he walks around awhile, then goes to his dinner. He gets rested and starts to work where he comes to the line, several rods away from where he left off. Now he feels very strong, so he builds two fences for awhile, but he soon tires of the double work and goes to see a neighbor, and comes back to a new place and starts again. When he gets around the farm, some of the way he has two fences, some of the way one, and about half of the way he has none at all." I thought, That is just the way I am building my fence, and I never kept that account any more. In my sore distress I thought that if it were only possible to start at the beginning of life again I could do some better, and lighten the

load a little. As if in answer to my reasonings came the thought that I was sunk in Adam's transgression, and guilty even before I knew what sin was. That was a gloomy day for me. I tried often to pray, but knew I should only pray in the Mediator's name, but could not feel that I had any right to use that sacred name, and that all-seeing Eye, that saw all my broken vows and transgressions, could not be deceived with a forgery; but I did, and would always say, "In the name of Him who died for sinners." There was always a Bible in our living-room, but I seldom read it when any one was around; and although father talked to all other families where he traveled, he talked very little of Bible subjects at home. I bought a pocket Bible, so I could read in my room when I wished to. One day, feeling particularly discouraged, I stopped work and went to my room to see if I could find some promise in the Bible to do me good. I opened at random, and read of Judah's sin with Tamar. I closed the book and opened again, and read of another that did evil. I closed it, and opened a third time, to the account of David's sin with Uriah's wife. I laid aside the book and went back to work to think it over. These were men of renown; not only Israelites, but were on record as prominent christians, yet they were sinners. My comfort had come in an entirely different way from what I had looked for, for if all the good men were also sinners there might be some hope yet for me. After this the Lord hid his face from me. I searched the air, the earth and all that I saw moving on it, but all was according to fixed laws, and needed no guiding hand. The more I sought the Lord, the less evidence I could find to prove his existence, until I was an infidel, yet hating the thought.

Even preaching was without proof to me, and if I tried to pray it seemed as if there was a thick floor a little above my head. I began to look for holiness in men, and found them less perfect than I had used to think christians were. I believed the historical part of the Bible, but the rest seemed sealed to me. The first evidence that I could get came while listening to my father and Elder J. L. Staton preaching at Welsh Tract. I could not satisfy myself that they knew the truth of what they preached, but I did know they were conscientious, and were declaring it for truth. If they were chasing a phantom, as I had come to think, they were at least honest. From that time on my mind was arguing these questions over most of my waking hours. One day a passage of Scripture came to my thoughts in answer to my questionings that was an evidence to me of a living, supreme Power who knows us altogether, and that was followed by other evidences of like character. A few dark and troubled days would be followed by days of hope, so that I came to expect some sentence or word to come into my mind to end each gloomy spell. Sometimes I felt as if my prayers were heard, and some word of hope would cheer me for days. I tried to talk to one or two ministers, but they did not seem to wish to talk, so I fought out my own battle. When I was twenty-four years old I thought I would like to belong to some church, but if it would do just as well I would rather be with a popular company; and as I visited a family where the young folks were Methodists I went with them, intending to become a Methodist. But I could not believe what that preacher said. If I did not know the Lord or the Bible, I did know something better than that sermon. I argued it over with the others, and

went again; that time he made me angry, and I wished for a chance to answer him. Then the foolishness of my standing up before all that house and answering a popular preacher came to me, I, a weak-voiced, bashful boy. By the time I had reached the street the thought came to me, If you cannot come here without getting angry, you had better stay away, and I never went again. I married when I was twenty-seven years of age, and found much comfort in talking over the arguments of my mind with my wife. When chopping wood in the woods in the winter I would be alone all day, and after one of these days of arguing with the devil (and I have since thought the devil can argue well) as I started to go upstairs to bed I turned and said to my wife, "Well, religion is good for children, to make them grow to be moral men and women, and it is good for old folks, to give them rest to die by." When I got into the bedroom these words seemed to come back at me: If it is good for children, and good to trust in to die by, it must be pretty good for men in middle life. I have never been able to find an answer to that argument. One clear sunny day the next summer, after one of my gloomy spells, I was walking with my head down, thinking deeply over my sinful condition; I felt guilty before God, and about hopeless. I thought, Others have found relief, but I can see no end to this warfare. I was walking past my own barn, when I seemed to see an account-book a few feet above my head and in front of me. It was a very long book, and was opened so as to show two pages full of charges. I stopped and looked at the account, when a hand passed down the two pages, and with the ends of the fingers blotted the whole account from top to bottom, and I seemed to hear the

words, Thy sins and iniquities are remembered no more. Then a view that seemed away across the country, of the Savior on the cross, and that he died for sinners. All my load was gone, and I was as light as air; no guilty feeling, no burden to carry. I often read of people wishing their burden back, so they could know how it went away, but I never want to have another hour of that load of condemnation to carry. At first all my thoughts were of my deliverance, then I began to ask myself if I should go to the church, but I felt no drawing towards the church, and only went as I always had gone. One day my wife showed me a letter of dismissal she had from her Presbyterian pastor. She said, "I wanted to be free, so I sent for a letter." I was chopping wood about a mile from home that winter, and on Saturday morning my wife made some remark that made me think she would like to go to meeting in the afternoon, but she did not say she wanted to go or why she thought of it. As I went to my work I concluded I would rather not go to the Saturday meeting, but we would go Sunday morning. I selected two trees which would make a cord of wood, and thought to have them cut by about 2 o'clock, then I would go home to dinner and have time to get the stock fed by dusk. I argued the question of church and world, as was my daily custom, while I cut one tree into wood, and the debate was about even when I started the second tree, then a large piece broke off the edge of my axe. This was a conclusive argument; it was 11 o'clock, and I had just time to get ready to go to meeting; my wife wanted to go and I must have a new axe. The points presented went through my mind as a flash, so I threw the axe down, while I thought over how I was beaten

by an unseen power. I fed my horse as I passed the barn, and told my wife to hasten dinner, as I would have to have an axe we would go to meeting and get it on the way. When we drove in the yard by the meetinghouse Elder Staton walked down to the carriage; my wife spoke to him and went on to the house. The Elder asked me if I had come to offer myself to the church, and said, "You do not often come Saturdays." I said, "I had no thought of doing so at this time." "Well, has your wife?" he asked. I replied, "Not that I know of." He turned and went to her, but when he asked the question I did know, for I saw it all; she had received a letter of dismissal from the Presbyterians, and wanted to come to meeting to-day, and I had tried to stay away and had been overruled by the Lord while hunting arguments to prove that all events are brought to pass by natural causes. I would have done anything I could to have helped her if I had known what was on her mind. The members gave me every evidence they could that they were ready to receive me that day, but I could feel no assurance from the Lord that I had a right there, but Sunday morning while standing by the water I wanted to be one with them. I concluded that as I had not come prepared I would not say anything until the next monthly meeting. That month, February, seemed very long. I had but one desire, and that was to be baptized, to own my Savior by obeying his command. There seemed to be a beauty in water whenever I saw any, no matter how much ice there was on it. I went forward on Saturday and one of my brothers came Sunday morning. Then I could understand why I had not been permitted to come in at the same time my wife did. When I came out of the

water I was flushed with heat, and a new joy, such as I had never felt, and when later in the day my wife said it was worth living all her life to see that day, my cup was full. As we stood on the bank, while the congregation sang a hymn, I wished that all who had ever known me could witness the confession I made that day. As I went up from the water the hills seemed to be singing and the trees clapping their hands. (Isaiah lv. 12.) I now had an answer to the questionings of all the years before. I had the assurance that the Lord did answer prayer, not according to any rules of science or philosophy, but in his own time and in a personal manner. I knew for myself that the God of heaven had instituted the ordinance of baptism, and that it was his command I had obeyed, not just an act of my own springing up then as a broken branch that had taken root among the grass by the water. I wish to leave the reason of my hope on record, both for my children in the flesh and my kindred in the Spirit. Is it a good hope or a mental delusion? If there are others who recognize in the twenty-five years of carrying a heavy load their own trials, then mine is a good hope, for the Lord is leading others over the same pathway. God grant to one and all of these heavy laden a full and final deliverance and rest in the name of him who died for sinners.

A. E. RITTENHOUSE.

SHELBYVILLE, Kentucky.

DEAR BRETHREN EDITORS:—I am inclosing a letter from my brother, J. G. Sawin, written to me personally, but I submit it to you for publication in the SIGNS, or that portion of it you may think of general interest to the readers of our dear old paper. Nothing has appeared from his pen for a long time, and I

am sure it will be read with interest, as he is often inquired after, both here and in Canada.

With love and best wishes to all the household of faith, in gospel bonds I subscribe myself in full,

PETER WALDO SAWIN.

SUNDAY EVENING, Nov. 2, 1913.

DEAR BROTHER:—I have commenced one or two letters to you since I received yours, written while in Canada, but was prevented from sending them, hence they were laid aside. This may result the same way, for somehow I cannot wield the pen of a ready writer, and never could for that matter

Physically speaking, I am well and active for one of my age, for which I sincerely desire to be thankful. In mind and spirit I am like the tempestuous sea, always casting up mire and dirt, causing me to wonder again and again if, after all, I have ever known the truth and righteousness of Christ. The sin, the shortcomings, the carnal mind and my proneness to evil are continually before me, so that the darkness becomes very great, and the light seldom penetrates the blackness of the night. Then I wonder why the Lord tolerates such an one, when thousands far better, and more helpful to their fellow-men, are struck down and called away from earth and I left to mourn my sins and rebellious nature. But for me the good Lord's appointed time has not come, though it will come after awhile; only "a few more days on earth to spend." To me this world is truly a wilderness of woe. For a score of years my pathway has been hedged with thorns, whose lacerations have brought me down in sorrow and shame and confusion of face. But,

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

No better children and grandchildren than mine ever lived, the kindest of friends greet me on every hand (there is no lack on this score), then why should I be weary and darkness continually before me? I long for the company of the saints, and yet why should I, with all my weakness and sinfulness of nature? I have no companion in tribulation near me, except brother Spitler, and David and Jonathan were no more closely bound by the ties of love than we; our hearts flow out together as the waters from the fountain. Then I have recourse to the SIGNS, which I have just been reading this evening, and deriving some comfort therefrom. I hope your sojourn in Canada was full of promise, and that your labors were not in vain in the Lord. I would love to see the brethren there once more, but that privilege will probably never be mine; the Lord only knows. I do not wish to complain of my afflictions; no, not for a moment, for while they look big to me, the sufferings of Christ were so much greater that these light afflictions, which are but for a moment, sink into comparative insignificance. All the suffering of mind and soul that I have are visited upon me for some wise purpose, which will be made manifest in due time. I have never had a moment's thought that the Lord was unjust to send these things upon me, but, on the other hand, I deserve all; yea, a thousand times more. Since my early experience, when I felt that if my soul were banished to eternal oblivion, his righteous law would approve it well, I have maintained the same resignation to his righteous judgment, always willing rather to fall into the hands of the Lord than into the hands of men.

Brother Wesley Spitler and others want me to come to Chicago the fifteenth and sixteenth of this month, and I have indicated to them that I would try and do so, if the Lord wills.

But I must bring this to a close. I hope you found all well on your arrival home. Give them all my love, and that of Vera.

Your brother,

JOHN G. SAWIN.

## 2 CORINTHIANS IV. 10.

"ALWAYS bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Do God's children suffer with Christ? Is the dying of the Lord manifested in us? Is the suffering with him an evidence that we shall reign with him? If these things are true, why should any child refuse to suffer? What is it to suffer with him? Did Christ suffer for, or on account of sin? If so, and we suffer with him, do we not suffer because of sin? His suffering could atone for our sins, but our suffering cannot. The just One suffered for the unjust, but the suffering of the unjust cannot pay the debt. The objector might say, If Christ suffered for us, justice will not demand that we suffer; if not, mercy does, for it is of the mercy of God that we are made partakers of the sufferings of Christ. "If we suffer, we shall also reign with him." Then it must be that the suffering of Christ is made manifest in us. Do God's children suffer in conscience or in spirit on account of their personal sins? If not, I do not know how to account for that distress of mind and soul that one feels who follows the outcroppings of his own wrongs. I would here say, according to my own experience, in that first soul-sorrow and deep repentance on ac-

count of sin I did not sorrow for sins since committed, but only for the past, but even since I received a hope sin has been mixed with all I do, and as often as sin crops out I am made to suffer for it; it is death to me. Now may I not believe this is a manifestation of the dying of the Lord? Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Now if we be dead with Christ, we believe that we shall also live with him. How shall we that are dead to sin live any longer therein? And yet we are not freed from sin in the flesh; sin does reign in the mortal body. Sin must reign unto death, and he who thinks he is clear of sin is mistaken. Sin remains in the flesh, but it is condemned by the death of Jesus Christ. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Let me here note that righteousness of the law is not fulfilled by us, but in us. Now this is done by Christ in us. Then the dying of the Lord is manifested in us as well as his sufferings, and when his death and sufferings are manifested in us we both suffer and die. We are bearing about in the body the dying of the Lord, and O how we hate the life of the flesh, and are crucified with him. Then O how we groan within ourselves, and abhor our very self because of the sin we see in ourselves. Are we then apt to take this as an evidence that our hope is all a delusion? Is it not a fact that the poor child is wont to take this very evidence of the death of Christ manifested in him as evidence that he has no part with Christ? Yes, but you want to feel good, and holy,

and righteous, and sinless, and if you could feel that way you think you could claim to be one of the number. But ah, sir, you must be made a partaker of the sufferings of your Lord, and his death and suffering must be manifested in you, but it will make you mourn. Then you will fall on Paul's platform, and cry, "O wretched man that I am! who shall deliver me from the body of this death?" How strange, and yet how true with nearly every one, that the very Bible marks of God's children should be by them put for evidences against themselves. The very things we so often complain of are the very things that distinguish between the child of God and the worldly man. We often see so much sin and corruption in ourselves that we feel we are deceived and have no grace, and forget that the seeing and feeling these things are the result of the light of divine grace in the soul; being, or having been killed to the love of sin, we cannot fellowship what we see in ourselves, and then we are made to mourn, and are cast down in our feelings, and are made to cry mightily to God. Now the fact is, without the life we would never trouble over our wrongs, and O how we are made to abhor the sin of the flesh, and come to see clearly there is no good in us. Then, child, you are learning Paul's doctrine: "In me, (that is, in my flesh,) dwelleth no good thing." The whole secret of the matter is, we can never know the meaning of the Scriptures until we live the life just there. All Scripture is to us a dead letter until we get there in our own experience. Jesus was a man of sorrows and acquainted with grief. What think ye, that you will have no sorrow or feel no grief? and because you do, think it to be an evidence you are not a child, when in real-

ity you are suffering with him. How strange God's people are!

Brethren editors, I submit the above to you to do with as you think best. It was written some weeks ago, and I thought I would not send it, but have concluded to let it go.

In hope, J. M. PERKINS.

### JOHN VI. 67.

"WILL ye also go away?"

BELOVED IN THE LORD:—A little while ago the following words came into my mind, and as I thought over them my heart was exercised with varied emotions:

"When any turn from Zion's way—  
Alas, what numbers do!  
Methinks I hear my Savior say,  
Wilt thou forsake me, too?"

Ah, Lord, with such a heart as mine,  
Unless thou hold me fast,  
I fear I must, I shall decline,  
And prove like them at last."

When our Savior was upon the earth many professedly believing disciples went back and walked no more with him. There are those whom the apostle Paul speaks of who draw back unto perdition, in whom he saith, "My soul hath no pleasure." These have "forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." There are men who turn from the holy commandment; such depart from the faith and give heed to seducing spirits and doctrines of devils. How dreadful is the condition of men who bring in damnable heresies and pervert the gospel of Christ. Though they sport themselves with their own deceivings, their damnation slumbereth not. We cannot bid such Godspeed, for God has not sent them, and he does not speed them. "I have not sent these prophets, yet they ran: I have not spoken to them, yet

they prophesied."—Jer. xxiii. 21. Some go away from the profession of Christ's name, and fall into sin, and walk in open immorality. Such a career is dreadful to contemplate. Others who once professed to love Jesus Christ are now indifferent, they are gone into the world, there endured for awhile, but God's truth had no deep root in them, also thorns and briars have choked their profession, and there is nothing in their lives in word or walk to declare that they have been with Jesus.

"Will ye also go away?" Was it not Jesus Christ who drew us to himself? and have we not found him to be the Fountain of living waters? Unto you that believe, he is precious. Yes, and in my inmost heart I have sung:

"Jesus is all I wish or want;  
For thee I sigh, for thee I pant;  
Let others after earth aspire,  
Christ is the treasure I desire."

And yet to my shame I must own my backslidings in heart have been many. But it is written in the new covenant, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." How very comforting was this verse to me awhile ago. The apostle Peter, in answer to Christ's question, "Will ye also go away?" exclaimed, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Peter could see no place, and no one to whom he should go. To him, and to all poor sinners who are taught of the Lord, it is so essential for their comfort, their nourishment in life unto the Lord their God, that Christ shall speak to them, all the days of their journey, the words of eternal life. No one has these words



to speak, they flow from Emmanuel's lips. His lips are like lilies, dropping sweet-smelling myrrh. God hath in these last days spoken unto us by his Son the words of life eternal. His name is, The Word of God. (Rev. xix. 13; John i. 1.) But let us hear the voice of our God in the everlasting covenant: "I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. xxx. 40. In the eternal counsel of his will he chose his people unto himself in Christ Jesus, and blessed them in him with all spiritual blessings in heavenly places, and in his everlasting love, his unspeakable, covenant, immutable love he saith, "I will not turn away from them." They are ever contemplated in Christ Jesus their Lord, their covenant Head, and he will rest in his love. "I will not turn away from them." O, dear children of God, this is our security, our happiness, the rock of our steadfastness in the faith. Surely we shall cleave to Jesus Christ, our dear Redeemer, for he cleaves unto us. "I will not turn away from them." He does not become tired of his own, he will not cast away his people whom he foreknew, whom he hath loved from eternity; he will hold them fast unto himself. "I will not turn away from them." How can we turn away from him? O what shameful behavior to do so. Have we ever treacherously departed from Jesus the Savior, the Lamb of God? Have we ever been drawn aside and wandered away? Surely shame and confusion of face belong unto us, and unto the Lord our God belongeth mercies. Saith the Lord, "I will not turn away from them, to do them good." This is what we poor sinners need. We need the gracious ministrations of our covenant God, his acts of tender mercy; we need

continual sustenance, we need to live upon, to feed upon the words of eternal life. O precious Jesus, thou hast the words of eternal life. There is no other one, there is no other fountain of blessedness, of forgiveness, of salvation, of righteousness, of justification, of eternal life and glory. Our God does so often, so graciously do us good in and through Jesus Christ, our covenant Head. The Holy Ghost in covenant love glorifies our precious Christ and takes of the things of Christ and shews them unto us. O truly this does us good. Compared with the good things in Christ Jesus there are no good things; all things else in comparison are but dung and dross.

"Compared with Christ, in all beside  
No comeliness I see;  
The one thing needful, dearest Lord,  
Is to be one with thee.

The sense of thy redeeming love  
Into my soul convey;  
Thyself bestow, for thee alone  
My All-in-All I pray."

"I will put my fear in their hearts, that they shall not depart from me." O this sacred, undying, unquenchable fear of the Lord in our hearts is our preservation. Though we are tempted to stray away from Jesus, though we, through unbelief, wander from the Lord and are backsliders, this fear of the Lord shall not utterly perish in our souls, for Jehovah, our covenant God, hath said, "I will not turn away from them, to do them good." He will do us good, he will heal our backslidings, he will chastise us in love, he will bring us with broken and contrite hearts to seek his face and to lie at his footstool. His sacred, precious fear in our hearts shall revive and grow and glow in divine warmth to our God and Father, and unto our precious Christ, in whom all the excellencies of our God are declared. Our hearts in very truth

shall say, "Hallowed be thy name." His fear shall so operate in our hearts "that [saith the Lord] they shall not depart from me." Though we feel in our humility and grief to say,

"Prone to wander, Lord, I feel it!  
Prone to leave the God I love,"

yet by the Lord doing us good we are brought to return again and again unto him, our Savior and our God. Those spurious disciples mentioned in the sixth chapter of John may become offended with Christ, go back and walk no more with him, but, "Blessed is he, whosoever shall not be offended in me," saith Christ, and his own elect are taught to know that all their hopes for time and eternity are centered in the Savior.

"Let earth's alluring joys combine,  
While thou art near in vain they call;  
One smile, one blissful smile of thine,  
My dearest Lord, outweighs them all."

"Will ye also go away?" O dear Savior, let us never part; shew me mercy, keep me near thee, cleaving to thee with full purpose of heart.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

HOPEWELL, N. J., Feb. 17, 1914.

ELDER F. A. CHICK—DEAR BROTHER AND PASTOR:—I have had a desire to write you for a long time, but have felt that not one thing I could say would be of any comfort to you, nor to God's glory, so have withheld the desire until now. Although not feeling that I may comfort you, you will know, at least, that although absent in body you are present in mind, yes, and in heart, too, for there are many times I am thinking of you and yours, and while I know that God's all-seeing eye is everywhere present, yet from my heart there arises a petition in your behalf for health and strength, and if this is not the will of our heavenly

Father, that he will make all your bed in your sickness, and that you may be assured of him that underneath are his everlasting arms, that it is he, and he only, that can give the healing power, the oil of joy for mourning and the spirit of praise for heaviness. A great many times I have come over, thinking I would say something of the better things, the things that never grow old, but by the time I would get there my tongue would be powerless to take the name of the Lord upon it, and the praise I had felt would "sit silent on my tongue," and I would go home feeling sad and distressed that I could not speak of the things I know are uppermost in your heart and mind. But God's ways are not our ways, they are past finding out, yet if I know my heart at all, I desire to love him more and serve him better, and I would rather be scoffed at by men than to have the slightest feeling against him who is too wise to err and too good to be unkind.

I want to tell you in my weak way, if I may, the experience I have just been passing through. For a long time it seemed my heart was of stone, and I could not think one good thought, and felt that God had laid his afflicting hand too heavily upon me, naturally, and that he must be displeased with me, that I had no favor in his sight, and really begged for strength from day to day, and felt no light would I ever see again. But I have been made to see that God afflicts in love, his tender mercies are in the affliction, and while we cannot see it, it is for our good. His grace is sufficient for us; he will not let us fall by the wayside, and he keeps us wherever we are, whether in "Doubting Castle" or in green pastures of his love.

Yesterday the mail was brought to me at noon at the office, and the SIGNS was

with the rest, and although I felt, "A crumb of mercy, Lord, I crave, unworthy to be fed," I just could not leave the SIGNS alone. I read, and felt then, and still do, that God revealed to me the things written in those pages. As I think of it now, I was as a ravenous beast devouring its prey, I was so hungry, and as I said, I read and read, and finally read it through, and really wished for more. Your editorial was most precious to me, and I read it with tears coursing down my cheeks, tears of thankfulness that I was permitted of God to understand the things there, and even now I feel thankful to God for the rich experience of that copy of the SIGNS. Last night all at once I felt a great desire to sing praises to God, and I sang within me for a time, then commenced to sing aloud. I went to bed singing, and was singing when I awoke in the night. I laid awake quite a long time, and passages of Scripture would come that seemed very sweet to me, and hymn after hymn, probably one line or two, and in some cases a whole verse, would go through my mind, and I could not help thinking, If this is a taste, what must the realization be? But already doubts are beginning to assail me, and the tempter is trying to put the better things away, and make me feel that it was not of God. Dear brother, have you ever experienced the same, and then soon felt it could not be as you had thought and hoped?

One thing in Elder Vail's sermon last Sunday that stays with me is this: a sheep is a sheep, regardless of the color of the wool. How true; a black sheep is a sheep as well as a white one, and I feel myself so black, so uncomely, but if it is God's pleasure that I am a sheep, the blackness and vileness will not be seen in his sight, that I have been made never so

clean through the imputed righteousness of Christ, and I feel to leave it there, that God is good, and he is love, and I feel to thank and praise him for mercies past, and trust him for the rest.

Fearing this will be tiring you, (but I felt I wanted you to know some of the ways I feel the Lord has led me,) I will close, and my heart's sincere desire is that your health may be restored, and that right early, but if otherwise, may God give you the assurance he is very near, and that his rod and his staff shall comfort you. While I know this is far short of what I should liked to have written, it is done in all sincerity and love.

Your little sister, if I can claim such a sweet relationship,

ELVIRA H. PERRINE.

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#### HEBREWS XIII. 14.

"FOR here we have no continuing city, but we seek one to come."

Had I, like David, the pen of a ready writer, and the proper knowledge of how to apply the Scriptures, and the wisdom of God to expound their meaning, surely it would be edifying and soul-consoling to the wayworn pilgrims and strangers of God' chosen people scattered throughout earth's vast domain, who cry unto him day and night for his mercy and sustaining grace to be their only guide. Surely we realize that we have no continuing city, but by faith are made able to endure sorrow, affliction and the flood of persecution that assail our little barque as we pass through this world on our journey to the eternal city, and our sweet repose in the presence of God and his holy angels will more than compensate for a lifetime dragged out in this sin-cursed earth. God's children live by faith, and not by sight, which, like the true polar

star of heaven, ever points to the Lord Jesus Christ, whose gracious presence disperses the gloomy clouds and drives back the angry waters of despair, and they rest under the balmy wing of hope in anticipation of final felicity in the paradise of God. As it is written, The just shall live by faith, which capacitates them to remember all the way the Lord their God has led them. In types and shadows God has spoken to his people down through the ages, teaching them precept upon precept, and manifesting his power to them in their deliverance from the bondage of the law, and in covenant relation of offerings and sacrifices given them to know the will of God and their preservation in him, to look forward from the dim light of divers washings and carnal ordinances to the fulfillment of prophecy that Christ the Messiah should come to redeem his people. The prophet Isaiah, speaking of the ushering in of the gospel day, said of the Jewish, or mother church, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This elect family of God, as indicated by the apostle Paul, had no continuing city here, but confessed they were strangers and pilgrims on earth. How beautifully is this demonstrated in the experience and exercise of the heaven-born soul, who sees himself a poor, helpless sinner, revealed to him by faith, as an heir of God and joint-heir with Christ, (Rom. viii. 17,) no longer under the shadow of condemnation of the works of the law, but under grace, in the blood of the new covenant. The Jews, or carnal Israelites, were carried in captivity into Babylon, and shut up as prisoners for seventy long years, with no cheerful word from their enemies; not even the peerless glory of the Chaldean world or the sparkling waters of

the Euphrates could afford them any hope of deliverance or brighten their prospects in a strange land, until Cyrus, the shepherd of God, went forth and opened the river gates, bidding the captive Jews to return to their own land. The same people that walked through darkness, upon them hath the light shined; moreover, having the blessed assurance in the promises of God that they should return from the land of the enemy to see the promise verified, and realize that their Shiloh (Deliverer) had come according to the time appointed of the Father, fulfilling all the provisions of the requisition of the law that stood against his poor and afflicted people, satisfied divine justice, making a complete atonement for all the sins of his chosen, the sure foundation of the purchased possession of the glorified saints in hope of eternal life which God, that cannot lie, promised before the world began, thus making the saints comprehend through the revelation of Christ that they have no abiding city here, but, like Abraham, look for a city which hath foundations, whose builder and maker is God. The converted soul is made to know in hope of the resurrection that if our earthly house of this tabernacle be dissolved, we have a building (kingdom) not made with hands, eternal in the heavens. They whose robes are washed white in the blood of the Lamb have their treasure above, in the new Jerusalem, where all is perfect peace, rest and praise to God, in the world of glory, honor, immortality, eternal life. (Rom. ii. 7.) O the joys of heaven when freed from sin and all the delusive charms of this world, and transported to the region of bliss, moored forever on the glorious shore of sweet deliverance.

I fully indorse the views of Elder Chick touching the resurrection of the dead, that like as Christ was raised from the dead,

so all his chosen people shall be raised in the resurrection, and changed into the likeness of his risen and glorified body. For over forty years that I have been in the ministry I have sincerely desired to trace the Bible on the subject of the resurrection, and all other portions of inspired Bible truth, and not make a hobby of any one idea or word. I freely accept the expression of Elder Lefferts that there is a variety in the gospel, and the preacher need not be at a loss for a subject. My hope alone centers in the Lord Jesus Christ, and I trust I am one of that company alluded to and described by Paul that has no continuing city here, but seeking one to come, where all tears shall be wiped away from our eyes. Let us live together in peace and sweet fellowship, standing fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, walk worthy of the vocation wherewith we are called, and not make provision for the flesh, fulfilling the lust thereof, ever endeavoring to keep the unity of the Spirit in the bond of peace, have forbearance one for another, and so fulfill the law of Christ. There are wholesome instructions and gospel duties laid down by Christ and the apostles as admonition to the church of God. This our rebellious nature cannot do, but the influence of the Holy Spirit prompts to obedience and to every good work, to worship God, to serve him acceptably with reverence and godly fear, shewing all fidelity to adorn the doctrine of God our Savior in all things.

Dear brethren, remember me at the throne of grace. The very God of peace bless and prosper the SIGNS.

Yours affectionately,

ASA HOWARD.

KELLER, Texas.

HAVILAND, Kans., Feb. 1, 1914.

DEAR EDITORS:—I will send in my remittance, also my hearty indorsement of our good family paper. If there is anything on earth that I love it is the doctrine of free grace, and the fulfillment of God's purposes, but you would not be likely to think so if you could see me and know more of my conduct, for I fall so far short of my own purpose that I cannot know myself, but I am glad that God knows them that are his. I would write upon some portion of Scripture, for that is what I love to see in our paper, but do not feel that it is in my power. I have felt cast down lately, and almost in doubt, and it occurred to me that if others were like me I would love to speak to them in our own language: the language of faith, hope and charity. We have faith in God, hope in the Lord Jesus Christ and charity one for another. Our faith tells us that God rules all things, our hope tells us that Christ died for our sins, and our love, or charity, tells us that we are all brethren. There are no people on this earth who feel a closer knit tie, one to the other, than the readers of our family paper. I hope that is not flattery to its editors or readers, but only truth, that our God has seen fit to maintain it; how long that may last we cannot tell, but we do feel a great desire that this sweet fellowship remain, and the same truth be fearlessly defended. This union, or strength, does not exist in our works, but in the work of God in our hearts, giving us a love for the pure gospel of Christ our Savior. We are scattered over the United States, and some in foreign lands, but our hearts seem almost like one. This is no new thing, for the SIGNS is our oldest paper, and it has stood more abuse from unbelievers than any other Old Baptist paper; but the Lord has been for us, and who can be

against us? We now have other very true and friendly sheets in support of the same God-given faith, and we bid them all Godspeed, and rejoice in their good will, but until they have stood in the defense of the gospel of free grace for time and eternity for at least eighty years, they need not call the SIGNS OF THE TIMES by a new name, or speak of its youth. We believe its principles to be as old as God himself; the contrary can be no older. Its first editor was left with a small minority; these advocates will never have a very large following until Satan is bound; in fact, Satan must be bound, or cast out, before any man can believe the truth. We cannot bind Satan. If we could keep the whole law, then we would not need to confess our sins or complain in our weakness and shame; we would then go forth in our own strength and procure our own blessings; we could watch and pray, not only "one hour," but one day, one year or one lifetime.

I surely did agree with the editorial of brother Chick republished in the January number. When I went to school we stood in as good favor with our teacher if we tried and failed, and then confessed that we could not, as if we said that we could and yet did not, for an honest effort was no discredit. Our desire is to fulfill the law of Christ, we feel that our duty, but if any fail in that duty it must be those who are under that law; the spirit is willing, but the flesh is weak.

Now I did wish to greet you with a friendly hand and an honest heart, but both seem to be gone from me, or never were mine to give, and I also wanted to ask the writers to use Scripture subjects when convenient, and let us have their thoughts. Search the Scriptures, for they testify of Christ, and tell us in what way you see their testimony, for we all want more witnesses to our salvation.

Yours in much weakness,

E. G. WEBB.

BENTON, Ky., March 3, 1914.

DEAR BRETHREN EDITORS:—I am a stranger to you in the flesh, but I hope not in the Spirit, yet I feel that I am assuming too much when I call you brethren, for I feel my unworthiness to address you as such. I herewith send you a money order for two dollars to extend my subscription for another year, as I see my time is out the 15th inst. I have only been a subscriber for one year, but find the SIGNS a close friend to me while traveling the thorny road that leads to the mount of God, if indeed I be in the way. I am now nearing my eighty-first birthday, and from my earliest recollection have had thoughts of death and the future life. I was brought up among the Old Baptists, and believed, except at times, the doctrine. Sometimes I would try to get away from it, as there were some things in it I could not understand or reconcile to the carnal mind, which I have learned since cannot be done; for the carnal mind is enmity against God, not subject to the law of God, neither indeed can be. I have thought that this is the great trouble with the religious world to-day, only reversing it: trying to subject the law of God to the carnal mind. The first thing that ever confirmed me in the doctrine of the sovereignty of God and the absolute predestination of all things, was, many years ago, reading the editorials of the late Elder Gilbert Beebe, whom I regard as the ablest expounder of the Scriptures the United States has ever had.

Dear brethren, I herewith inclose a letter I received from brother J. C. Chester, which I think would be read by the brethren with interest. It seems to me it shows that he has been with Jesus. If it seems good to you please publish it.

Dear brother Chick, please give your views on Matthew xxi. 44. In speaking

of the Stone the builders rejected it says, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." Here are two characters, and I have thought that those on whom the stone falls are the believers who shall be purified, for in Mal. iii. 2, 3, it is said, "He is like a refiner's fire and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Is not this grinding into powder the same as the purifying process? and does not falling on this stone and being broken represent the Jews as well as all unbelievers to whom Christ was made a stumbling-block and rock of offense? Am I right? I hope you will explain it more fully, as I cannot get all out of it that I know you can.

Your unworthy brother in hope,

R. J. HILL.

BREWERS, Ky., Jan. 6, 1914.

DEAR BROTHER HILL:—I have had a desire for some time to try and write you, but it seems that I have been in the same condition that Paul was when he said, "For to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do." You know this entire connection. It seems that could I write my thoughts as they come to me sometimes while I am about my daily affairs, they would be more appreciated. I know that I have a hope; this question I do not doubt, as most others pertaining to this life, but here is the all-important question: Is it the right kind of a hope? Some time ago I was reading of Daniel being cast

into the lions' den, and for some cause my mind continues to dwell on this, so that I have read and reread this Scripture. I wonder if I am doing violence to apply Daniel's case to my travels. I imagine wicked kings and rulers around me, as it were, ready to pass and sign the decree to cast me into the lions' den, (into worldly institutions of the devil,) and I am made to ask myself the questions, Do I serve, or am I serving, the God of heaven? Do I fear men and devils? If I can only be found as Daniel was, kneeling and praying to the all-wise and merciful God to lead me, I know the lions would be pushed aside, and not even the smell of these wicked fellows will be found on my garments, as with the Hebrew children when cast into the fiery furnace. Then I read in Matthew iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he [God] will burn up the chaff with unquenchable fire." O that I had the pen of a ready writer, to jot down the beauty and show the great God swaying, as it were, his mighty power to and fro (his fan) to purge the chaff from his wheat. We feel many times while here in this sinful world that surely the last ray of light is gone, and we are like Daniel in the lions' den, or as poor old Jonah in the belly of hell, but when that still small voice says, It is I, we realize that it is the God of high heaven with his fan purging his wheat, and when we see all the unprofitable works of our sinful hands fail and come to naught, and we are brought low at the feet of Jesus, then we can say the chaff is being burned, and to this fleshly tabernacle there is balm in being placed on God's floor and being threshed, as it were, to get all the chaff from the wheat. Then, brother Hill, if you and I are what we hope we are we

need not wonder if we are brought very low and many times our hope is almost gone. We read in Zechariah xiii. 9, I "will refine them as silver is refined, and will try them as gold is tried." I wish that I could be with you and talk just now about the last three verses of this chapter, but not so. When this great fanning is over, and we can say, Not unto us, not unto us, but unto thee be praise, honor and glory forever, then will we be satisfied.

Dear brother, as you can see, this is very scattering indeed. I made two attempts to write last night and failed, and am writing this at early morn, in the fear of the Lord, who rules and none can stay his hand, nor has any right to say, What doest thou, Jehovah? Let charity surround this puny letter.

Hoping to hear from you with your strong message of love, I remain your unworthy brother,

J. C. CHESTER.

BoYds, Md., Feb. 7, 1914.

DEAR BRETHREN EDITORS:—You will please pardon me for not sending my subscription sooner. I confess worldly affairs had something to do with it, but I now inclose check for two dollars for this year, so as not to keep you waiting longer. I feel that I must have the paper, but not at your expense. It comes twice a month laden with the rich food that falls from the Master's table, and we poor worms of the dust are strengthened and encouraged, and have our experiences and travels told by the many brethren and sisters who write for its pages better than we could possibly do, and are made to rejoice in God our Savior, also to think that maybe we are one of the flock that our Father has promised to give the kingdom, and to have our names written in

the Lamb's book of life. Our little spark of hope which seemed gone entirely, re-vives, and we are made to exclaim as David in Psalms xxxi. 23, "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your hearts, all ye that hope in the Lord." The Lord has truly blessed us. The various gifts of our brethren, which the apostle Paul speaks of, no two alike, are manifest in every copy of the SIGNS. The Bible says that a book of remembrance was written for them that thought upon his name. Write on, dear brethren and sisters, for you know that you are commanded by your blessed Master to let your light shine, and to cry unto Jerusalem that her warfare is accomplished, and that she hath received double for all her sins.

I have never met brother Ker, but both he and his wife have my deepest sympathy in their affliction and trial, and I hope she may be restored to health, if it is the will of the Father. Also may brother Chick be spared long to write in the defence of the truth.

I have written more than I intended. I only wanted to send in my remittance, but had to cast in my mite.

Your brother in hope,

JOSEPH T. WHITE.

HERMLEIGH, Texas, Dec. 13, 1912.

DEAR BRETHREN EDITORS:—I will write you a few lines, as I want to thank you for your kindness in sending me the dear old SIGNS free of charge this year. It is always full of good things to me, a poor worm of the dust, and if I know myself, I do love the doctrine is sets forth, and long for the precious editorials and letters; in fact, all of them are good to me



Our dear brother Asa Howard's letter, in the November 15th number, was of much comfort to me, as the association he wrote about was at my old home church and where my dear companion was pastor as long as he lived after he was ordained to the ministry, and he was much loved by all the dear ones who knew him. My heart leaped for joy while I read brother Howard's letter, and in December 1st number another dear old Texas brother, S. M. Carlton, wrote what I believe much better than I can tell it. There is not a word in it that I cannot fully indorse. O how my heart goes out in love to all the dear ones when I read their letters in the SIGNS. The SIGNS is about all the preaching we get, so, dear brethren, you may be sure I thank you for sending it to me this year. I will send two dollars, one to pay for what I owe for 1910, and one to go on another year's subscription, for it does not seem that we can do without it. I love the doctrine it advocates, and if it is not predestination, foreknowledge and salvation by grace, and grace alone, I am not saved, for I know it is not of works, lest any man should boast, but of God that sheweth mercy.

Well, I had better close lest I weary you. May God spare you many years to edit our paper, and in the end take you home to himself for ever and ever. Excuse this poor letter, and accept my thanks.

Your little sister, if one at all,

(MRS.) M. E. WILLIAMS.

STOCKTON, N. J., Feb. 27, 1904.

MRS. KATE HIXSON—DEAR SISTER:—  
If you will allow me to thus address you, for as I know myself I fear to thus address any one, for there is a feeling I am of the number only in name. I sit here thinking of you, and hoping you are sitting under the sound of Elder Chick's

voice while he is telling the old story of Jesus and his love, and singing the songs of Zion. Although I hardly dare to think of asking a place with you in your solemn assemblies, yet my heart longs to meet with you. My mind goes back to the time I was so lonely, when I felt I had no home anywhere, for the world held no comforts, and I was too unworthy to ask a home in the church. Well do I remember the lonely walk from Moore's Station to Harbourton, and the questionings about what I was going for. These became so strong that I was forced to leave the road and seek the shelter of the woods to ask for guidance, and that I might be led in the right way. When I reached the meetinghouse sister Golden met me, and she led me to a seat near the pulpit. This seemed very nice, but I thought my place was further back. I do not remember much about the preaching that day, but you took me home with you, and Elder Joseph Purington was there. I listened intently to his conversation, to see if I could gain some evidence that I had been born again; that I had a new heart or right spirit, which I so much longed for. The second day Elder George Staton preached from the words that had been my language and prayer so long: "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." That was a lovely meeting to me, but yet I had not the evidence that I looked for. I came home feeling but little better than I did before I left. I thought I would like to read some in "Pilgrim's Progress," but I had not this book. Then I thought of a lecture on the book that was in the house, so I got it, and opened to where it told of how

Pilgrim was frightened at the lions before the "House Beautiful," but the porter called to him and told him not to fear, because the lions were chained. When I stopped I wondered if this could be for me, for it seemed to give me a little hope. I went to bed, but not to sleep until almost morning. The first thought that came to me when I awoke was, "My beloved is mine, and I am his: he feedeth among the lilies." I found these words in Solomon's Song. O that day was surely my happy day, for everything was praise, and my song was,

"Jesus my all to heaven is gone,  
He whom I fixed my hopes upon."

Even the thunder shower in the afternoon had no terror for me, for it was the voice of the loving God. But how soon my rejoicing came to a close, for the thought came that I was deceived, and that I had deceived Elder Staton. I was worse off than ever, and for a long time my mind was so troubled that I could not even attend to my family. Now it sometimes appears to me that it was all a delusion, and nothing but a deceived mind; that it was not a work of grace in the heart, but this I have to leave with the Lord, for I am unable to do anything unto his praise, but must say,

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

Your sister in hope,

RUTH H. BUTTERFOSS.

STOCKTON, New Jersey.

DEAR GEORGE:—The sun has risen in all its glory, as I hope the Sun of Righteousness has risen in our hearts, causing us to sing praises to his great name. I thought to tell you something of the wanderings of my mind through the silent watches of last night.

Elder Fenton, who preached for us last

Sunday, was ordained at Southampton the last day of May, and I think he preached his first sermon after that at Locktown. At that time Mr. and Mrs. Demot and their son, who was about fourteen years of age, came from Clinton to the meeting, asking for baptism. It was a lovely sight, and even though it rained there was nothing in that to hinder. Thinking over the past, I thought of the time when, I hope, I was given strength to carry my babe, Sammie, almost twenty miles to tell the Hopewell Church of my little hope in and through the precious Savior, and to obey that still, loving voice that had whispered in my soul so long, "If ye love me keep my commandments." They were not grievous, for he also gave me that longing desire to follow him, and the desire to have a home with his people, and this made baptism appear as a lovely ordinance to me. O how sweetly I thought of the ordinance one day when I went to the canal for water. It looked so peaceful that I desired much to be buried with Christ and arise to newness of life, and if I remember rightly, it was forty-two years ago the fourth Sunday in November that Elder Hartwell led me down into the water, with ice cakes floating around me. But what of that? if our hearts are warm, ice and snow can do no harm.

Your mother,

RUTH H. BUTTERFOSS.

[THE foregoing letters are published by request of sister Butterfoss' family.—ED.]

(See obituary on page 222.)

FAIRMONT, W. Va., Feb. 9, 1914.

DEAR EDITORS:—I have been thinking of writing to the readers of your paper, of which I am also a reader, but the question arises, What shall I write, and will it be of comfort to any of God's children?

Much is said about faith, and true, genuine faith is a grand thing. We find a passage of Scripture which reads: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." The next verse reads: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Heb. x. 38, 39. Much has been said about faith being the act of the creature, and no doubt it has perplexed the minds of many, as well as have other passages of Scripture. "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is not an act of the creature, and it is a good thing, it is the gift of God, and God's Word tells us, "There is none that doeth good, no, not one." None righteous, no, not one; so then it cannot be of the creature. Poor, doubting one, you cannot of yourself believe in God; by no act of your own can you exercise faith in God if you have no faith in him. Now what is true and saving faith, and who are those that have it? and how do they get it? Well, it is the gift of God, and he bestows it upon his children by his Holy Spirit, for it is a fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith."—Gal. v. 22. So we see that faith is the fruit of the Spirit, and the Spirit is given to God's children, for Christ said, If I go away, I will send the Comforter, which is his Spirit. I will put my Spirit within you. So it is not the act of the creature at all, for all men have not faith. (2 Thess. iii. 2.) So those who have not faith cannot exercise faith, and without it we cannot please God. This faith, which the children of God have, will not fail. Luke xxii. 32: "But I have prayed for thee, that thy faith fail not." His prayers are always heard.

This is enough to show that faith is the gift of God. This Scripture is addressed to God's children, not to the unjust. "Now the just shall live by faith." How can we by nature be just, when we are corrupt from the crown of our heads to the soles of our feet? and who can bring a clean thing out of an unclean? Then how is it that there is a people who are just? How are they justified? It is not by the law, it is not by works of righteousness which they have done or can do. We are made "just" by the blood of Christ, which cleanses from all sin, and by him all who believe are justified from all things, from which we could not be justified by the law of Moses.

I have tried to show that all men have not faith, but all who believe have faith as the gift of God; these believe to the saving of the soul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The just shall live by faith, or, in other words, by the gift of God, and not by works of the creature. Christ is all in all. All our works God works in us. The apostle told of some who had crept in among them, and that they went out to make it manifest that they were not of them. So they that are not "just" draw back. There were some in the days of Christ who, when he declared the truth to them, drew back, but his disciples did not; O no, for Christ saved them from perdition. "But if any man draw back, my soul shall have no pleasure in him." Those who drew back, and walked no more with Christ, he had no pleasure in, and he said of them, "Ye are of your father the devil, and the lusts of your father ye will do." Ye are not of my sheep; as I said unto you, "My sheep hear my voice, and I know them, and they follow me: and I give unto them

eternal life; and they shall never perish." After being reconciled to God by Christ, shall he not freely give us all things? and shall we not behold the glory which he had with the Father before the world began? Christ redeemed his children when he suffered on the tree, and justified them, for he "was raised again for our justification." So the poor sinner is reconciled to God by Christ, and not by his works. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Faith removes great obstacles out of our way, for it is the evidence of things not seen. How glad we should be that it is the gift of God, for when we are shut up in prison, like John we begin to inquire whether it is the Christ or not who has given us such evidences that we can say, This is the Christ, "the Lamb of God, which taketh away the sin of the world." What takes away the sin of the world? Well, says the legalist, and those who believe in conditional salvation, this is what we believe: that Christ gives every one a chance to be saved. Well, let us see about that text, whether it gives every one a chance or not. What world is this portion of Scripture referring to? Is it the ungodly, wicked world, which has not seen his form nor heard his voice at any time, which Christ said of some of those who were contending with him, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God?" And again, "But ye believe not, because ye are not of my sheep, as I said unto you." He that is of God heareth God's words. So there are two classes of people, one class belonging to Christ, and the other class are not his. There is a righteous world and an unrighteous world, and Christ came to take away the sin of

his people who are called godly. He did not take Judas' sins away; if he had, then it could not have been said of him that he was the son of perdition. When anything is taken away it is gone, and what the Lord does is done forever, never to be remembered against them. So if he took Judas' sins away he would go to perdition without sin, and surely no one believes that. But Christ took away the sin of the world, those that the Father had given him. He gave him a portion, not all, of Adam's race. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." The apostle said, He bore our sins in his own body on the tree; he put them away, never to be remembered against us any more. He died for our sins, and our transgressions were laid upon him; not only Adam's sin, but the sins of all his people, his righteousness being imputed to us. Then we can be called righteous, and are those who compose this world I am writing of. John, in speaking of another world, said, "We know that we are of God, and the whole world lieth in wickedness." If this included all of Adam's race, and Christ took away the sin of them all, then how could any lie in wickedness? So there is no foundation for the conditionalist to build his hope upon; it is and will stand as Paul said: the just shall live by faith. We find in the verse preceding my text this Scripture: "For yet a little while, and he that shall come will come, and will not tarry." Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Faith came to us; we did not have it in our possession, but it must be revealed, (Gal. iii. 23,) and this revelation comes to us by the same power as it did

to Peter; flesh and blood did not reveal it unto us, but our Father which is in heaven. It is sure to all the seed; the whole number shall obtain this faith, for God will lead them, he will bring them; none of them shall fail; every one shall appear before him. So the just shall live by faith; they shall live because the gift of God is eternal life, and this life is in his Son. When we have Christ we have eternal life, and he is all in all. We have all that we need to fit us to dwell with him in heaven, and are not of them that draw back unto perdition, but of them that believe to the saving of the soul. It is well to run well, to learn well and to have a true Teacher, and there is but one who can teach well, and that is God. "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. \* \* \* For all shall know me, from the least to the greatest." So the just shall live by faith.

J. W. LINN.

ATLANTIC, N. C., March 22, 1914.

DEAR EDITORS:—Through one or two it became known in New York, Delaware, up in Pennsylvania and round about Philadelphia, Maryland and northern Virginia that March 17th was the sixty-first anniversary of my birthday, and the good, sweet messages began to come in from all those parts, and made my heart glad to hope that I had been given the grace to belong to such a family of love. Now, by your permission, I want to write this one letter of thanks to all who so kindly spoke to me at that time.

I feel, dear brethren and sisters, with a friend, that you have stooped low to put your hands underneath such an one as I to lift me up from doubting valley and set me on the hill of consolation. My

hope is renewed, and I take new courage to press onward, hoping that in the Lord I may win the fight with my ugly self and gain the victory in his grace. Your words of assurance of your confidence in and fellowship for me have given me new courage. I feel that I have tried the strength of the enemy's fortification, and know my insufficiency to demolish his castle, but when I hear the Lord's host rally forth in the battle cry and see every one with lifted hand pointing in the one direction to the King who went forth in the battle for all the poor and the weak, the lame and the blind, and those who are fallen by the way, I take courage, for all of these and much more am I. Some of you were very expressive of many things which I find in myself. How did you know me so well? Is it because there is a kindred spirit in us? I hope it is that way. If it is so, then I am the more encouraged, for I can have no doubts about your being children of the kingdom. Is it not strange that when one is so low and others do not know his condition, that the Lord will move some one or more to put their arms underneath the fallen one and lift him up or give him companionship in the deep? But such turns out to be the case. For two weeks before the 17th I had appointments to get home on that day, but the Lord had ordered otherwise. On the 8th I received a message from my granddaughter, telling me that my dear wife was very sick and asking me to come home. In one hour I was on the train bound for home, where I arrived on the 9th and found my wife in a very sad condition. Since then I have been nursing her, and am glad to say that she can go to the table for her meals. I had expected to have a pleasant time with the brethren and churches, but such was not the mind of God. As

well as to shut me up at home he shut me out from the throne of grace. I had a strong desire to pray for my dear wife's recovery, but could not pray at all. It was not my privilege even to use words. All was taken from me, and I was so desolate of everything but the one burden of darkness and trouble. Brethren and sisters, were you ever so heavily burdened that you could not even sigh before the Lord? If so, you can have fellowship for my condition on the 17th and other days adjoining. Surely it is a pit without bottom, brim or shore, one great ocean of sorrow, rolling with billows of woe. I wonder if David was there when he said, "All thy waves and thy billows are gone over me." If he was, then the Lord has been there; that is my only hope. I now feel that if the Lord's child is being swallowed up by his waves and his billows he will deliver that child. It is his to still the tempest and to calm the winds, or ride on them and walk on the face of the troubled sea as it pleases him. In everything he comes with his holy arm full of blessings. What a poor, faithless mortal am I to not always trust such a dear and ever-present Friend, and yet it is as much out of my power as it is to make a world or to command the sunlight. How helpless I am! If my comforts and joys here were based on my obedience or goodness I am sure they are gone forever. I know the truth of the saying, "In me, (that is, in my flesh,) dwelleth no good thing." I am glad that our God is the God of the hills, the valleys, the earth, the seas, the heavens above and all the host of them; that he rules in the one as much as he does in the other, and that all our times are in his hand.

Brethren and sisters, please accept this poor letter as an answer and a token of

my thanks to you for your kind remembrances of such an unworthy and needy one. The Lord bless you all with grace to honor and praise him.

Your brother in hope,

L. H. HARDY.

PSALMS XLVI. I-II.

"God is our refuge and strength, a very present help in trouble." This we must be made to feel. In the beginning God said, Let there be light, and there was light. In the beginning with this sin-sick soul, something was to take place to make him feel that God is the refuge, a place to retreat to for deliverance from his sins. In the beginning of my natural life I did not know God, and did not look for refuge, and my strength was within myself, as I supposed; I saw as the world sees to-day, all in self-works, not in God's strength, and as I journeyed on in life it was over forty years before I was made to see and to know that God was my refuge and strength, and it took trials and stripes, losses and crosses, and the death of a dear friend here on earth, and then He whispered gently, The Lord gave, and the Lord hath taken away; blessed be his holy name. It seemed the burning bush burned, but was not consumed; burned on and on, then I knew it was surely from God. We must be made to long for a place of refuge in the church of the living God, who is a very present help in trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." This is true, but we must pass through fiery trials and be tested before we can say this. There have been children who have passed through all this, and God calls them his children, who seemed to have had the last prop taken from under them, and they were made to cry out, My God, my

God, why hast thou forsaken me? But he caught them up in his arms, because he loved them, and does not forget his promise that he will not forget them, for they were his in the beginning of time; not one will be lost, no, not one.

“Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.” To me there is great comfort in this river, the streams whereof shall make glad the city of God. As I see it, spiritually, I hope, God’s little children sailing along in their barque, tossed about by the waves, sailing on and on down the stream of time, getting nearer to the Most High; they are God’s children, called by grace, not by works. The world in their stream feel they can get out, but not so with God’s people, they are as helpless as babes, floating on and on without strength, only as the Lord may give it. We read in the Psalms, “God is in the midst of her; she shall not be moved: God shall help her, and that right early.” Here is a promise sure and steadfast. He is a very present help in time of need. God is in this river, close at hand in time of trouble.

“The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.” Yes, the heathen raged; they do not want God, but the so-called pleasures of this world. Satan says, Stay a little longer and partake of the things I will give you; you do not know what you want; all is vanity; God cannot speak and give unto you his tender mercies; he is a fraud. There is a warfare, the battle goes on. But the kingdoms were moved, he uttered his voice: Peace, be still, and worldly things melted like snow.

“The Lord of hosts is with us; the God

of Jacob is our refuge. Selah.” Yes, they know the voice of Jacob, and want to be where Jacob is.

“Come, behold the works of the Lord, what desolations he hath made in the earth.” As we hear from a brother or sister we think, Behold the works of God, what he has done for some sinful creature, how he has brought their feet from that miry clay. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following.

“He maketh wars to cease unto the end of the earth; he breaketh the bow, and putteth the spear in sunder: he burneth the chariot in the fire.” He maketh wars to cease, both natural and spiritual. When this warfare in a child of God rages, he speaks and it is done, If it is his will, when we feel to throw a spear at a brother, he putteth it in sunder; when a brother gets worldly-minded, and wants to ride in a chariot, and travels too much with the world, he burneth it. This pride in worldly things is as stubble. He shows them the way, the only way, and keeps them as the apple of his eye.

“Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.” How often should we be reminded of this: to be still, and not complain of our troubles, as all come from God; he maketh us to lie down in green pastures, and sometimes where it is very barren, no life in sight, and he will be exalted among the heathen by his own power of love and divine grace.

“The Lord of hosts is with us; the God of Jacob is our refuge. Selah.” The psalmist is here speaking of the church: “The Lord of hosts is with us.” This I believe is the Old School Baptist Church. Where there are two or three members under a shed, in a field or under a tree,

all are brought in fellowship and love to gather in his name from the far ends of the earth, and are called his church with one voice, may be clothed as a lily, pure and white, and the one voice Jacob's.

This letter I have written through the love of God and his wonderful grace, I hope.

From a brother, I hope,  
**GEORGE M. CONNER.**

CHICORA, Pa., Feb. 20, 1914.

DEAR BRETHREN EDITORS:—As the time is here for me to renew my subscription for the good old SIGNS, you will find inclosed two dollars for same, as I do not feel like doing without it, as it contains all the preaching I get. I have just re-read dear brother Chick's New Year's address, and it does much encourage a poor sinner like me to read such messages of love; one article like that is worth more to me than the price of the paper. I feel truly thankful to the Lord that I can read with the spirit and the understanding, if I cannot talk much in that way. I always had thought that as I grew older I surely would grow better, but I find it not so, but it seems to be the reverse. There is a way that seemeth right to a man, but the end of that way is death. It seems to me the way here spoken of is the way that is taught almost universally: to do good and be good in order to be saved. But we find that Jesus did not come to call the righteous, but sinners to repentance, so it is sinners Jesus came to save, not in their sins, but from their sins.

I had not thought to write in this way, but just give a word of encouragement to those who write for the paper. I love to read the experiences of the Lord's people, for they do me much good.

With this I will close.

**WM. MELLOTT.**

ELKVILLE, Ill., March 7, 1913.

DEAR EDITORS:—I will in my humble way try to write you, as I have moved to Elkville, Ill., R. F. D. 2, and want the SIGNS sent to me at that place. As I am far away from the church or any Old School Baptists, my Bible and the SIGNS are all the food I get. I have not heard preaching since 1911, and sometimes I think I will be compelled to go back to my church, but as it costs so much to go I cannot spare the money, but I try to be reconciled to God's will, and say, God's will, not mine, be done. I feel so humble and cast down sometimes that I think if I am a child I am the least of all. I love to read the letters from the dear brethren and sisters, for some can tell my feelings better than I can myself. I think that God foreknew all things, and marked out for us just what we should do, and that our very steps are numbered. I know that if I am saved it will be by grace, not of works, for there is nothing good that I can do. My very thoughts are sinful, and if I want to do good, evil is present.

Well, I will close, as my letter is getting too long. You can do as you think best with this letter, but I do not think it would be of any interest to the readers of the SIGNS.

Your unworthy sister in Christ, I hope,  
**ROSE ANN ROE.**

CEMENT, Okla., Jan. 2, 1914.

DEAR EDITORS:—As it is time to make my remittance, I will add a few words to the contributors to our dear family paper. I do believe it belongs to the whole family of God, and it is one of the ways in which his children are to be comforted. As we look back, we see how God has sustained the dear editors through all the storms of persecution, and we believe he will uphold them as long



as he has use for the paper. I, for one, could not bear to have it go down, for it has been of much comfort to poor unworthy me when I was away from my kindred in Christ. I want to say to the dear brethren and sisters, one and all, Write on, for I do love to read your writings, as they tell of my travel in this low ground of sorrow much better than I can. I would love to tell you all about it, but my sinfulness is always in the way when I try to speak of the things of the kingdom, and I cannot write or talk like one of God's little ones, but want to be content with my lot in life, and only say that I hope I love God and his dear children with a love that this world knows nothing about. O yes, my dear brethren and sisters, at times that seems all the hope I have, and then I fear I do not love you as I ought; but I do know you are dearer to me than any other people, and there are many things I would like to tell you, but cannot. I want to thank you for writing, for I have often been comforted by you, and love to read your writings. Cast the mantle of charity over my imperfections, and pray for me.

S. E. ELLIS.

WEISER, Idaho, Feb. 18, 1914.

DEAR EDITORS:—Inclosed find money order for two dollars, which has been due since last September. I should have sent the money before this, and I hope you will pardon me for not doing so, for I do love the doctrine the SIGNS advocates. I have been a reader of the paper for fifty years, and see no change in the doctrine it now advocates from that it contended for fifty years ago, and I want to take the paper as long as I live. I am getting feeble; if I live until October I will be seventy-six years old.

G. B. BARTON.

HAVANA, Ark., Dec. 4, 1913.

DEAR BRETHERN EDITORS:—My health is very poor, and has been since the first of June, but I hope all is well with you. I am a Primitive Baptist, and have been for fifty years. I have not heard a gospel sermon since July, as our pastor is so old and feeble that he does not come often to Magazine Church. I am ninety-one years of age, and when meeting day comes I am very restless. I am still contending for the faith that was once delivered unto the saints, and am not ashamed to own my Lord, nor to defend his cause, and am clinging fast to Zion's landmarks. I am going to renew my subscription to the SIGNS, and if I live another year I will remit again before the time is out, as I prize it highly, for it is nearly all the preaching I get. Remember me when you pray, for I am a sinner saved by grace.

Your sister in Christ,

NARCISSUS JANEWAY.

HAMILTON, Texas, Nov. 2, 1913.

DEAR EDITORS:—Inclosed find two dollars to renew my subscription to the dear old SIGNS. I think I can truly say that by the goodness and continued mercy of God I have been a subscriber to it for nearly forty years, and the longer I read it the better I like it, because the doctrine it sets forth is what my soul rejoices in. May the abiding love and peace of God rule in the hearts of editors, writers and readers, that all may more fully behold how good and how pleasant it is for brethren to dwell together in unity, is the desire of one of the poor in spirit, I hope,

W. D. WOOD.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 1, 1914.

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.***COMMUNION—WHAT IS IT?**

IN years past we were exercised more upon this important subject than of later years; not that it has become of less magnitude, but because we have become more settled upon the matter. In our first experience in the church, the matter of communion was mentioned three or four times a year, a certain Sunday appointed for the purpose. Often before the time some brother or sister would say, "The next third Sunday is our communion season." At first we thought nothing special about it, further than to desire to be present at that time, but later the subject occupied much of our thought, until, as we hope, the Lord gave us to understand the matter better than before. When a boy we used to wonder why Baptists did not admit other denominations to their table, and among those with whom we associated there was a bitter feeling against the Old Baptists because of their "close communion." This feeling has grown no less bitter toward them as the years have gone on, nor will it ever be less among those who oppose the church of God. When Jesus instituted what is called "the Lord's supper," he "sat down with the twelve," and to them only gave he the bread and wine, which

he called his body and blood. There were many at that time who claimed to be his disciples, yet not one other than the twelve ate and drank of the bread and wine. Now was Jesus guilty of "close communion" in this particular sense? If so, why censure the Old Baptists for not admitting any except their own to their Lord's table? "Communion," however, means more than to sit at the same table and eat and drink of the bread and wine, and it was along this line that we were given to understand many years ago. It is right to have times set apart for this holy ordinance, and right for every member to be present, and no one identified with the church has the privilege to refuse to partake of the supper, for in so doing that one manifests direct contempt of the command of the Judge of the whole earth. Yet there is such a thing as communion regardless of the above course, which is always of the flesh. Again we say, communion means more than to eat and drink of the bread and wine. Some years ago we were present at a communion season of an Old Baptist Church, and when the members took their seats to be served, a lady of another denomination being present, took a seat with the church, and when the bread and wine were passed, the deacon, being an old man whose sight was somewhat dim, did not notice that she was a stranger, and passed the emblems to her, and, of course, she partook. After meeting was over some one mentioned the fact to him and he was very much wrought upon, and suggested that he go to her home and tell her his mistake, which he admitted to the church. Several thought his idea of going and telling the woman good, and doubtless would have been carried out had we not spoken and said, "My brother, no harm

has been done; that woman did not commune with the church to-day." "What?" he replied, "why not? She surely partook of the bread and wine, for I passed them to her." We said, "Yes, we know you did, and while we all would oppose such a thing in a general way, communion is impossible where there is no union." Oneness, agreement, "union," must exist before there can be communion. Therefore, instead of partaking of the bread and wine in order to commune with each other, we partake of them as an evidence of communion one with another. Had Christ sat down at the table with the multitude of five thousand who claimed to be his disciples, there would have been no communion except between him and the apostles, because of lack of union. Union means "united," hence being united in one body to one Head, there is communion with the children of God, though the emblems were never seen or tasted. As said above, to absent one's self from the table does not affect the union and communion of saints. When we sit down in the kingdom of God with Abraham, Isaac and Jacob, it is in union and communion with them. Though they be dead according to the flesh, yet they live unto God, and the saints of to-day are brought unto the spirits of these and other just men made perfect. Paul presented the union of the church of God in the figure of a body having members: "One body, but many members;" so also is Christ. Being "members one of another," there is perfect union, though the members be located some distance apart. It requires all members to compose a perfect body, and the very fact that no one member is independent of the others proves conclusively the union, hence communion. If

this be so with a natural body, how much more so with the body of Christ, having members in particular, God having placed them in the body as it hath pleased him. The vital unity of Christ and the church is one of the most sublime subjects of the doctrine of God. Unity that eternally unites Head and body; unity from which communion of members (the church) springs and abides forever and forever.

Again let us say, communion means more than to simply partake of the bread and wine, and that those redeemed who refuse to eat the bread and drink the wine do still commune one with another. On the other hand, those who are not members of the body of Christ do not, cannot commune with the church of God, though they were to sit at the table and partake of the bread and wine every day in the year. We have ever been glad that we were given to see, and, we trust, feel, communion in this blessed light, and we hope that what we have here written may be of interest and comfort to others. It is good when questioning in our minds as to whether we keep the commandments of God or not to be led by the Spirit into the deep mysteries and purposes of our Creator, there to behold that the arrangements of him are such that with all our powers we could not transgress his laws governing us as members of his spiritual body. For instance, the Israelites could break the sabbath day by gathering sticks, kindling fires, leading their beasts to water, &c., but the spiritual Israel of God can do nothing but keep the Sabbath (gospel day), because there is absolutely no work to be done; all was finished by Jesus Christ our Lord. Rest, therefore, as well as communion, is sure to and for all who believe in Him.

**ADAM AND EVE IN THE GARDEN.**

ELDER KER:—I want your views on the length of time that Adam and Eve were in the garden before the transgression. I love the SIGNS OF THE TIMES.

Your unworthy friend,  
IRA NANCE.  
HICKORY GROVE, Ky., Feb. 24, 1914.

Our friend has asked a question not answered anywhere in the Scriptures, and we do not think any one can have the slightest idea as to the exact length of time Adam and Eve were in the garden before the transgression. The Bible most positively declares, however, that they were there, and disobeyed the Lord's commandment relative to the tree of knowledge of good and evil. Adam lived nine hundred and thirty-five years on the earth; he was in the garden long enough to know the blessedness of innocence and the guilt of conscience because of sin; there long enough to make aprons of fig leaves; long enough to be clothed by the Lord with skins and receive the promise of eternal life through the Seed of the woman. He lived outside of the garden long enough to know there was no way in himself to enter the garden again where the Tree of life was; the flaming sword turned every way to prevent the approach of the transgressor. No doubt he felt, as well as saw, the necessity of a Mediator between him and God. Hence the days of his years were those of sorrow and affliction while he tilled the ground from whence he was taken. To our mind no man has ever known better than did Adam why the ground brings forth briers and thorns, nor better what it is for man to live by the sweat of his face. He knew experimentally the vast contrast between the garden of Eden, with all its glory, and the cursed ground outside, in which he had to toil and of which he was a part, therefore could appreciate the bitterness

of earth life equal if not to a greater extent than any one of his posterity.

It may be in the mind of our friend Nance that the creation of the world, the giving of the law to Adam and the transgression of the same all took place in six days, as we now count time. Such may have been, but each "day" may have been a dispensation of time covering hundreds of years, as careful reading shows a multiplication of all beasts, fowls of the air, fishes of the sea, and every tree brought forth after its kind from the seed during the six days. Does it not seem right to think the Creator gave, in the creation and formation, a nature to all creatures? If so, that nature was the same in the beginning as now, hence it required the same length of time to multiply then as now, and the same time for a tree to bring forth fruit then as now. If this idea is correct, then Adam may have been in the garden several hundred years before the transgression. We have often refrained from presenting a thought that would seem a little different from the general idea of brethren, lest some one be disturbed by it, yet it is well, we think, to have the pure mind exercised to investigation of things for one's self, that "the Scriptures be the man of our counsel," and not the notion or idea of any man. One thing is most positively sure, which all must admit, viz., when the prophets used the term, "In that day," they did not refer to a day of twelve or twenty-four hours, but to the gospel day, which has now lasted two thousand years about, and the Maker thereof only knows how much longer it will endure. Be it a million years, or even longer, it will be "one day unto the Lord."

We leave these reflections for the careful consideration of our friend. K.

## P O E T R Y .

## THE PSALM OF LIFE.

OUR fathers, mothers, where are they ?

We know they're gone before,  
While we a little longer stay  
On life's tempestuous shore.

They oft were here dissatisfied ;  
They had their storms in life,  
By pains and sickness often tried,  
And oft beset by strife.

Born of the same inheritance,  
We nothing have to boast ;  
Our life lies 'long the same old sea—  
A rough and stormy coast.

Where if for once the sea be calm,  
We know from age to age,  
There often rises boisterous storms,  
And winds and waves do rage.

'Tis then we hear the ocean's roar,  
The surf sounds loud and deep ;  
The waves of trouble o'er us roll,  
And we in sorrow weep.

Yet we still linger on the shore,  
Here nature has a tie ;  
But soon we'll know the place no more,  
For we alike must die.

Our storms of life will then be past,  
We'll know them then no more ;  
Just like the souls now at rest,  
Those souls gone before.

ELLIS MEARS.

BLOXOM, Va., Feb. 12, 1914.

## A P P O I N T M E N T S .

THE following appointments have been made for Elder J. M. Fenton, of Philadelphia, Pa. :

Kingston, Saturday evening, April 18th ; Olive and Harley, April 19th ; Union Grove, April 20th ; brother Faulkner's, April 21st ; Vega, April 22nd ; Roxbury, Mead sisters, April 23rd ; Albany, April 24th ; Schorie, April 25th and 26th.

J. B. SLAUSON.

MY appointments as arranged for the present with the Covenanted Baptist Church of Canada are as follows :

Commencing with the first Sunday in April, at Dunwich ; Ekfrid, second Sunday ; Lobo, third Sunday ; Duart, fourth Sunday ; St. Thomas, Wednesday evening following the first Sunday ; Loudon, Friday evening before third Sunday and the fifth Sunday when there are five Sundays in the month.

J. B. SLAUSON.

## O B I T U A R Y N O T I C E S .

**Albert G. Cole**, son of George and Mary Cole, was born at Beaver Dams, N. Y., March 27th, 1858, and died March 2nd, 1914, aged 55 years, 11 months and 5 days. He was one of a family of seven children, three of whom, with his parents, preceded him in death. He was married to Leota Peters, daughter of George and Betta Peters, Sept. 25th, 1901, and to that union were born three children, one of whom died in infancy. He leaves to mourn his demise a widow, two children, two brothers and one sister, beside many other relatives and friends. Albert was one whom to know was to love and respect. He was known by his many friends and relatives to be a kind and devoted husband and father. His life was somewhat isolated from society, that he might confine it to the home circle, where by his love and devotion and constant care he cemented together a wonderful family tie, that makes the severing of this union the more heartrending. But we sorrow not as those who have no hope, and the fond remembrance of the happy life we lived with him here will be cherished with sweet memories and reminiscences of days gone by, which help to lighten our future life now made sad by his absence. One of the highest tributes that can be paid to any departed friend is that he was a model husband and father, and we are glad we can bear testimony to this truth. May our heavenly Father give us grace to bear our great loss with christian fortitude.

Elder Newton Peters was called to officiate at the funeral, at his home in Springfield, Ohio.

LEOTA COLE.

**Mrs. Nancy Elizabeth Butler**, wife of Samuel Butler, departed this life March 6th, 1914, at her home in Hampton, Iowa. She was born March 30th, 1845, in Green County, Wis., and was a daughter of Dixon and Izzy Bailey. She was married to Samuel Butler Dec. 1st, 1864, at Monroe, Green Co., Wis., and lived there until the spring of 1869, then moved to Hampton, Iowa, and in the fall of the same year moved on their farm, three miles north of Hausell, Iowa, and lived there until the fall of 1901, then moved back to Hampton, and resided there until her death. Deceased had been ailing for over five years with a complication of diseases. She received a hope in Christ through the once crucified, but now risen and exalted Redeemer, about the year 1861. She joined the West Fork Church of Primitive Baptists Saturday before the fourth Sunday in June, 1885, and was baptized the following July, with her husband, by their pastor, Elder A. J. Norton, and was a faithful member until the end. She leaves to mourn their loss six children, two having preceded her to the better world. The surviving children are : Mrs. Mary Anna Eitel, Dennis Franklin Butler, Mrs. Isabel

Woodley, Loyd Butler, Mrs. Edith Rowson and Clifford Butler. The children who passed away before her were Samuel Roy Butler, who died April 17th, 1899, and Mrs. Angeline Esslinger, who passed away Oct. 27th, 1905. She also leaves to mourn their loss nineteen grandchildren, three great-grandchildren, one brother, Samuel Bailey, of Hampton, two half-brothers, Elder Williman Stilwell, of Webster City, Iowa, and Benjamin Stilwell, of Payett, Idaho, beside the church and friends of the community in which she dwelt. She was a loving mother and a kind neighbor.

The funeral was held at her late home, conducted by Elder Robert Keeton, of Grinnell, Iowa, assisted by Elder A. H. Nay, of Cedar Falls, Iowa, after which her body was laid to rest in the family lot in Hillside Cemetery to await the coming of the resurrection morn.

ALBERT C. WOODLEY.

**Ruth Hunt Butterfoss** was born May 7th, 1827, and died Sept. 26th, 1913, of cerebral hemorrhages. She was baptized and received into membership of the First Hopewell Church, by their late pastor, Elder P. H. Hartwell, about forty-five years ago, of which church she remained an esteemed and honored member until her death. She was married to Joseph Hall Butterfoss Jan. 3rd, 1850, and was the mother of seven children, five of whom are living. The most of her life she lived a long distance from her church, but attended the meetings as frequently as possible. She probably attended the meetings at Kingwood oftener than her own, as she lived nearer. She was naturally a woman of a quiet, unassuming disposition, but her steadfastness to the faith which she loved was known by all her acquaintances. She died in the faith in which she lived, leaving to her friends the memory of a well ordered life and a godly conversation.

The funeral service was held at the home of her daughter, Mrs. R. H. Romine, Sept. 30th. Her pastor, Elder F. A. Chick, was able to attend the service, and spoke from 1st Corinthians xv. 10, first clause. The family grieve over the loss of their mother, but are comforted by the assurance that it was gain for her to die.

BONNIE A. CHICK.

**Emeline Winchell Simmons** was born Feb. 15th, 1835, in the town of Olive, Ulster Co., N. Y. She was married to Hiram V. Simmons Sept. 9th, 1854, and lived in Ulster County until Nov. 17th, 1868, when they moved to Kansas and settled in Jefferson County, and in 1905 moved to Kansas City, Mo. Sister Simmons received a hope in the blessed Lord at the age of thirty years, and united with the Primitive Baptist Church at Emporia, Kansas, August 6th, 1881, transferred by letter to Neosho Church, Coffey Co., Kansas, August, 1902, then to Mt. Vernon Church, Kansas City, Mo., October, 1907. She ended

her pilgrimage in life and fell asleep in Jesus Feb. 9th, 1914, and leaves to mourn their loss her husband, two daughters and one son. Sister Simmons was a mother in Israel who was loved by all who knew her, and she gave abundant evidence of the spiritual life which Jesus had given her in regeneration. That which is our loss is her gain, and may it please the God she worshiped to comfort those who loved her with a hope like hers.

The funeral services were conducted at her home by Elder J. W. Skaggs and the writer. Her mortal remains were laid to rest near Strong City, Kansas, there to sleep the last sleep until Jesus comes to take his jewels home.

L. H. CLEVINGER.

**George Junior Neel**, the subject of this notice, was born March 7th, 1912, and died Feb. 24th, 1914, in Marion Co., W. Va., making his stay on earth 1 year, 11 months and 17 days. He was the son of George and Mary J. Neel. The mother died of dropsy when he was sixteen days old. The father is still living, also three brothers and two sisters. By request of the father we took the little baby boy and kept him until death released him from his suffering, which was caused by spasms, the last one lasting about five hours. O how he seemed to suffer until just before he died. We called him our darling, and no one knows how we miss him except those who have traveled the same road. We loved him, and he seemed to be as one of us, and we faithfully cared for him, as he had no mother and was so little. It is well with him; he has gone from the evils to come, while we are left in this world, where troubles and trials annoy. By request I tried to speak at the grave, and spoke about Christ blessing little children, and tried to show they needed to be blessed; that there is but one class of people who are saved, and they are the redeemed, saved by Christ Jesus. May God's blessing rest upon the bereaved ones, is my desire.

JAMES W. LINN.

## CHANGE OF ADDRESS.

ELDER SMITH KETCHUM has changed his address from Chester, Nebr., to 2613 Elma St., Kansas City, Mo.

JOHN J. OLIVER has changed his address from Twin Lake, Mich., to Manson, Moutana, where his correspondents will address him until further notice.

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

A. M. M., Pa., \$1.50; Thomas A. Ardies, Ontario, \$2.00.

**MEETINGS.**

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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JOSHUA T. ROWE, Pastor.

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ELDERS SILAS H. DURAND AND P. G. LESTER

## THE

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(ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., APRIL 15, 1914.

NO. 8.

## CORRESPONDENCE.

### I JOHN III. 14.

“We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.”

How is it with you? There is no mistaking the language; we occupy one position or the other. John in this third chapter, first verse, begins with the most wonderful declaration: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” Another witness says: “If children, then heirs; heirs of God, and joint-heirs with Christ. An old author has written:

“Sons we are through God’s election,  
Who in Jesus Christ believe;  
By eternal destination  
Sovereign grace we here receive.”

When one is brought to know the righteousness of the law in his just condemnation he has no claims whatever, or demands, for love or mercy; viewed in his sins and ruin he cries out in the agony of his soul, I know the law is holy, just and good, but I am carnal, sold under sin.

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

I am trying to bring these things to your remembrance, beloved in the Lord

Jesus, that we may get a better view of the infinite height and depth, length and breadth of the love of God in Christ Jesus, and the great, inexpressible condescension of Jesus, the blessed Son of God, to remember love and mercy to such insignificant, crumbling worms of the dust. Outside of this love not one of the human family would or could ever dwell in the paradise of God, or with God. There is love in the world, in the human family, and something akin to it in the animal kingdom, but this love is changeable; in the human family we love to-day and hate to-morrow; we are governed by conditions and circumstances. Man in his best estate is not equal to the dog. His master may kick him about, abuse him, stone him, and yet he will protect his master and follow him to his grave, and there starve and die. Viewed as we stand, related to our earthly head under the law in sin, we are enemies, rebels against God. Then truly what manner of love is this that would reach out in the salvation of these rebels, enemies, traitors? There is no love in the human heart for such; this is now being verified in Mexico. This manner of love that is so inexpressibly superior to all we know

and can think, is of God, for God is love. Love that overshadows and fills all his divine attributes does not dwell in any human heart by reason of creation of the human family. No one can assign any reason why God should have ever loved any one outside of his own divine perfection, purpose and holiness. Now I want to bring it home to you, dearly beloved, in your experience, for it is said, The Lord spake unto me of old, saying, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." With what wonder and amazement you stood when you was first made to realize that in his love and pity he redeemed you, and carried you all the days of old; when that love was shed abroad in your heart, and you shouted aloud for joy, On earth peace, and good will toward men. You, dear one, may now be old and your head white with the frosts of many winters, but you remember the springtime of your soul, when it was filled with joy and gladness; yes, you could say with David, He has brought me up also out of the miry clay, and put a new song in my mouth. O wonder of wonders; well might we sing in the most exalted and heavenly strains, What wondrous love is this, that caused the Lord of bliss to bear the dreadful curse for my soul? In those blessed moments of peace and joy how your very soul went out in love and reverence to God for his mercy, in love to the brethren, the household of faith; you saw them in that perfect state as you felt in your heart, swallowed up in the fullness of the power of his love, and when you tremblingly asked a home with them, and you were kindly and lovingly received, love flowed as a river, and the beams of his glory shone round about you. O that memorable day of peace

and joy, when your soul would break forth into singing,

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

You thought then you could suffer all things, bear all things for the excellency of the name of Jesus; love would never grow cold nor zeal less. No, with Peter you felt you would never deny him, would go with him even down to death. Let us keep in mind the Scripture at the head of this article, for it is one of the most blessed evidences, if we dare claim it. Love the brethren! If we truly love God, we love them that are begotten of God, and it seems evident if we do not love the brethren we do not love God, and we abide in death. Here is a serious question, and it must be answered in each heart. "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." The holy love of God and the love of the world cannot abide at the same time, for the love of the world is hatred to the love of God. If we hate our brother, what evidence have we that we have passed from death unto life? Do we conceive in our minds what an awful crime hatred to our brother is? If a man premeditates and knowingly takes the life of a fellow-being he is a murderer, and condemned; an awful crime indeed. Listen to the beloved apostle: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." How different from the day of your espousal; then love filled your heart, now hatred. "A murderer." It is true we all do wrong, and have wrongs to

meet, and it is the spirit in which we meet those wrongs I am seeking after. Some things must be borne, other things must be met and condemned, but all must be done in meekness and love, with, He is my brother, my kindred in Christ. Suppose the dear Father should deal with us as we deal with our kindred, who of us could stand one day before him? We would be cut off forever. "Beloved, if God so loved us, we ought also to love one another." We may receive some kicks and cuffs as we go along, but can it be that we who have been taught of God, filled with his love, recipients of his mercy, are worse than the dog that remained faithful? If hatred fills our hearts, we are worse than brutish. It is right to contend for right, if it is done in the right way: in meekness, fear and love. To illustrate, some twenty-five years ago, when there was contention upon a doctrinal point, one who had been dear to me as a father in Israel publicly charged me with being a deceiver and preaching false doctrine. I immediately went to him and demanded an explanation, but he refused to answer; I begged an answer, and he still refused. I believe to-day he was wrong, and that I had an inalienable right to do as I did, but with shame to myself I confess the manner in which I did it was wrong. I made myself a transgressor, and afterwards wrote him, confessing my fault in the manner in which I did it, but I never had a response from him. Jesus taught his disciples to pray thus: Forgive our trespasses, as we forgive, &c. How dare we approach the throne of grace with deception in our hearts, asking forgiveness, with murder, hatred and envy in our own hearts? O may that precious "manner of love" ever rule in our poor hearts,

that we may be able to lay aside all guile and hypocrisy and evil speaking, that we may cease from shooting forth the fiery darts with the fumes of burning hell from these unbridled, untamed tongues of ours. Then would wars and turmoil cease among the dear children of God, and peace flow as a river, when we could again sweetly sing:

"Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above."

"My little children, let us not love in word, neither in tongue: but in deed and in truth." "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

Dearly beloved in the Lord Jesus, I have desired to write in love, and in the fear of the Lord, that I might stir up your pure minds by way of remembrance of these things. In the years I have lived, and in my travels, I have known that such things exist all over our land. I have tried to speak plainly, and call things by their right names, but for the good of our beloved Zion. I do not expect this will remove the trouble, but humbly hope some dear ones will carefully and prayerfully consider, by searching out their own hearts, and freely confess their own faults, trying the spirit they are of, ever remembering the blessed words of the dear Redeemer: Inasmuch as ye did it unto one of these my little ones, ye did it unto me; he that toucheth them toucheth the apple of mine eye. Again, John said: "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

I have written from an exercise of

mind to do so, but feel that I have only touched upon the surface, and left the marrow and fatness, but such as I have I give unto you. May the blessing of the Spirit of the Lord attend it unto the heart of some dear weary one, and lead him in the paths of righteousness for His own name's sake, and by his Spirit create within us a clean heart and right spirit, build up his beloved Zion, that we may indeed and truth see Jerusalem a quiet habitation, a sure dwelling-place, when again the dear saints shall walk hand in hand and sing as in the days of her youth, that we may know him that is true, and that we are in him that is true, even his Son Jesus Christ. "Little children, keep yourselves from idols."

Dear editors, the foregoing is for you to pass upon, and if you think it worth a place in the dear old SIGNS, and it will be of use to any poor, weary pilgrim, you can use it; if not, cast it aside, and all will be well; we will remain in gospel bonds. In consequence of illness in my family I have been kept in closer this winter than usual, so have written more, though children kept in sometimes get into things they ought not; it may be so in this case. I have hesitated in sending this in so soon, but I know your mature judgment will be exercised, and should there be a vacant corner you would or could use it.

Our best wishes and sympathy to Elder and sister Ker. My wife is gaining slowly, but has not put her foot on the ground for over three months, but we are hopeful now that when warmer weather comes she may get out.

Awaiting in the hope of a better resurrection, I am, I hope, in that blessed bond of union, yours in Christ,

P. W. SAWIN.

SHELBYVILLE, Ky.

### SAVED BY THE LORD.

"HAPPY art thou, O Israel: who is like unto thee, O people saved by the Lord."—Deut. xxxiii. 29.

This heavenly and sweet message by the servant of the Most High to the afflicted, tossed with tempest and not comforted ought to inspire them with courage to hope in the Lord. If they have a good hope through grace, are they happy? In the sense of contentment in the provisions of grace, yes, they are happy; in realizing their weakness in not having any good works that can be exchanged for the grace of God, they are happy; in discovering their poverty and the riches of God's grace, they are happy, for why would they want to be rich in their own name only from an earthly standpoint? When the bright assurance of faith has opened their minds to the only way of salvation they cease from their own works as God did from his; they have entered rest, they are happy in the thought that their salvation does not depend upon themselves, but upon the Conqueror of death and hell; they rejoice. If they feel that the rich blood of Jesus is sufficient for the putting away of their sins, do they not rejoice that it is so? Do not praises go out to the Lord in thought, if not in words? "Happy is that people, whose God is the Lord."—Psalms cxliv. 15. "Happy is he that hath the God of Jacob for his help."—Psalms cxlvi. 5. To the world these curious people may not seem happy, and many in a worldly sense are not happy; for what is all this world, and all the most lasting enjoyments that any man has yet found, to be compared to the hope of eternal life, which God promised before the world began? There is no doubt about the fact that God's little ones take less interest, consolation and enjoyment in the things of this life than those who have never known the Lord,

I believe that Paul looked at it that way when he said: "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19. To be sure he was speaking about the resurrection of the just, but is not the resurrection which we hope for the fulfillment of all the promises of God? "Who is like unto thee?" I answer from Scripture testimony and from experience, There is none like unto the bride, the Lamb's wife; she embraces all the people of the most high God of every nation, kindred, tongue and people in every and all ages of the world. "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."—Solomon's Song vi. 9. Who is like her? One of a distinct kind, the only one of her mother and the choice one, by election. All these mean sought out, separate and peculiar from all other classes of beings on earth or in heaven. She is the first and only bride, and it is impossible to duplicate her. "Who is like unto thee, O people saved by the Lord." To these people Peter said: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, and because of being chosen, and being a royal priesthood, and being an holy nation and a peculiar people they ought to be happy, and should shew forth the praises of Him who hath called them out of darkness into his marvelous light.

"Saved by the Lord." What a strong pillar for the saints to rest upon! Who in all the earth can lay claim to these words except and only they who rejoice in the way of salvation by the grace of the Lord Jesus? You who make boast that man is entitled to the reward of a promise of salvation by his obedience can never on this ground lay hold of the sacred words, "saved by the Lord."

The deliverance wrought, as signified by these words, is not accomplished by dividing the work of rescue between God and man, but all the work is in the hand of the Lord. God has no cooperative plan to offer poor, weak mortals so that they may have excuse for boasting. In all the work of salvation boasting is excluded; not by the law of works, but by the law of faith. How just and right is God in this work! It is written, The just shall live by faith. We may inquire and say, Where does the just get this faith that he may be enabled to serve the living God, only through the Lord of hosts? How does he obtain that faith? It is not obtained, it comes straight from the Lord himself, the giver. The Scriptures tell us that without faith it is impossible to please God, and that also faith is the gift of God, which plainly teaches that we are altogether helpless before Almighty God in the way of procuring our own salvation in any way whatever. By nature we have no hope, and are without God in the world. For us to be benefited by any provision of grace the Lord must first come to us; we cannot go to him, because we are dead, past feeling. If in that state of ignorance we were happy, are we now happy having a good hope through grace? Would we, if we could, go backward to that simple state of ignorance? If to be enlightened, and to taste of the heavenly gift, and be made partakers of the Holy Ghost, and taste the good word of God, and the powers of the world to come, make us sad or unhappy, where then is the advantage of a good hope through grace? Do we, who claim that salvation is of the Lord, feel happy in our knowledge of him and in our rest upon his promises? It seems from the testimony of Scripture that believers ought to be

happy. Am I happy? This is hard for me to answer. I do sometimes rejoice in soul and try to offer thanks unto our heavenly Father, because he has hid these things from the wise and prudent and revealed them unto weak, helpless worms of the dust, who are constantly crying unto the Lord for mercy. I often wonder if my crying and lamenting in the ears of my merciful Father is real happiness on earth, or the end in view, which is sometimes a faint foretaste of that crowning work of our God—the resurrection, or that I am happy in the thought that I shall be happy. Surely when we awake with his likeness we shall be satisfied, for all tears shall have been wiped away.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Jan. 29, 1914.

NEW YORK, N. Y., Feb. 28, 1914.

DEAR BROTHER KER:—For some time I have had a desire to pen a few thoughts for the consideration of God's dear people. Perhaps it is presumption on my part, but they will have to judge, and I will leave it with you to decide whether or not this letter shall be submitted to the readers of the SIGNS. For a long time my mind was in a stagnant state, and I could not read the Scriptures with any degree of comfort, much less think of trying to write, but of late certain portions of holy writ have been very sweet and precious to me. I would like to give expression, if I can, to some of the exercises of my mind in connection with the language found in Genesis xlix. 22, and following verses: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," &c. There is a sense in which Joseph here is a type of Christ, whose branches

run over the Jewish wall, even unto the Gentiles, and while it is certainly not my desire to make a misapplication of Scripture, yet we read that no Scripture is of private interpretation, and as my mind seems to regard Joseph as a type of the child of God, I want to treat upon the subject from this point of view. In the parable of the sower we are told that some seed fell by the wayside, and the fowls came and devoured them; some fell among thorns, and the thorns sprung up and choked them; some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no depth of earth, and when the sun was up they were scorched, and because they had no root they withered away; but others fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Now I believe that this good ground was the preparation of the Lord. All the vegetation of the natural man must be uprooted, the seed and the germs must be exposed to the fire which cometh down from heaven, and man must be killed to the law of works and made alive unto righteousness as it is in Jesus before he can bring forth fruit acceptable to God.

In the Scripture selected, Jacob had called all his sons unto him to tell them what should befall them in the last days. On some he pronounced curses, while others he told some one thing and some another, but when he came to Joseph he said, "Joseph is a fruitful bough," and not only this, but "even a fruitful bough by a well." What a significant thing is this well! In the next verse the writer gives some of the reasons why Joseph is a fruitful bough. He tells us, "The archers have sorely grieved him, and shot at him, and hated him." It seems to me

we can trace from the very time of Joseph's dreams, on account of which his brethren became envious of him and hated him; the beginning of the work which was to make Joseph a fruitful bough. His second dream caused even his father, Jacob, to rebuke him, but this was not all. His father sent him unto his brethren, and when they saw him approaching their hearts became filled with evil, and they said, Away with this dreamer; let us kill him, &c.; but there was one among them who said, Let us not kill him, but let us cast him into this pit, and so he was cast into the pit; but we observe the pit was empty, and he was later taken out and sold to the Ishmaelites. What a trial this must have been to him, to receive such treatment at the hands of his own flesh and blood, but the soil must be prepared before the seed can fall into good ground and bring forth fruit. No doubt he felt forsaken of God and man, but we are told that the Lord was with him and blessed him. Joseph was sold unto Potiphar and carried down to Egypt; the Lord gave him favor, and he was advanced in the house of his master. Here he was encouraged a little, perhaps, but how soon did trouble come again. He was tempted, and because he refrained from yielding was cast into prison. Perhaps he felt it would have been better for him to have committed wrong, but no, he must be shown in a terrible way that right must and will prevail. The Lord did not forsake him in prison, and he found favor in the eyes of the keeper of the prison and all the prisoners were committed to his charge. It is said the keeper of the prison looked not to anything that was under his hand, because the Lord was with Joseph, and that which he did the Lord caused to prosper. It was while he had charge of

the prison that King Pharaoh became wroth against two of his officers, and had his chief butler and baker cast into the prison wards. We remember each had a dream, and Joseph interpreted their dreams, and according to the interpretation of the dreams so it was with them, and notwithstanding the chief butler was restored unto his butlership again he forgot Joseph, but God, who moves in a mysterious way his wonders to perform, did not forget Joseph. The king had a dream, and his spirit was greatly troubled. Not until all the wise men and magicians of his kingship had proven worthless did the chief butler remember his faults and recall to mind Joseph. Joseph was sent for by the king, but his first words were: "It is not in me: God shall give Pharaoh an answer of peace." It is plain to my mind that Joseph had been to the right school; the ground had been made good ground, and the seed which the wonderful Sower had sown was now bringing forth fruit to the praise and glory of God's grace. Joseph's interpretation of Pharaoh's dream was so wonderful to the king that in looking out a man to prepare for the great famine that was to follow, he said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" So Joseph is made second in power to the king himself, and now begins to bear the most copious fruit of his life, that of storing up supplies to save much people alive. He was indeed a fruitful bough by a well, but it had been accomplished in such a miraculous way that he had nothing of himself whereof to glory, but when he was given to behold the hand of the Lord in the whole matter, from beginning to end, he gave thanks to God, and his joy was unspeakable. How often have the Lord's chosen desired to become fruitful boughs,

to have spiritual minds, that they might toll the wonders of our God in saving poor, hell-deserving sinners, and to proclaim something of the depth of the riches, both of the wisdom and knowledge of God, and of how unsearchable are his judgments, and his ways past finding out; but when the Lord sends that which is necessary for them to become fruitful, they shrink from the fire which is to try them, and wonder if indeed the Lord has ever begun a good work in them. Truly the spirit is willing, but the flesh is weak. There are times, no doubt, with many of us when we are considering how the Lord has led us about and instructed us, we can feel that all the way he has brought us, that each and every trial or experience through which we have passed was in some way, we know not how, ordered of the Lord, that he is the Creator of all things, and that all things were in some mysterious manner created for the glorifying of his dear name, that his power might be made manifest and all made to acknowledge him as the only true and living God. How sweet is the language of the poet where he says:

"In every condition, in sickness, in health,  
In poverty's vale, or abounding in wealth,  
At home and abroad, on the land, on the sea,  
As thy days may demand, shall thy strength over be."

The next verse I cannot refrain from quoting, for it is life itself when applied with power by the Holy Ghost to the famishing soul:

"Fear not, I am with thee, O be not dismayed;  
I, I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand."

Yes, poor soul, take courage, for although the Lord through deep waters may call you to go, the rivers of woe shall not you overflow. May we be given faith to lay hold on his precious promises, knowing he will never, no, never forsake, and that

he always regards the cries of the destitute.

Brother Ker, may it please the Lord to strengthen and uphold you, is my prayer.

I have written hurriedly, and leave what has been said to your better judgment as to publication.

Yours in a precious hope,

R. LESTER DODSON.

#### ISAIAH IX. 16.

"The leaders of this people cause them to err."

It is said that Henry Clay had very little confidence in humanity; not that he hated the race, but because of their depravity. Another writer has said, "The more I learn about humanity, the better I like my dog." I would change the above just a little, by saying, The more I learn about humanity, the more sympathy I have for them, as we all make so many mistakes. "The leaders of this people cause them to err," is as applicable to-day as it was twenty-six hundred years ago, when the prophet Isaiah spoke it. In the third century before our era there lived two great philosophers, to wit, Zeno and Epicurus. Zeno was the founder of the celebrated school of the Stoics, who believed and taught that man's chief business here is to do his duty. Epicurus taught, in opposition to the Stoics, that pleasure is the highest good. He recommended virtue indeed, but only as a means for the attainment of pleasure, whereas the Stoics made virtue an end in itself. In other words, Epicurus said, Be virtuous, because virtue will bring you the greatest amount of happiness. Zeno said, Be virtuous because you ought to be. The same history that I have quoted from says that under the influence of Stoicism "were nourished some of the purest and loftiest characters produced by the pagan world," while it is said that



of all those who held with Epicurus (that pleasure is the highest good) not a single great mind was ever produced. Whether the above be true or not, I am sure that the only real pleasure in this world is found in the full discharge of our duty. It strikes me very forcibly that we have too many Epicurians in our day. The prophet Daniel might be appropriately called the chronological prophet, for he gave the time accurately when Christ would come, five hundred years before he did come, (Daniel ix. 24,) and by the same method of computing time he tells us in the last chapter of his prophecy when the mystery of godliness will be finished. He also tells us in his last vision (chapter eleven) of all the great monarchs that shall rule the world at various times, and the last one he sets up is described in verse twenty-one of that chapter, as follows: "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." I am persuaded that this "vile person" is the ruling principle in our day, for I do not think the prophet had reference to individual kings altogether, but to ruling principles. My reasons for believing that we are living under the reign of this last and "vile" monarch is because there is not a (so-called) benevolent institution of human origin in all this country but in its infancy was looked upon by the better class as being no good, but being stamped with religion (?) and headed with prayer (?) (comes in peaceably) they always have a way of making the people believe it is a good thing, and gain their confidence (obtain the kingdom by flattery). Especially is this flattering spirit manifest when we consider the fact that money is the aim of every one of them,

and more especially those institutions styled as "aids" to the church. It is certainly amusing to see the measures resorted to to collect money "for the church." Some are ready to say that when Christ and his apostles were here they had a bag, and carried money in it. Admitted, but remember that they had a "devil" to carry it, and when you see a man now always talking about money for "the church," you may know that he is a devil. Jesus called seventy Elders and sent them forth two and two without scrip or purse, with but one coat, and after they were gone awhile and returned he asked them if they lacked anything. They said, Nothing; even the devils (bag-carriers) are subject to us through thy name. And Jesus told them he saw Satan (the bag-carrier) as lightning fall from heaven. God has a use for devils, and when he gets through with them he knows how to manage them, and "all power in heaven and earth" can do it. As for the secret institutions, while it is a fact that some of them have attained to almost colossal proportions, yet with all their corpulency there is not one of them that can live without money. The church of God is not built upon any financial basis, neither does the salvation of God's people depend upon the same thing that governs the price of produce, but it is founded upon the principle of love. Bonaparte said, "Alexander the Great, Julius Cæsar, Charlemagne and myself have all founded empires, but we did it by force of arms. Jesus Christ founded his upon love, and unto this day thousands will die for him." The true church of Jesus Christ is the only institution on this earth that can survive all panics and still exist without a particle of money, the love of which "is the root of all evil." If they would all lay down

their trashy literature and take up the Bible, and instead of hiring a stranger at a princely salary to dictate their lessons, learn what God Almighty says, we would soon see a great change in the morals of our country, for I have never known a man to take up the habit of daily Bible-reading without becoming interested. Benjamin Franklin said, "Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the holy Scriptures, for this is your certain interest." Thomas Jefferson said, "I have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands." Daniel Webster said, "The Bible is the book of all others for lawyers as well as ministers, and I pity the man who cannot find in it a rich supply of thought and rule of conduct."

It is possible, and very probable, that I may be wrong in some things that I have written, but be that as it may, it will be seen from the above quotations that I am not alone in my errors, but have the indorsement of those who have the distinction of being the founders of our once happy government. Now, in conclusion, I would not have any one think for a moment that I would pose as a model of good morals, but it has been truthfully said, Thou that teachest another teachest thyself also. I feel that I have said some things which ought to be said, and I have done it conscientiously; read it carefully and see.

Dear brethren, the foregoing article was written by me some time ago, and I have been asked to send it to you for publication. Do with it as you think best. If you do not wish to publish it please return it, and I will send you postage.

Your brother,  
 G. W. BERRY.  
 FAYETTE, Ala., Feb. 7, 1914.

### EZEKIEL XXII. 2.

"Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations."

Perhaps of all men I am the most unfit to write upon this important subject.

In this Scripture we have presented to our minds the solemn fact that Israel has transgressed the law of God. Jerusalem is to be punished for her wickedness, and Ezekiel has been chosen of God to deliver a message to her, and he must do so, because the Lord speaks and it is done, he commands and it stands fast; yea, his word does not return unto him void. It is plain in reading the Old Testament Scriptures that Israel was disobedient, and also that the Lord punished her for such disobedience. He sent prophets to cry unto her, but the people refused to hear them, and the prophets grew weary on many occasions, and felt that they would stop crying or speaking. The people will not hear, why should I cry? Am I mistaken in my impressions? It seems to me these were their thoughts, but the Lord God omnipotent did reign then as he rules now. The Lord is the same yesterday, to-day and forever, and he has decreed a decree and nothing can annul it. There are many things coming to pass to-day which are hard for us to understand, but they were decreed by the great I AM. One mysterious thing to me is, that the Lord remembers mankind, which has been rebellious against him. Love is the reason; though Ezekiel must deliver a harsh message to Israel, yet he (the Lord) says, My loving-kindness I will not utterly take from them, nor suffer my faithfulness to fail. Thus we see he is a merciful God and does not afflict willingly, but Israel had sinned and must be punished. What about Israel to-day, is she any better than in olden days? Not a whit better. I want

to write plainly. Does the church need admonishing to-day? Perhaps some one will say, You had better look at yourself before you admonish any one else. I heartily agree with such an one; I need it badly, and am glad to say I have not yet heard a sermon too strong for me. I need to be told of my waywardness, for it seems there is no soundness in me, yet I do believe I hate evil, or the new man hates it at least, and I hope the new man will put the old man to silence for awhile, for he has gotten me into a great strait: he is putting up a wonderful argument now against the new man, and I am wondering which is going to be victorious. Only a short time ago I thought the old man was put down for good, and told my wife I would never doubt the power of the Lord again. I was sick then, now I am able to work again and am once more in doubt, and am asking for more evidence, not satisfied yet. My present condition brings to my mind the desire of Gideon. How many times have I thought that if a certain thing came to pass then I would believe, and I can say that many of those things have come to pass, and yet I doubt. Why is this? Is there any one like me? Why cannot I always believe? Only a few hours ago I had a season of rejoicing, and had a great love for the Lord's poor people, but now I seem to be cold and indifferent.

Well, I am rambling again. Jerusalem has grievously sinned, and she still sins. I know there are things existing in the church to-day that ought not to exist: a brother will find fault with another brother, and go and tell some one else about it, in direct opposition to gospel order; parents will use language in the presence of their children that is unbecoming; I mean some who are in the church; husbands speak abruptly to their

wives, and *vice versa*. I have heard these things and I cannot keep quiet. My dear, precious friends, I do believe I love you, and that this is why I am writing these things. As I said before, the Lord does not afflict willingly, but he will punish his children when they do wrong. How can we escape? A parent who loves his child will punish him for wrongdoing, not because he delights in it, but for the good of the child. Consider the words of the apostle, for they are so much better than my words: My little children, these things write I unto you, that ye sin not, &c. How beautiful are these precious words. My dear brethren and sisters, cannot we show more love to each other? How beautiful for us to meet together in peace and harmony, and how melodious that old hymn sounds: "Blest be the tie that binds our hearts in christian love." "We know that we have passed from death unto life, because we love the brethren." Let us examine ourselves and see if we are sincere in our minds.

Very unworthily,

A. T. BENSON.

ACORN, Missouri.

DEAR EDITORS:—As it is time to renew my subscription, I will send you this letter from my son for the readers of the SIGNS. It is the first he has ever written of spiritual things, and I hope it will be of benefit to the Old Baptists.

Yours,

B. H. YATES.

POPLAR BLUFF, Mo., Feb. 18, 1914.

ELDER B. H. YATES—DEAR FATHER:—I will again try to write you, for I think you wonder at what I believe, so I will tell you what has been on my mind for quite awhile, and then you can tell me what you believe me to be. Very few

people believe in the total depravity of the human race. If I write anything that is not right overlook it, for this is the first time I have tried to write any of my thoughts, and I do not know why I do so now. Jesus said, "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." What does the word "dead" mean? Does it mean all the human race? If it does, then all will be saved, for he says, "They that hear shall live," not may if they will live; or does it mean the chosen people of God, chosen before the world began? for Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." Now the Father hath given him (Jesus) power over all flesh, that he should give eternal life to as many as God the Father gave him. Again, Christ said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." It does seem to me that these quotations from Christ's own words should prove sufficiently what he meant when he said, The dead shall hear the voice of the Son of God, and they that hear shall live. Christ, in speaking to the Jews, said, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Then certainly they had no life in Christ, or they could have heard his words. In no sense did he redeem the whole world. Why did he say to the Jews, "I told you, and ye believed not: \* \* \* ye believe not, because ye are not of my sheep, as I said

unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life"? The reason they did not believe was because they never heard the voice of the Son of God. They could not believe, because he had blinded their eyes and hardened their hearts, that they should not see with their eyes nor understand with their hearts, and be converted and he should heal them. (John xii. 40.) Here we have sufficient proof that Christ came to save his people from their sins, and his people were dead in trespasses and sin, and must be quickened by God's grace before they could become living children. Jesus said, "The Son of man is come to seek and to save that which was lost." The angel said, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Notice those "shalls" all along. Christ said, "I have finished the work which thou gavest me to do." If he finished his work he must have saved his people from their sins. His people could not have been the whole world, because he said, "I am not sent but unto the lost sheep of the house of Israel." If "the lost sheep of the house of Israel" were the whole human race, then the whole race received the special benefit of the atonement and all will be saved. Paul answered this question when he said, "He took not on him the nature of angels; but he took on him the seed of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Again, Paul said, "Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by an oath." If any believe in doing a deed in order to give one a chance to be saved, let them read the fourth chapter of Galatians and see that

the children of the bondwoman can never be heirs with the children of the free-woman. In the ninth chapter of Romans Paul tells us what the promise is, whether God's mercy is extended equally to the whole world, or to his chosen people, whether it is of him that willeth, or of him that runneth, or of God that sheweth mercy. Then if the Scriptures be true the seed of Abraham, the chosen vessels of mercy, the lost sheep of the house of Israel, represent the chosen people of God, and are the only ones Christ died to save. "Of all which he hath given me I should lose nothing, but should raise it up again at the last day." Paul says, "For to be carnally minded is death." Then as long as a man is carnally minded he is dead, and it seems to me that he will remain dead unless God gives him life, for who can raise the dead but God? Some may say, In what sense were they dead? Paul says they were dead in trespasses and in sin.

Well, I see that I am making this too long. If I could write all my wandering thoughts on the subject it would take me a week, and then would be unsatisfactory. If you can get anything out of what I have written it is more than I can do. I do not know why I have written this, unless God put it into my mind. I think I am of them who cannot help it. I have given you just a little idea of what I think of the total depravity of the human race; if it is not right pay no attention to it. I do not know just what I am; it may be you can tell. I hope that God will lead us into the right light, and will fill our hearts with the inspiration of the Holy Spirit. May the mercies of the all-wise God be with us until we meet in his kingdom, where we will be troubled no more, where sorrow and sin cannot enter,

and we can there sing praises for evermore.

Your unworthy son,

A. I. YATES.

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SOUTHAMPTON, Pa., Dec., 1913.

DEAR BRETHREN:—I have received from our dear sister Pultz permission to send this letter, written to my sister Bessie, to you for publication in the SIGNS. I feel that it will be read with comfort by the readers of the paper.

Your brother in hope,

SILAS H. DURAND.

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WHEELING, W. Va., Dec. 9, 1913.

MY PRECIOUS SISTER:—I want to write (if only a few lines) to tell you how much I appreciate your dear kindness. I have to wonder that you can have such great patience to answer all my letters and cards, and that under such difficulties; indeed, my dearest sister, it is more than I can ask of you. When I made the request for you to write of some of the incidents of your home life, I pictured you much alone in your room, but it seems that you have company quite often. I cannot wonder at this. How often my mind is turning to you, and also to your brother, for there are many things I would love to have his opinion on. I have thought that it might be better for you that I do not live in reach of you, for I fear I would be a worry to you all, as I feel so drawn to you in spirit, and to have much reliance on you for my pleasure in the fellowship of the spirit. You have never failed me in this sweet spirit communion. Often when I have felt hungry for the love and fellowship of the dear saints I would wait for the mail, hoping and yet fearing. I wanted their sweet letters, and yet felt that it was too much for me to expect of them; and O how un-

worthy I feel of their notice. The thought of their writing to me causes a strong feeling of self-abasement. But as I started to say, many times when I go to look for the mail I find yours. I know your dear writing from afar; how familiar it has become to me. I pick your letters up with eagerness, and often say, Dear, faithful sister. Your letters are always comforting, and I see much in them, and surely I do feel to beg the dear Lord to bless you for them.

I was very sorry to hear that your brother had been ill, and I almost shuddered at the thought of his going to his appointments so soon after being bed-fast, and yet I love and admire such faithfulness in our ministers. What is sadder than a congregation without its minister? One cannot well reconcile the mind to a disappointment of this kind.

You speak of sister McKinney. No, I have never met her, but have corresponded with her for the last five years, and have longed to meet her. I had a few lines from her a short time ago, along with an article from the late Elder Beebe's writings. The dear, good soul had been so comforted with his views on, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," that she copied it and sent it to me. I have read it carefully, and can sanction every word. I always feel glad and (I believe) thankful for the wisdom that our Lord gives to his sent servants. Sister McKinney visited brother and sister Pittman, and attended their association, about three years ago, I think. She wrote me an account of it which was very touching. I lately had a letter from a sister Odell, of Garden City, Mo., in answer to one I had written to sister McKinney several years ago, and which was published in the SIGNS,

It gave me some comfort, and these words came to me: Cast thy bread upon the waters, and after many days it shall return to you. It seems wonderful that the dear Lord would suffer me to be of comfort to his dear children. It is too much for me to understand; truly I cannot bear to think of myself in connection with this.

Now, as it is getting near supper time, I will have to close. I had the company of my nearest neighbor this afternoon, and this hindered me in writing. My health continues the same: I am better than for several months. The dear Lord is good to me and makes kind provisions for my welfare in temporal things.

I have been reading "The Perfect Law of Liberty," by Mr. Gadsby, and it is wonderfully good. I have wondered if you or your brother ever read it.

Dear sister, I laid my letter by last evening, and this morning when I arose my head was in such a bad state that I felt I could not write, neither could I read. It is as if there were a great weight and tightness in the brain. I was conscious of this feeling in my sleep last night, and dreamed of being in different places, all strange except one, that was the dear old church house in Hampshire County, where my membership is. In each place I seemed to be very weak and feeble in health, and was lying down and desiring quietness and rest. My mind wanders much in my sleep, and I always feel thankful for pleasant dreams, for sometimes they seem to help my journey through the next day. I can see that each day is rather a dread to me, and I am glad when it is done, for I am usually worn out with the activities of it, and often retire as early as eight o'clock. I find that my mind refuses to work; I cannot read or write, and I cannot help

seeing that my natural powers are failing fast. It is as if I were being cut off from life or energy. I see that I fail to grasp many things that I used to be concerned about, and at times when I force myself into such things it brings this great oppression in my head, and unusual weakness of both mind and body, also great confusion of the mind. True, my mind still follows after or in its wonted course, but it is a feeble grasp, nothing permanent or enduring. How plainly I can see the decay of nature, and how small a thing it seems. How unctiously I can say, We all do fade as the leaf, and how fully I can feel the truth of this assertion: I am nothing, yea, less than nothing; yet, dear sister, in the midst of all this natural decay there is something in me (I am unable to define it; it is a power not my own) and I know, or at least I hope, it is a separate life from this decaying force, and yet I have no power over it. O how I desire it, how I try to pray for it to live and abide in me continually. I long for it, yet feel well assured that I am too sinful and vile for it to abide with me. I only have glimpses of it, a sip now and then, yet as little as I am permitted to sip of this life, it appears to be all that is keeping me alive. I am permitted to rely on it alone for all my help, I trust it for every breath I draw and every step I take; I feel sure it is the only reason or support of my life. I am drawn to you in much love and tenderness, because I feel that you have this same lifegiving well to sip from, and it has brought forth much fruit in you, fruit that is pleasant to see and taste and handle. I do hope it is this life that seals our bond and makes us one in spirit, and although we have never seen each other, yet we love each other in this spirit of life or love. At present this is my most sustaining

hope, that I am a partaker of this life; that is, that I love the brethren, but at times even this love seems but a cold, dead thing. As the poet has said, "Love extinguished to a spark." My heart is melted with the assurance that our Lord never extinguishes this feeble spark. This is the first sip I have had from the well of life to-day, and it brings a shower upon the tender blade.

Dear sister, I will close. My heart is full and my eyes also. May you and all the loved ones drink deeply from this lifegiving well.

Dear one, I cannot ask you to answer all my letters, for it seems like asking too much, yet I love to hear from you. Give my best regards to your household.

Your loving but unworthy sister,  
FLORENCE PULTZ.

WAVERLY, Pa., Feb. 10, 1914.

DEAR BROTHERS EDITORS:—If you need any of these letters, and think they would be comforting and profitable to the saints, you can publish them.

Yours as ever, D. M. VAIL.

Eros, La., Sept. 4, 1913.

ELDER D. M. VAIL—DEAR BROTHER IN CHRIST:—Your letter was received a month ago, and read with much comfort. I often think I am the most peculiar individual in the world. I am too vile to even have a good thought; evil thoughts are continually springing up in my mind, and if I try ever so hard I cannot avoid them. I sometimes think it impossible for our blessed Savior to even think of one so corrupt as I, and yet I know it is through his great mercy that I am permitted to remain on earth. I know I am wholly unworthy of even the least of his blessings, and right here this Scripture comes to my mind, his very words when

hanging upon the cruel cross: "It is finished: and he bowed his head, and gave up the ghost."—John xix. 30. Now, brother Vail, I would like very much to hear your views on these words: "It is finished;" however I will just write a few thoughts which have come to my mind on the subject. It seems to me those words mean that Jesus had accomplished everything the Father had given him to do, his work was finished, and no human being on earth could add one thing to that work or take one thing from it; he had saved his people, those chosen in him before the foundation of the world, and I believe if I was included in that number I am already saved, and all the powers of earth cannot change it in the least, for what God has decreed from all eternity must and will stand fast. But I fear I am not one of that number, yet I do know that a change has been wrought in me; whether it is of the Lord, I know not, but sometimes have a faint hope that I have been taught of him who only hath power on earth to forgive sins.

I did not intend to write such a lengthy letter, and am afraid I have already wearied your patience. I have read some of your good letters in the SIGNS, and greatly enjoyed them, and hope you will write oftener in the future. If you think this worthy of a reply, answer, if not, all right.

From one of the least of God's saints,  
if one at all,

LULA PRICHARD.

BRANTFORD, Ont., Oct. 19, 1913.

ELDER D. M. VAIL—DEAR BROTHER:—Christ hath said, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." My mind has been upon you much since your last visit, and wondering how matters were

going with you. Tribulation seems to be the lot of God's chosen people ever since our first parents fell from that holy communion with God in the garden of Eden. The evil one would not permit (even in the early stages of the history of our race) a close walk with God; he has ever been ready to interject a doubt into the minds of those who walk most closely to God, as, Hath God said? Can God do this? Will he do that? My mind at times seems to be nothing but doubts and fears. When trial comes upon us how hard we find it to try the spirit to see if it be of Christ, but are ever ready to run into tribulation, like a runaway horse, until God brings us to a sudden stop, and then we are ever ready to confess that the greatest troubles or enemies are those of our own hearts, for the heart is deceitful above all things, and desperately wicked; who can know it? Paul said, in writing to the church at Rome, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." I could never say I could do this, neither, I fear, has it worked patience, and because it has not, I fear I know nothing about the love of God, but I am glad it does not say my love to God, but "the love of God." What is the love of God? Why is it not God himself? for "God is love," and if any love (that is, true love) is made manifest through his children, it is but the reflection of God's own nature. There are times when we hope we have a portion of his love, when we hear his voice saying, Little children, love one another, and we trust at times we do love him, and are able, like poor Peter when in an-



swer to the Master's question, Lovest thou me? to answer, Thou knowest all things, thou knowest that I love thee. Even my backslidings, and even the boastfulness, when he said, I will follow thee even unto death. At times we believe we can say from the heart that we do love the brethren, and that our chief desires are to be in their company and walk in fellowship with them. Tribulation does drive God's people to call upon him when the world, flesh and the devil seem to beset us on every side, and ready to condemn our every action, even when we are trying to do that which is (or we hope is) wellpleasing to our heavenly Father. I have an evil nature within, and it oftentimes makes itself manifest without, and drags me down into self-abasement, and I am ready to give up, but cannot even do that, for a God, have mercy, will spring up even when he seems to be clean gone forever. Tribulation, I must confess, has driven me, like the children of Israel in the land of Egypt, and at times I have faith given me that he does hear my cry, for he speaks some words of comfort to my troubled breast. This morning I awoke with these words: "The eternal God is thy refuge, and underneath are the everlasting arms," and then I began to wonder, Are these but words I learned when young in years? But they give me comfort, for they seem to come when they are most needed, and God only knows my great need, and hath he not said, Our God shall supply all your needs, according to his riches in glory by Christ Jesus? These words often come to my mind: I need thee every hour, most gracious God; stay thee near by. I know not what would become of me if left to the de-

vices of my evil heart, and I know not why I am writing thus, but my mind seems to be led along these lines, but fear I shall weary you, so will close, with love and best wishes for you and yours.

Yours in christian fellowship,

FRED SIMMONS.

SOUTHAMPTON, Pa., Jan. 9, 1914.

DEAR BROTHER MARVIN:—What a variety of things there are in the life of a child of God! Like it is in our natural life, winter and summer, clear weather and stormy, days when everything is pleasant, followed by darkness and absolute gloom. When one is enjoying spiritual comfort he will preach about affliction and great tribulation, and assure his hearers that these are a necessary part of their experience, and the next day these tribulations will come upon him, and he will at once conclude that he is not a child of God. "O thou of little faith, wherefore didst thou doubt?" Such thoughts came into my mind when I read your letter of yesterday. It was a real help and comfort to me. To think that I should be forced to write of my soul troubles, with a great many questions as to whether I ought to write of them, fearing that I am mistaken in regard to my standing before the Lord, and then what I write reaches your heart, and the hearts of others, with comforting power. I think I asked you to get around here again, and you did not tell me when you could do so. I am in a good degree shut up in regard to writing; I cannot seem to get at it. I want to have a talk with you some time about spiritual things. All send love.

Your brother in hope,

SILAS H. DURAND.

**“THE UNKNOWN GOD.”**

(Acts xvii. 23.)

WHILE the apostle Paul waited at Athens, his spirit was stirred within him when he saw the city wholly given up to idolatry, and he preached to them, showing the folly of idol worship, and spake to them of the God of heaven, whom they termed “The Unknown God,” and ignorantly worshiped. Delivering to them the truth that “God made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men’s hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation.” “And the times of this ignorance God winked at; but now commandeth all men every where to repent.” That is, cease their worship of dumb idols. When at Lystra the apostle looked on the crippled man and perceived that he was given faith, he said to him: “Stand upright on thy feet, and he leaped and walked.” And when the people saw the notable miracle, they said: “The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius.” They would have offered sacrifice to them as gods; but when Paul and Barnabas heard of these things, “they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suf-

fered all nations to walk in their own ways. Nevertheless, he left himself not without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Thus we know the race of Adam since the fall, is to-day totally depraved; and with all the zeal, and earnest appeal of Paul at Antioch, none believed but those who were ordained to eternal life. So to-day when the truth of the gospel is preached by God’s ministers, none receive it but those who have the witness within. None turn to God but those who are plucked as brands from the burning; none but those who are brought up out of the horrible pit, in which the race of Adam was plunged. They have a new song put in their mouth, even praise to God, and know that salvation is of the Lord, and vain is the help of man. None know Jesus and his power to save, only those who are quickened by the Holy Spirit and drawn by his love. “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.” No man knoweth the Father save the Son, and he to whom the Son will reveal him; so it is evident that God is known only by revelation. Thus the Tree of life is guarded by the flaming sword, which turns every way, and none shall eat thereof but the election of grace, whose names were written in the Lamb’s book of life before the foundation of the world. Jesus said: “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

“He loved me of old, and he loveth me still;

Before the creation he gave me by will,

A portion worth more than the Indies of gold,

Which cannot be wasted, nor mortgaged, nor sold.”

“He hath given assurance unto all men,

in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked." Yet there were certain ones that believed; they were no doubt quickened by God's Holy Spirit, for none believed when the apostles preached the gospel but those who were ordained unto eternal life. So today, none believe the preaching of God's ministers but those who have the witness within. This mystery that hath been hid for ages, and generations past, but is now made manifest, which is Christ in you the hope of glory, even all that were chosen in Christ before time began, all of these the Lord our God will call in due time, and they are all called by the same name. They are all taught of the Lord to know that salvation is by the free and reigning grace of God, and desire to ascribe all praise and glory to the Lamb forever for their salvation and deliverance from the dominion of Satan and the bondage of sin. Simeon preached the pure gospel of God when he said, "Mine eyes have seen thy salvation." Jesus was set for the fall and rise of many; the rise of all his people from under the law, to walk in newness of life, and the fall of every enemy, for God hath put them all under his feet. The last enemy to be destroyed is death. Then shall he present all of his chosen people before his Father, saying, Here am I, and the children thou hast given me. Thine they were, and thou gavest them me.

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky.

DRAIN, Oregon, March 21, 1914.

DEAR EDITORS:—I received my SIGNS for March 15th, which reminds me that my subscription has expired. I would like to say something to the people who I hope are my people, and their God my

God. I could not tell in volumes what I have passed through in the last year and a half. My sorrow and grief for my dear husband and daughter seemed more than my frail body could endure, and my health failed, and had it not been for the strong hand of the Lord supporting me my frail barque would have sunk. He gently led me along and his arm supported me, and I have none else on whom to depend. He said before he left this world that he was going to prepare a place for all his redeemed family, and that place was ready for my dear ones. All the powers of earth cannot stay his hand when he calls his people home, but O how hard it is to give up our loved ones; still we have hope that we shall meet again where parting is no more. I often wonder why my unprofitable life has been spared, but it seems my mission on earth is not done. My daughter left a baby boy, eighteen months old, and his father and I live together and are caring for him, which is a great comfort to us both.

Elder Ker's editorial in the March 1st number of the SIGNS was a feast to my poor soul, for he told my feelings much better than I could, and made all so plain that I could say amen to every word. How often when we feel our sin and corruption, and that we are less than nothing, we take up the dear, old SIGNS and find that some one has written for our comfort, and described our feelings better than we could possibly do, yet they have no knowledge while writing where it will give comfort. I do so long to be with the people who worship a whole and complete Savior; there is only one class of people who do this, and they are the Old School Baptists. The world has no use for the God we worship. I do hope he will revive his church here on earth, and cause his people to come to Zion. So

many we know are standing without the fold, who it seems should come in and find rest to their souls, in obedience. O if they could all say, "I'm not ashamed to own my Lord, or to defend his cause."

I find I have rambled from what I wanted to say, but the half can never be told. I pray constantly for patience to bear the heavy cross the Lord has seen fit to put upon me, but if we suffer with him we must be reconciled. We are commanded to rejoice in tribulation, but I, for one, do not. After all, I am made to see it is for my good, and I hope for the glory of God.

"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."

We cannot tell of anything new to those who have been taught in the school of Christ, yet it does our souls good to be drawn away from the transitory things of earth, but we can see these things only as our heavenly Father sees fit to reveal them to us.

Dear ones, do remember a poor, old, afflicted sister (if I may call myself one) at the throne of grace. O how often my heart goes out to you all, and I feel sure that if we are of the chosen family of God we shall all meet by and by, saved by grace.

Your sister in Christ, I hope,

S. MORNINGSTAR.

CORNING, Ark.

DEAR BRETHREN:—I call you brethren, because I have hope and faith in you that you are children of God and heirs of glory, and as I have a little hope, small as it is, it is yet a hope that I, too, am a child of God, therefore a brother to all who are in the kingdom. Though weak and unworthy, I feel a desire to

write to you, all the more because of my indebtedness to you for the paper, which has been coming regularly, for which I am very thankful to you. You will find inclosed two dollars to pay my subscription for the year. Again I must say, Thank you for your kindness in sending me the SIGNS so long a time without pay.

Well, brethren, I have felt for some time that I would write at least a little of my experience in grace, as I hope it is by the grace of God that I have been counted worthy of instruction, even under the chastening rod. Yes, I feel I know that I have been instructed by reproofs, as it is written in Proverbs vi.

Now, brother Chick or Ker, will either of you tell me through the SIGNS, that is, if you see fit to do so, what law is under consideration, as referred to in Proverbs vi. 20-22: "My son, keep thy father's commandment, and forsake not the law of thy mother" &c. Now, brethren, as I asked the same question of a Missionary Baptist, also of a Methodist, both of them preachers, and as I differ with them, I would like to have your opinion as to who the mother is, &c., and what law is under consideration in the text.

Your brother in hope of the resurrection, if a brother at all,

R. C. SMITH.

*(See editorial reply on page 247.)*

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**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1914.

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

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

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

*All letters for this paper should be ad-  
dressed, and money orders made payable, to**J. E. BEEBE & CO.,**Middletown, Orange Co., N. Y.***I TIMOTHY V. 3.**

"HONOR widows that are widows indeed."

Not long ago we were asked to give our view of this subject, and shall now attempt to do so with such ability as may be given of the Lord.

The apostles were very careful in setting things in order not to omit anything commanded them of God. The ordinances seemed first in importance, and they were established in order and each church directed to observe them as commanded. Nothing should be added, nothing taken from them, they being perfect in the plan and purpose of the Master of the house. The rule of life, in the church, was kept before the people of God always by the apostles; not only individual members, but ministers were taught how they should behave themselves in the house of God. Paul particularly instructed Titus and Timothy with regard to their conduct toward all classes and sex. Each was to be an example of good works, holding fast the profession of their faith. In the beginning of this fifth chapter of Timothy Paul instructed him not to rebuke an elder, but entreat him as a father. The word "elder" as used here does not mean a minister of the gospel, only as he may be included with

the aged, for an old man is meant by the word "elder." It would not have been becoming in Timothy to rebuke an old man in years and experience, he being a mere boy in the way, even though a minister of the gospel; hence Paul told him to entreat him as a father; yes, a father in Israel, who had traveled long the rugged way of the pilgrim. Should there seem a difference between them in understanding of Scripture or some point of order, Timothy should think of the old man as a father, and respect him as such, rather than feel that he knew all that could be known, and rebuke the old man for being less informed. If young men, sometimes young ministers, could only realize that it will require years of suffering, temptation, crosses and losses for them before they know as much as old men, it would be a great help to them and a comfort to their brethren. Not only was Timothy instructed as to how he should treat old men, but how he should treat younger ones: treat them as brethren, equals, fellows; then the elder women as mothers, giving them reverence, bestowing attention as a son should do. The younger women were to be treated as sisters, with all purity. Just as a brother would and should feel toward a sister in the flesh, so should he feel and act toward his sisters in the church—kind, gentle and thoughtful, desirous of their spiritual as well as moral welfare. After this the apostle gave, as it seems to us, what might be called the law of the church regarding the care and support of widows indeed. The word "indeed" designates the class of widows to be cared for by the church. A widow who has children to care for her is not a widow indeed. A widow who has nephews and nieces able to care for her is not a widow indeed. But a widow desolate, alone,

without means, with none to assist her, and her years, "threescore," prevent her from earning a living, is "a widow indeed." These are the class to "be taken into the number" for care and support by the church. To meet the question sure to be asked: But suppose a church is not able to take care of such widows? we will say that the churches so commanded by the apostle must have been able to care for their widows "indeed," else the instruction would not have been given. We know of no point of law, either of God or men, impossible to be kept. Every point of the Mosaic law could be kept and was kept by some. Saul of Tarsus, for instance, kept it strictly in the letter, so that he was blameless as touching the righteousness (obedience) thereof. It is possible to keep every point of law governing our country, though there be thousands of transgressors. Our government would not recognize as law any enactment that was impossible for its subjects to obey. Such law would make men involuntary transgressors. Therefore in considering these matters of the church we should understand that the apostles in giving such instructions were not binding impossibilities upon the churches. On one occasion Paul wrote the brethren at one place to take a collection for poor brethren in another. Because of the different circumstances he could not have reversed the matter and had the poor take a collection for the more able brethren. Along this line we should consider these things. A church able to care for widows indeed should do so, but on the other hand, those not able cannot be expected to do it, and Paul's instruction is not applicable to them at all. There are many "widows indeed" in different parts of our land worthy of this honor, who are members

of churches able to care for them, yet often no attention is paid to them at all until the sad cry of want is heard directly or indirectly. When God gave his Son to die for us, and the Son shed his precious blood for the sins of his enemies, it really seems a very small thing for the followers of Christ to minister to his body in giving his brethren bread, water, clothing, shelter, and to visit them when sick and in prison. Now, as in the days of James the apostle, there is decidedly too much distinction made between the rich and the poor children of God. James rebuked sharply the rich for their treatment of the poor, and his rebuke is as good and needful now as then. In some places there seems to be an idea that a little mite of this world's goods adds greatly to the standing and dignity of the children of God, when indeed it is not the case at all. If children of God, heirs of God and joint-heirs with Jesus Christ, ten thousand worlds like this would be less, if one possessed the whole, than the smallest mote that floats in the air in God's account. Then why should any of us think for a moment that a few dollars make us more important in the church or in our daily lives than the poor, "rich in faith and heirs of the kingdom"? Yet it is so, and as in the apostle's day, the good clothing and the gold ring get for those who wear them the best seats in the house, while the poor brother or sister may stand, or sit under the footstool of some one. We have no record that Jesus ever acted or intimated that he felt better socially than the poorest offcast of that age of the world. He associated with the most humble of mankind. He, the King of kings and the Lord of glory, washed the feet of men, giving the example of humility, not high-mindedness, and said as he did, so should

his followers do. Have no man's person in admiration, do nothing by partiality.

We have now given such as we have on the subject, and leave the matter for the consideration of our readers. K.

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**PROVERBS VI. 20-22.**

THE Proverbs of Solomon are speeches of wisdom, and much profit is gained by reading them and in meditating upon them. Many of them have a literal meaning good to observe, yet there is a spiritual application to each one far more important to the church. The children of the Israelites were instructed in the law, and there was special reward to the children who honored their father and mother. This would seem the literal application of the text under consideration. Special things are mentioned as abominable, and the son exhorted to refrain from those things, which under the law were forbidden. But it seems more necessary, in trying to answer our brother's request, to make mention of what seems to us the spiritual import of the text. First, we will call attention to the fact that a "son," a child, an heir, is addressed, and is reminded of his father's commandment and of the law of his mother. The commandments of our Father are given to none save his sons and daughters, and the law of our mother (the church) is the rule of life only to those born of her. Verse twenty-three says: "The command is a lamp, and the law is light; and reproofs of instruction are the way of life." It is indeed wonderful to behold the perfection of the Scriptures. The command a lamp and the law light; these perfectly united. No lamp without the command, no light without the law. These are found in the church of God, therefore having the lamp and light the children of God are not ig-

norant concerning the commandments of God the Father and the law of their mother in the gospel dispensation. We have no hesitancy in saying that the law of Zion, the church of the firstborn, was in the mind of Solomon when he wrote the words of the text. A proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and the sowing of discord among brethren, are an abomination unto the Lord, hence are enumerated in the command of the Father and in the law of the mother, and reproof is sure if we depart from the lamp and light governing the deportment of all who profess faith in the Lord Jesus Christ. The Lord in this respect is no respecter of persons, but rewards every man according to his works.

Hoping this explanation may be satisfactory to brother Smith, we leave the subject. K.

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**THE ILLNESS OF ELDER F. A. CHICK.**

AS we were about to go to press with the SIGNS we received word from Elder Chick's family that he has not been so well during the past few days, and sleeps much of the time, but that the doctors are hopeful that his setback is only temporary. We do hope the Lord may be pleased to strengthen our dear brother, and that we may be able to give a more favorable report of his condition in our next issue.

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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.

### THE SABBATH.

We have been strongly urged by some two or three of our readers to give our views on the sabbaths which were enjoined on the people of Israel "throughout their generations." One of the number has desired us to give a reason why it was changed from the seventh to the first day of the week. We have frequently expressed our understanding on the subject in the past volumes of the SIGNS, and still retain only such views as we have frequently given on the subject. Other brethren have also from time to time written and had published in our columns their understanding in perfect harmony with our own. Having no new light to give we would decline writing further on the subject were it not that those who now urge us have not the files of our former volumes to refer to. Feeling bound to give such views as we have on all scriptural subjects when called to do so, we will briefly repeat that we have no reasons to give for changing the sabbath from the seventh to the first day of the week. We search the Scriptures in vain to find any such change made by divine authority. Human laws are liable to change; they may require to be modified, amended, or abolished altogether, but it is not so with the law of God. Heaven and earth may pass away, but no jot or tittle of God's law can change until all is fulfilled. Those who profess at the present day to regard the sabbatic law as binding on the Gentiles, are responsible for changing the day specified in the law. We may address to them the interrogatory of the apostle: "Tell me, ye that desire to be under the law, do ye not hear the law?" If the sabbatic law is binding upon us at all, we are bound to observe it as it came from the mouth of God, lest we may be charged, with the hypocritical Pharisees, of making void the law of God by our traditions. But the law commanding the observance of a legal sabbath was never given to the Gentiles at all. For about twenty-three hundred years from the creation of the world, not a word is recorded to indicate the existence of a sabbath day, nor in all the record of crime which provoked the deluge which destroyed the old world is the violation of a sabbath mentioned. Nor from the beginning of the world to the present day is there a charge recorded in the Scriptures against any but the descendants of Jacob for transgressing the law of the sabbath day. The first mention of a sabbath is found in Exodus xvi. 23, in which the institution was so new to the children of Israel that they went out to look for manna on that as on other days. In Exodus xx. 8-11, the institution is embraced in the ten commandments given to a people whom the Lord God said he had brought out of the land of Egypt, out of the house of bondage, &c. In Exodus xxxi. 12-17, Moses was commanded by the Lord to speak to the children of Israel, saying, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of



Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." This sabbath was a sign and a covenant between God and the children of Israel, wherein they were sanctified or set apart from all the families of mankind forever, throughout their generations, extending from the date of giving them the law in the wilderness, until the time of the summing up of their generations, as in Matthew i. and Luke iii. Where can we find this or any similar sign given to the Gentiles? As a covenant, Moses declared that it was not only not given to the Gentiles, but that it had not been given to the patriarchs, their fathers. Hear him: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

If this law had been given also to the Gentiles, in what respect could it have sanctified, or distinguished Israel from the rest of mankind? If it were also a sign to the Gentiles, what did it signify? as God had not brought the Gentiles out of Egypt, out of the house of bondage, nor consecrated them for the sabbath of rest. If it were given to the Gentiles for a covenant, what were its stipulations? What promises did it record for, or guarantee to them? None whatever. Israel in and throughout their generations were the type of the spiritual Israel, or the church and kingdom of our Lord Jesus

Christ, in its gospel organization. The laws, ordinances and ceremonies enjoined on the carnal, or fleshly Israelites, including meats, drinks, holy days, new moons and sabbaths, were a shadow of things to come. As saith the apostle, "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. All these institutions, in their legal observance by that fleshly but typical people, but cast the shadow before of the body of Christ, which body is his church. (Eph. i. 23.) Hence as signs they signified those things which were to come, and as a covenant, they described that Christ whom God has given for a covenant unto his spiritual people.

The sabbath of the law, as a sign to Israel, signified a coming rest. As the Israelites rested from manual labor on the seventh day, were forbidden to gather manna, or to kindle fire, or to think their own thoughts, or to speak their own words, they nor their sons, or daughters, nor their manservants, nor maidservants, nor the stranger within their gates, on pain of death, so it signified a day of spiritual rest unto the people of God under the gospel dispensation; when the carnal Israelites should have fulfilled their typical record, and the gathering of the people should be to Shiloh, not to Moses, and when he should no longer be a Jew who was one outwardly in the flesh, but he should be a Jew who was one inwardly, and circumcision that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God. Turn to the third and fourth chapters of the epistle to the Hebrews, and you will find a complete and perfect application of the type to its special antitype, of the

shadow to its appropriate substance. The spiritual Israelite, when circumcised in heart and spirit, becomes a believer on the Lord Jesus Christ, and ceaseth from his own works, as God did from his when he had created the world and rested on the seventh day, and blessed and hallowed it. Even so, says the inspired apostle, "We which have believed do enter into rest." While of them that do not believe, God has sworn that they should not enter into his rest, or his sabbath, for sabbath is rest, and God, by the mouth of his prophet, has declared that the wicked are like the troubled sea that cannot rest, which continually casteth up mire and dirt.

Instead of the sabbath of the law being given to prefigure another day of the week, to be substituted in its place, and used by Gentile "clergymen" for vending their Babylonish merchandise, its spiritual significance points to the day which was ushered in when Jesus arose from the dead, having finished transgression and made an end of sin, when he had redeemed his people from the wrath, the toil and labor of a yoke which neither we nor our fathers were able to bear. That day which the Lord has made, by the rising of the Sun of Righteousness with healing in his wings, the rising of that Sun that should never again go down, and who should secure to his redeemed, quickened, believing children that rest which remaineth to the people of God, and which was never found anywhere but in our Lord Jesus Christ, whose rest the prophet of the Lord said "shall be glorious." As in the sign or type given to the children of Israel, the six days of labor, in which all their servile works should be done, represents the legal dispensation under which the carnal tribes were held under a covenant of

works, an endless routine of rites and carnal ordinances which could never make the doers of the service perfect. The seventh, or sabbath, foreshadowed a full and perfect release from the law of commandments, ordinances and unavailing works and an entrance into that rest which remaineth for the people of God. Weary and heavy laden with their own fruitless works, the imperfection of which continually drew down on them the curses of the law, quickened souls are called by the great Law-fulfiller to come unto him, and assured that they shall find rest to their souls. Instead of the yoke of Moses, which was a yoke of bondage to them, they are to put on Christ's yoke, which is easy, and bear his burden, which is light, and learn of him who is meek and lowly in spirit, and find rest to their souls. They are no more under the law, but under grace, redeemed from the law which was written on tables of stone, and brought under law to Christ, under the power and dominion of the law of the Spirit of life, which is in Christ Jesus, and free from the law of sin and death. Dead to the law which could not give life, and by the obedience of which no flesh can be justified in the sight of God, they are delivered by the body of Christ, that they may be lawfully married to him who has risen from the dead, that they may bring forth fruit unto God, not to Moses. The handwriting of ordinances is blotted out, and the law of commandments nailed to the cross, with all its meats, drinks, divers washings, new moons and sabbaths, and the law of the spirit of immortality written in their hearts, and in their inward parts recorded, as the royal law of liberty. This hallowed rest is God's holy sabbath to all who believe and have entered into it, and ceased from their own works as God did

from his. This holy sabbath of rest to the people of God was not only prefigured under the law by the seventh day sabbath, but also by all the sabbatic days and years in which the children of Israel and their lands, their cattle, their servants, their strangers within their gates were to rest. It was also set forth by the land of Canaan, in which Israel rested from the fatigues of the wilderness, and also, as we have seen, it was signified by the day in which God rested from the works of creation. The law of the legal sabbath commanded total abstinence from servile labor. No manna was to be gathered on that day, no fires to be kindled, no going out of their tents was allowed, an unbroken rest was commanded, and the penalty for any violation of this law was death. But let the reader observe that none but the Israelites and their households were capable of either keeping or of desecrating the legal sabbath, or could be subjected to its penalties; so under the gospel dispensation, none but the people of God, who are quickened and have the faith of the Son of God, without which it is impossible to please God, can enter into spiritual rest, keep or desecrate the spiritual and antitypical sabbath of the Lord our God. As the carcasses of the unbelieving Israelites fell in the wilderness, and they could not enter into rest because of unbelief, so falls the carcasses of God's children in the wilderness, because that in their flesh, or carcasses, there dwells no good thing, no faith, for faith and confidence in God are not fruits of the flesh, but of the Spirit. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. With the mind of Christ, which is in the christian, he serves the law of God, enters in-

to rest, and hallows the holy sabbath of the Lord his God, suppresses his own thoughts, listens not to human reason, but delights in the revelations of the Spirit of truth and holiness. To think their own thoughts, or to speak their own words, or to make any provision for the flesh to fulfill the lusts thereof, is a violation of the law of Christ, and they who are guilty of such desecration of the sabbath die short of the promised land, for they cannot enter rest because of unbelief. "For to be carnally minded is death; but to be spiritually minded is life and peace," or sabbath. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 6, 13, 14. The christian knows from his own experience that all his doubts, fears, carnal reasonings and unbelief, which hinder him from entering sweetly, calmly, confidently into his sabbath of spiritual rest, arise from his fleshly nature, for with his mind he serves the law of God, but with his flesh the law of sin, and when the law of his members bring him into captivity to the law of sin, which is in his members, he cannot enter into rest; he breaks his sabbath, he is pelted with stones, he dies, that is, his carcass falls in the wilderness. But, though his carcass, or body, is dead because of sin, his spirit, or the new man, is life because of righteousness. To rest in Christ his faith must triumph over his fears and doubts, his unbelief; but when his flesh predominates, he is led by the flesh, he dies, and his carcass falls.

There is also a fleshly propensity in the christian, when dreary and cold and hungry and starving for spiritual life, joy, comfort and food, to attempt some expedient of human origin for relief; to

supply present light and warmth he would gather sticks, kindle a fire, compass himself with sparks and attempt to walk in the light of his own fire and warm himself by its heat, but this is sabbath-breaking, and this shall he have of the Lord's hand: he shall lie down in sorrow. (Exodus xxxv. 3; Numbers xv. 32, 36; Isaiah l. 11.) Or if to satisfy his craving appetite for food he shall go forth contrary to the word of the Lord to seek supplies of manna, he shall find none. The gospel sabbath of rest to the people of God requires that we shall discard all confidence in the flesh, and trust alone in God, resting on his oath and promise, confiding in his wisdom, power and grace, being perfectly satisfied with his dealings with us, casting all our care upon him, waiting patiently and submissively the openings of his providence, and in whatsoever condition we may be, therewith to be content, knowing that all things are working for our good, and that our light afflictions, which are but for a season, do work for us a far more exceeding and eternal weight of glory; while we look not on the things that are seen, but on the things which are not seen, for the things that are seen are temporal, but the things that are not seen are eternal. Those therefore who have the faith of the Son of God which overcomes the world, and which relies unwaveringly on the power, providence and grace of God, are Israelites in a spiritual sense, and the gospel sabbath is to them what the ceremonial sabbath was in the type to the carnal Israelites: God's sign and covenant with them. As a sign it signifies to them that God is their refuge and strength, a very present help in trouble, that the Lord is their shepherd, they shall not want, and as a covenant it secures them all the promises of God which are in Christ Jesus, yea, and in him amen to

the glory of God by us. Let then the scribes and Pharisees of the age quarrel and strive about their days of the week, their new moons, their meat, drink and legal sabbaths, they have only the shadow, or what once was a shadow, of things to come, but as the things to come of which they were the shadow have now come, our faith embraces the substance, and we will not debate with them about the shadow. It is enough for us to know that the inspired apostles have decided that the Jewish sabbath was only typical of spiritual rest. Those who would perpetuate the observance of the shadow now, virtually deny that the substance has come, as do the Jews who continue the other rites and sacrifices of Judaism deny that the true Messiah has come. But when any of God's quickened children are allured and led astray in these things we remind them of the apostle's words, Gal. iv. 10, 11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Those who observe a legal sabbath, whether on the seventh, or the first, or any other day of the week, clearly indicate that they are not under grace, but under the law, that they are not come to Mount Zion, but are trying to approach the Mount Sinai, and that they are strangers to that sabbatic rest which remains to the people of God. But although both parties are manifestly under the curse, being of the works of the law, yet they who observe the seventh day are far more consistent than they who substitute another day. Those who contend for a first day sabbath tell us that the first day has been substituted for the seventh in honor of the resurrection of Christ, but when, where or by whom the change has been made they have never been able to tell.

MIDDLETOWN, N. Y., Jan. 15, 1865.

## OBITUARY NOTICES.

**Mrs. Violet Hatch**, daughter of Allen and Jane Barber, was born April 16th, 1812, in Virginia, and died March 12th, 1914, at her home in Jamestown, Ohio, aged nearly 102 years. In the year 1835 Grandma Hatch (as we all called her) came to Ohio and was united in marriage to Ebenezer Hatch in 1846. In the summer of 1835, upon relation of her experience, she was received a member of the Casars Creek Predestinarian Baptist Church, being baptized by Elder George Reeves, then their pastor, and she remained a steadfast and faithful member for over seventy years. Her husband was also a member of the same church, and they donated the plot of ground for the meeting-house, which still stands, and the brethren still hold their meetings there at irregular times, the church being supplied by Elders N. Peters, C. E. Jackson, W. I. Carnell and the writer, since the death of their pastor, Elder L. Bavis. Grandma Hatch was blessed in many ways above others. A life of over fivescore years, a deep understanding of the Scriptures, a memory to retain what she read, the ability to converse on almost any portion of the Bible, sight to see, in fact all her senses except her hearing, which was a little dull. Her mind was clear until the very last. A year ago I had a very pleasant visit with her. She told me of her visits with Elder Gilbert Beebe, Elder J. F. Johnson, and many others whom I cannot now recall, and among other things showed me a hymn-book that Elder Beebe had given her. Also she was a reader of the SIGNS OF THE TIMES, which was a source of great comfort to her in her latter years. As a counsellor in church order, she was above the average, careful in dealing, wishing to abide by the law and the testimony, asking for the old paths and a what saith the Lord? in all things, very firm, yet kind. Several years ago she spoke to me about preaching her funeral sermon, and it seemed to me that the hand of the Lord was in it, for I had been absent for about a year in the western states, and on the day of my arrival in Green County her spirit took its flight and her long life was ended. At her funeral I tried to speak from the words of the Savior, "I am the resurrection and the life," to a large congregation of friends and relatives, also seven of the ministers of Jamestown, and when I had finished my discourse I asked for remarks from them. Four of them spoke of her wonderful memory and the pleasant talks they had had with her about the Scriptures, and how we should take heed to her sayings, &c. Her remains were laid at rest in the cemetery near by, and as her body was lowered in the grave I felt reconciled, fully believing that God, who had watched over her all her life, and had given her a good hope in Christ, would in the resurrection speak, and she would come forth to see her Savior as he is, and be like him, and be satisfied. For several

years Grandma Hatch was taken care of by her step-daughter-in-law, Mrs. Clara Hatch, whose whole aim seemed to be to make her happy. Every comfort mortal hands could give was hers, and I think of the saying of the Savior: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We bow in humble submission to the will of God, who doeth all things well.

GEORGE L. WEAVER.

**Frances Mahala Thompson**, who departed this life March 24th, 1914, was born near Hopewell, in the town of Crawford, Orange Co., N. Y., Oct. 24th, 1840, and was the youngest child of Horace Thompson and Mahala Horton. Her only brother and three sisters passed away, leaving her the last representative of the family. She had been a resident of Middletown from early life. Her mother died in Circleville Sept. 24th, 1861. She had had very good health during her years, and took part in the pleasures and pains of life. She owned a property on Sprout St., where she lived when she was stricken with paralysis, Dec. 18th, 1913, and suffered much until about three weeks before her death, when she was removed to the Middletown Sanitarium, where she seemed to improve, until the death summons came suddenly and she passed to her heavenly home, leaving Harrison Thompson, her brother-in-law, and his six children, one son and five daughters, their mother being her sister Catherine, who departed this life a few years ago; also three nephews, Horace and Gilbert Beebe Horton, and their half-brother, Frank M. Hicks, who was named for his aunt, sons of her sister Elizabeth. Mrs. Leander Brink and her brother, Henry R. Horton, are an aunt and uncle, and with a few cousins are left to mourn their loss.

Her funeral took place March 26th, at the Old School Baptist meetinghouse. The services were conducted by Elder H. C. Ker, and her remains were placed in Hillside Cemetery with the others of the family who had gone before. She will be missed, but remembered by those who are left. Her mother and sisters Elizabeth and Catherine were members of the Primitive Baptist church, this city, having been baptized by Elder Gilbert Beebe.

SARAH WILKINSON.

**Captain Charles Albert Buck** was born in Dorchester, New Brunswick, Canada, Sept. 21st, 1848, and died in Hartford, Conn., March 11th, 1914. He was sick only three days, of double pneumonia. When a young man he joined the Old School Baptist Church in his native town. At the age of thirteen he went to sea, and followed the sea until 1887, when he came to Hartford, Conn. Whenever his vessel was in New York he attended the Ebenezer Old School Baptist Church. He was a strong believer in the election, predestination and sovereignty of God. He was a

reader of the SIGNS OF THE TIMES for many years. He was a kind husband and a good father. He is survived by his widow, two sons and three daughters.

After Scripture reading and prayer by a Baptist minister, he was laid to rest.

HIS DAUGHTER.

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### APPOINTMENTS.

THE following appointments have been made for Elder J. M. Fenton, of Philadelphia, Pa.:

Kingston, Saturday evening, April 18th; Olive and Hurley, April 19th; Union Grove, April 20th; brother Faulkner's, April 21st; Vega, April 22nd; Roxbury, Mead sisters, April 23rd; Albany, April 24th; Schohario, April 25th and 26th.

J. B. SLAUSON.

My appointments as arranged for the present with the Covenanted Baptist Church of Canada are as follows:

Commencing with the first Sunday in April, at Dunwich; Ekfrid, second Sunday; Lobo, third Sunday; Duart, fourth Sunday; St. Thomas, Wednesday evening following the first Sunday; London, Friday evening before third Sunday and the fifth Sunday when there are five Sundays in the month.

J. B. SLAUSON.

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### CHANGE OF ADDRESS.

THE address of Elder Geo. L. Weaver is now 694 E. 125th St., Cleveland, Ohio, where his correspondents should address him.

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### MEETINGS.

THE Baltimore Primitive Baptist Association will convene with the Harford Church, Harford Co., Md., on Wednesday, May 20th, 1914, and continue three days. Visitors via Baltimore will arrive in time to leave over Maryland and Pennsylvania R. R., about 3 p. m., for Forest Hill, on Tuesday, the 19th. All lovers of the truth are cordially invited, and we hope to have a goodly number with us.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the Ebenezer Baptist Church, in New York city, to begin on Wednesday before the second Sunday in June (10th), 1914, and continue three days. The meetinghouse is No. 1216 Intervale Avenue, Bronx, near the Freeman Street station of the Subway. Take Subway train marked "Bronx," bound north, at any station south of 96th Street. A cordial welcome awaits all who can meet with us.

JOHN McCONNELL, Pastor.

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11:00 A. M.

2:00 P. M.

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Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., MAY 1, 1914.

NO. 9.

## CORRESPONDENCE.

### I CORINTHIANS XII. 18.

“BUT now hath God set the members every one of them in the body, as it hath pleased him.”

The above text has come into my mind many times of late, and I have thought something about the meaning of it all, and felt that the apostle had in view the wonderful work of the Lord in determining the place each and every member of the body of Christ should occupy, leaving out all the theological training of men, and confines the arranging of his body in harmony with his own training and his own schooling, that there be no schism in the body. The apostle does not have reference to the Lord's different servants only, but every member. The apostle said Christ was given to be the head over all things to the church, which is his body, the fullness of him who filleth all in all. The apostle in the twenty-seventh verse of this twelfth chapter of 1st Corinthians says: “Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.” He asks: “Are all apos-

ties? are all prophets? are all teachers? are all workers of miracles?” &c. No one can read the twelfth chapter of 1st Corinthians without learning that the church of Christ, or body of Christ, is a well organized body, and that there is discipline and order in every part, and that none has any hand in making the order of this body but God, for he hath set every member in the body as it hath pleased him. In calling the many members in their order, Peter, James and John, Paul and Barnabas, and the seven who were to look after the serving of tables, and the Marys and the Marthas, each is set in the body as it hath pleased him. The apostle has said there are diversities of gifts, but the same Spirit. How would man go about it to arrange the body of Christ? Men have schools of training to fit men to do certain things in the church of men, but do they know where to place each one? And how about the diversities of gifts? Might they not get too many ministers, or too many prophets, or too many teachers, or not enough of some kinds, and there be a schism in the body? I have thought there are some gifts men would lack in knowing how to supply, especially the

gifts of miracles and healings, but in the body, or church of Christ, the Lord furnishes the different gifts. One cannot say, I would rather teach than preach, hence I will teach; or one cannot say, I would rather prophesy than preach, hence I will prophesy, for the Lord hath set the members, every one of them, in the body as it hath pleased him. The foot cannot say, Because I am not the hand I am not of the body; the ear cannot say, Because I am not the eye I am not of the body. Let us suppose, as Paul has said, the whole body were an eye, where were the hearing? and if they were all one member, where were the body? Paul says those members of the body which seem to be more feeble are just as necessary, and those members of the body which seem to be less honorable, upon these we bestow more honor. But God hath tempered the body together, giving more honor to the part which lacked, for now ye are the body of Christ, and members in particular. Can any one who has ever felt the power of God's saving grace, and also seen what they are by nature, and what they must be by grace, think for one moment that God has left any part of the arrangement of his church to the will or choice of man? Has there ever been any power delegated of God to place any of the members of the church in any part of it? We must acknowledge that Christ did not delegate that power to the apostles, for God hath set each and every member in the body according to his own pleasure, there being diversities of these many gifts, but always by the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but the same God which worketh all in all. But the manifestation of the Spirit is given to every one of the members of the body, to profit withal. To one, by the Spirit is given the word of wisdom, to another the word of knowledge, to another faith by the same Spirit, and so on. Shall we allow for a moment that any one but God could have any hand in setting any one in the church? for no man knoweth the Father, but the Son, and he to whomsoever the Son will reveal him. I have wondered where the free will of man would come in, in the face of all this testimony, declaring that God himself set every member in the church; he did not even ask the help of one of the apostles in arranging the order of his church. He gave gifts unto men, for the edifying of the body of Christ, until we all come in the unity of the spirit, or faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. This is what all this order in the body of Christ is for: that we might come in the knowledge of the Son of God unto a perfect man, unto the complete body of Christ, to the measure of the stature of the fullness of Christ, in order that we might be steadfast, that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive. Therefore we learn the necessity of the various gifts in the church; it is that the brethren be well established in the doctrine, and not tossed to and fro. These gifts are all edifying to the church, causing a unity of the faith and of the knowledge of the Son of God, and through this instruction they grow unto a perfect man, or the measure of the stature of the fullness of Christ. The meaning is, that the church takes on a healthy growth until the fullness of the stature of Christ. The apostle in summing up how mem-

bers are set in the church, said the Ephesian brethren were chosen in Christ before the foundation of the world, that they had in time past been Gentiles in the flesh, that at that time they were without Christ, being aliens from the commonwealth of Israel and strangers from the covenant of promise, having no hope and were without God in the world, but that they which were in Christ Jesus afar off are now made nigh by the blood of Christ. They had been dead in trespasses and sin, but now they who had been thus dead were quickened and raised up together, and made to sit together in heavenly places in Christ, for the special purpose that in the ages to come he might shew the exceeding riches of his grace toward us. One would think from the testimony before us of the complete order and arrangement of the body, or church of Christ, with every member set in the body as it pleased our heavenly Father, and the diversity of gifts for the edifying of the body, that none would be carried away by every wind of doctrine, that the hearts of all God's children should be well established in the eternal sovereignty of our God over all events, they being the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Hence he has not only set each member in the body of Christ, but they are created in him and chosen in him, and he ordained the good works they should walk in, having even their feet placed upon the Rock, Christ. He has not only set each member in the body, and created them in the body, but has placed their feet and has also said that not even the gates of hell shall prevail against them; and having given his life for them, he declares they shall never perish. The apostle has gone further,

and has declared there is no condemnation to them that are in Christ Jesus, those God has set there and created thus. It is true Paul may plant, and Apollos may water, but it is God that giveth the increase. The apostle has said that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. God loved Jacob, but hated Esau, and hence placed Jacob in the body, or church; also he rejected Ishmael, but set Isaac in the body, just as it hath pleased him. The saints are not their own, they are bought with a price; their bodies are the members of Christ and the temple of God, and are builded together for an habitation; through the Spirit they as lively stones are built up a spiritual house, God setting every member where he pleases. They are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth into an holy temple in the Lord. They are compacted together by that which every joint supplieth, making increase of the body of Christ. How well this all is fitly framed together, every member set where the Father hath pleased. How wonderful and complete is the work of God in the creation and order of the church of Christ, so compacted by that which every joint supplieth, making increase of the body unto the edifying of itself in love. O what wondrous love! Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, heirs of God and joint-heirs with Christ in that eternal inheritance which is held in reserve for them that are kept by the power of God through faith unto salvation, ready at all times to be revealed in the last time. Hence one must conclude and understand that Christ has

a complete body, or church, that was chosen in him before the foundation of the world; that he hath set the members within it as it has pleased him, and this church is the bride, or spouse, of Christ, that went in with him to the marriage feast. This body, or church, or bride, the Lamb's wife, was seen by the revelator John coming down from God out of heaven, as a bride adorned for her husband. Christ loved her and gave himself for her, that he might cleanse her by the washing of water by the word, that he might present her unto himself a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish. The Bridegroom said there were threescore queens and fourscore concubines, and virgins without number. Yes, no end of them, but his dove, his spouse, is the only one of her mother, she is the only daughter of Zion, she is as fair as the moon and as clear as the sun, and as terrible as an army with banners. It was commanded of Isaiah to go unto this daughter of Zion and tell her that her warfare is over, and her iniquity pardoned, and that she hath received of the Lord's hand double for all her sins; for the blood of Jesus Christ cleanseth us from all sin. The apostle Paul in his letter to the Colossians said, "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Here the apostle warns against a voluntary humility, a humility one can put on and take off as one pleases. Also he warns against the worship of angels, because in doing so one would be intruding into those things he hath not seen; something God has not commanded, something no one has seen, but simply such ones are vainly puffed

up by their fleshly mind, and such ones the apostle says are not holding the Head, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God. The Head here spoken of is Christ, from which the body by joints and bands have nourishment; here, we are informed, is where each member receives nourishment: they are knit together by joints and bands, and compacted together by that which every joint supplieth. What a wonderful body, or church, so completely united to the Head, and every part receiving the proper nourishment that every joint supplieth. How wonderful it all is! Are we to suppose for one moment that such a compact body, so minutely joined to the Head and so perfectly supplied, can be said to be any other than the full and complete body of Christ? And if God hath set every member in the body as it hath pleased him, can it be thought that any one will ever be joined to this body, or church, only such as those whom the Father has set in the body? And can we for a moment think that with the perfect order for supplying all the members in every part of the body, or church, that any of them can perish when they are declared to be rooted and built up in him and established in the faith? When we contemplate the wonderful works of God in creating our natural bodies, we would not think there could be any member attached to our bodies only those God created and placed in the body, and we understand the number of the natural members of our natural bodies have never been increased, but have remained full and complete to this day; therefore how much more impossible to increase the number of the members of the complete body of Christ; yet we are told that by

the proper nourishment there is an increase in the body of God, not in numbers, but each member increases in love and worship. Man might put on all the voluntary humility he desired, and make long prayers for a pretence, yet that would not give the complete body of Christ any additional members, for our God sets every one in the body just when and where it suits him. He has said that all his children shall be taught of the Lord, and that they all shall know him, from the very least unto the very greatest, and that he will bring his sons from far, and his daughters from the ends of the earth, even every one that is called by his name. The whole Jewish nation was rejected at the time of the apostles, except the elect, for Paul, in speaking of this thing, said, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Christ, in speaking to these Jews, said, Ye believe not, because ye are not of my sheep. They were not members of the body, or true church of Christ, for God had not set them in the body, because they were not his sheep. The apostle Paul wrote many admonitions unto his son Timothy, in order that Timothy might know how he ought to behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth. Now in this we have it plainly expressed that the house of God is the church of the living God, and the apostle said, If our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. In this explanation the apostle would assure all of God's children whom he hath set in the house that when this earthly house (our natural bodies) of this tabernacle is dissolved (by death) we have a building of God awaiting us, a house not made with hands; this house is eternal in the heavens. The apostle means by this, that when our mortal bodies die, we have the complete body of Christ left us to be clothed with. All the members of this body of Christ must always be members of this body, for while our natural bodies have an end, yet the body of Christ is eternal. The apostle says, In this we groan, earnestly desiring to be clothed upon with our house from heaven. How wonderfully true is this; how great have been the groanings of all of God's feeble children while finishing out their allotted time in this world, so earnestly and prayerfully and longingly desiring to be clothed with their house from heaven, if so be that being clothed we shall not be found naked. The apostle seems to deplore the condition of those who are not members of this house, in that they would be found naked. How wonderful is this promise to his dying members, that they shall be clothed with their house from heaven, and not be found naked, for this covering is all that any have to hide their nakedness. All the sins of each and every member of the body, or church of Christ, are completely covered by this house from heaven. The apostle says that we that are in this tabernacle do groan, being burdened, not that we would be unclothed, but clothed upon. How earnestly have all the poor and afflicted people of God groaned, being burdened with the aches and pains of this old, sinful body, and the constant proof of the vileness of this body, and the certain knowledge that within this body dwelleth no good thing; hence it causes them to groan, and they are burdened with a heavy load of sin, and desire to be clothed with their house from heaven, that mortality might be swallowed up of life.

The apostle says we are always confident that while we are at home in the body we are absent from the Lord, and that we are confident and willing rather to be absent from the body and present with the Lord. How true this is with every tempest-tossed child of God when they have seen the unprofitableness of their nature, and can see nothing but groanings and burdens in this life; if their lot in this life be fourscore years, yet is there labor and sorrow. How often we hear the aged brethren and sisters who feel their race is nearly run, and have felt the unprofitableness of their lives, groan and desire earnestly to be released from cumbersome clay, and be clothed with that building of God, clothed with their house from heaven. Many are the times I have heard the poor, feeble, suffering children of God tell how anxiously they were waiting to be clothed upon with that complete body of Christ. When we, with anticipation, look longingly for that release from earthly toil, earthly commotions and earthly sufferings and vexations of spirit, we do so earnestly desiring that if we are members of that body of Christ that he hath set us in the body just as it hath pleased him.

NEWTON PETERS.

FOREST GROVE, Oregon, March 9, 1914.

DEAR BROTHER CHICK:—I am sending you a letter from Elder J. F. Beeman, by his request. We enjoyed reading it, and think it in harmony with the doctrine held by the SIGNS OF THE TIMES, which we enjoy reading. We missed your editorial, but enjoyed Elder Ker's.

J. H. BEAMAN.

TIAWAH, Okla., Feb. 18, 1914.

J. H. AND JEMIMA BEAMAN—DEAR BROTHER AND SISTER:—Yours of the

2nd inst. received and highly appreciated. In regard to the ancestors of your family, it was of interest, but when you spoke of our Royal Ancestry way back, before the mountains came up that the sea might be bounded, you touched a chord that vibrated with love which leaves in darkness all forms of earthly love. I have often thought of the ignorance and foolishness of some very pious and religious (?) people, when they tried to speak about the love of God, quoting from John: "God is love." Now, say they, any one who loves is of God, for God is love. According to their idea, any kind of earthly love is the love of God. How foolish, but then they are ignorant of God's love. The prophet calls this love eternal love, and the apostle Paul calls it great love. It surely is great love that he could love us when we were dead in sins, the same eternal love wherewith he loved us before the foundation of the world, when we were hid in his Son, and decreed that we should be conformed to the image of Christ Jesus the Lord, who was appointed heir of all things.

In trying to answer you about the judgment day, I suppose you have reference to the day spoken of by many religious people, and set forth by them: that there will be a general judgment day at the end of this natural world, or after it is restored, when all classes of men, and all men of every class, out of every kindred, tongue and people, shall be assembled before God in his high court, that he may find out for a certainty who are entitled to go to heaven, and who must go to destruction. In trying to answer you I shall not try, as some do these days, to prove that there is no hell, only the grave. First, I want to say that it becomes the Lord's people at all times to be more anxious about them-

selves and their future prospects than to try to find out just how the Lord is going to treat the wicked after they die. I believe that there will be a great day at the sound of the last trumpet, but this shall call the elect of God from all parts of the earth and heaven. Eph. i. 10: "In the dispensation of the fullness of times," all in Christ shall be gathered, "both which are in heaven, and which are on earth; even in him." None outside of Christ shall be gathered together in this oneness. Some people seem to think from the Lord's parable of sheep and goats, that they are not separated until the last day. Notice Matthew xxv. 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Before him, at that time, all nations shall be gathered. Is not this the judgment day? I ask, When is the judgment day? I answer from Matthew, When Christ shall sit upon the throne of his glory. Two proofs from the apostles ought to suffice, but more might be given setting forth the power of Jesus in the gospel day, and in his gospel kingdom. All Old School Baptists admit, and rejoice in it, too, that Jesus prayed the truth to his Father, recorded in John xvii. 2, when he said, "As thou hast given him [Jesus] power over all flesh, that he should give eternal life to as many as thou hast given him." Here Jesus speaks of his power. In Heb. i. 3, the testimony that after Jesus had put away our sins, he sat down on the right hand of the Majesty on high, and God saith to the Son: "Thy throne, O God, is for ever and ever."—Eighth verse. And, "Sit on my right hand, until I make thine enemies thy footstool."—Thirteenth verse. See also Psalms xlv. 6, 7. That high is testified to in Rom. viii. 34, Mark xvi. 19, Psalms cx. 1, Matthew xxii. 44, Mark xii. 36, Luke xx. 42, Acts ii. 34, 1 Cor. xv. 25. That Jesus is at the right hand of God in the throne of his glory, far above all other powers that can be named, and that all things are under his feet, see Eph. i. 20-23, Heb. viii. 1, x. 12, 13, xii. 2, 1 Peter iii. 22. That Jesus ever lives to make intercession for us, see Rom. viii. 34, Heb. viii. 25, ix. 24, 1 Tim. ii. 5, 1 John ii. 1. Is not this the gospel day, when the power of his Spirit is felt in his saints, prophesied by Isaiah xlii. 1-4, when Christ should bring forth judgment to the Gentiles, when he should not cry nor lift up his voice in the street, (none of these noisy revivals) when he should not fail or be discouraged until he set judgment in the earth, and brought forth judgment unto truth, and the isles should wait for his law? I think that this is the notable day of the Lord, the sabbath, and that his saints are judged. They are made to confess that they are sinners. He hears their cry, (Psalms xl.) and gives beauty for ashes and the oil of joy for mourning. (Isaiah lxi.) They are brought to judgment, they feel the condemning sentence of God's law, they are made to cry for mercy; as blind men they are brought by a way they knew not, and are led in paths that they had never trodden; songs of praise fill their hearts, and though they shall be tossed with tempest, they shall never be brought to judgment the second time; that faith, the faith of God's elect, is once, and only once, delivered unto the saints. A perfect work is done, an indelible impression is made in the heart, circumcised in heart. The saint having received His fullness, and grace for grace, the only dread that remains for him in the future is the voice

that can be seen, as well as being heard: Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Are not the goats always on the left hand of God, so to speak? The calling of his people from among the goats places them on his right hand. If the saints must undergo a formal trial after they have tasted the powers of the world to come, why does Paul tell them, Ye are no more under the law, but under grace? Again, when Paul is speaking of the great resurrection day (1 Cor. xv.,) if God's people are going to be detained until God shall try them in court, or judge them, why then does he say, 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? The connection shows that the "we" here are the saints only, for the dead here spoken of shall be raised incorruptible; which could not include the wicked. Nowhere is it taught that the wicked shall put on immortality, else where is the victory of the saints over death and their enemies? The wicked can never sing, Death is swallowed up in victory. Another place, 1 Thess. iv. 17, dispels all doubt about the detention of God's people on the day of the sounding of the last trump: "Then we [those who believe in Jesus] 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." There is a judgment spoken of in the Scriptures, recorded in several places, but I do not think that they disagree with Paul's teaching which I have mentioned. In Deut. xxxii. 36, it says that the Lord shall judge his people. Also in Psalms cxxxv. 14, judgment shall begin at the house of God. See Mal. iii. 1-5.

Is not this the work of the Spirit in the gospel day? For it is written, God shall judge his people. See Eccl. xii. 14. Judgment day, see Mark xii. 36, Acts xvii. 30, 31, John xii. 48, Rom. ii. 16, 1 Cor. iv. 5. God's Son the judge, John v. 22-27, 2 Cor. v. 10. Christ judge of the living and the dead, Acts x. 42, 1 Peter iv. 5, xiv. 10, 2 Tim. iv. 1. Day of crowning and the last trump, 2 Tim. iv. 8. Now is the judgment of this world, gospel day, John xii. 31. Judgment shall be laid to the line, that is exactly according to justice, Isaiah xxviii. 7. God is the judge of his people, see Psalms l. 6, lxxvii. 7. God is the judge, the lawgiver and the King of his people, he will save them, Isaiah xxxiii. 22. Judgment does not always mean condemnation, or a sentence of death, or consigning people to punishment, it often means discernment, discrimination, decision. I believe that in many places in the Scriptures where the word "judgment" occurs, it means discrimination, or decision, executing what had previously been decided upon to be done. The end of the world is sometimes spoken of, meaning the gospel day, the last dispensation to the children of men, as in 1 Cor. x. 11, Upon whom the ends of the world are come. In the last two verses of the ninth chapter of Hebrews the judgment spoken of there, I think, means simply decision, or distributing the inheritance. Notice how the apostle uses the words of comparison: "as" and "so," to illustrate to our understanding the great importance of Christ's power to execute his own last will and testament; because he had power to lay down his life, that made the testament legal, of force; and power to take his life again, that gave him the right, and qualified him to execute his own testament, seeing that he ever lives



to make intercession for all the saints. He is well acquainted with his own will, which he sealed with his blood; it is not needful that he must have a lawyer, or assistants, as men do who are executors of wills, that they may know the stipulations contained in the wills which they are executing, and in finding all the heirs, but Jesus, who is the anointed of the Father, knows all the intricacies of his last precious testament, and O, thank the Lord Jehovah, he will find every heir, for they are kept, and all their inheritance given unto them. To quote Hebrews ix. 27, 28: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many." If the connecting word in the twenty-seventh verse was "and" instead of "but" we might conclude that it meant differently, and that the judgment was in line with the appointment of death; but the word "but" disjoins it from the condemnation of death, and points to the temporal inheritances of men. The colon after judgment indicates that the attention of the reader is called to that which follows. The meaning seems to be that all men are appointed to die once, but after they die the judgment of their goods takes place; that is, the executors of their wills decide who are the heirs, what the amount for each heir, and after this decision they distribute the inheritances. So Christ was once offered. The word "once" is all-important to notice here. See Hebrews vii. 27, For this he did once, when he offered up himself; and ix. 12: By his own blood he entered in once into the holy place. Verse 26: But now once in the end of the world. 1 Peter iii. 18: For Christ also hath once suffered for sins. To return to Hebrews ix. 28: "So Christ was once offered to bear the sins

of many; and unto them that look for him [there will be no fierce judgment for those who are looking unto Jesus] shall he appear the second time, without sin, unto salvation." He shall appear to the broken-hearted, those who have fallen on the "stone and have been broken," not to judge, bringing up their sins again, but shall appear before them without any sin, and shall say, Thou art all fair, my love; there is no spot in thee. (Songs iv. 7.) Once more, the last clause of the twenty-seventh verse, ninth chapter, is a subsidiary clause, and the primary, or principal meaning goes over to the beginning of the twenty-eighth verse.

Now, dear brother and sister, I have used very little if any Scriptures from Revelation, as I feel that much of it is dark to me, especially the judgments. After reading this, if you think it worthy a place in the SIGNS, you may forward it to the editors. There is here much more than I expected to write, but I have left room for worlds of thought.

In hope of immortality,

J. F. BEEMAN.

CERULEAN, Kentucky.

DEAR BRETHREN EDITORS:—There is, and has been much said about the heathen perishing for the want of the gospel, and that it is the duty of the church to send the gospel to them. I would earnestly inquire, Where can such duty be found? In the first place, it looks somewhat strange that men would claim to have power to either send or carry the gospel anywhere, if the gospel is the power of God, and Paul says it is. Then it is God's power that sends men, and nowhere in the Bible do we find that any one that was sent failed to go, or failed to preach the power that sent him; neither do we know of Jesus sending any out without

instructing them what to preach; neither do we know of any one who was sent by him that did not obey the instruction given. We want to notice who it was that Jesus called and sent out, and for what purpose he sent them. He called unto him his twelve disciples, he names them; these Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go [not send] 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. This command was carried out. (Mark vi. 12.) He also sent out seventy others under the same restrictions. (See Luke x. 1-9.) After Jesus had been crucified and had risen from the tomb, he spake to the eleven, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations."—Matt. xxviii. 18. Note that they were no more under restrictions as to where they were to go, but were instructed as to what to preach: Teach all nations, "to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." The "all nations," were the Jews and Gentiles. Mark, in speaking of the commission, said that he (Jesus) appeared unto the eleven and said unto them, "Go ye into all the world, and preach the gospel to every creature." Now if they obeyed this command, then the Gentiles have heard it preached, as well as the Jews, hence it is ours to search the Scriptures for the desired information. "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen."—Mark xvi. 20. Now if they went everywhere, did they not go into

all the world? "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."—Rom. x. 18. The prophet had long before foretold of the gathering in of the Gentiles into the fold. Jesus said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 16. Were not those other sheep the Gentiles? and if so, and they never hear the gospel preached by man, will they sink down to hell because there was no missionary board established prior to the seventeenth century, by which to offer them salvation on the terms of propositions? Hear Isaiah: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isaiah lx. 1-3. "A light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 32. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah lii. 10. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matt. xxiv. 14. It has been shown that the gospel has been preached and that the end came: the end of the law dispensation. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man passeth into it."—Luke xvi. 16. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."—Matt. xxiv.

34. "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from Babylon unto Christ are fourteen generations."—Matt i. 17. Forty-two in all. Abraham was born over two thousand years before Christ, so a generation would last nearly fifty years; hence it is very evident that the gospel had been preached, and I think signs that were spoken of, so far as we can understand them, have been fulfilled. I may be wrong in this, if so, I want to be righted, and hope that some one will set me right. I am slow to believe that Christ meant the end of time, or the final winding up of all things during that generation. If so, what will become of that generation? it was not to pass until all things were fulfilled. It would be at this time nearly nineteen hundred years old. I would like for some one to write on this. Let us further examine the testimony concerning the preaching of the gospel. Peter said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe."—Acts xv. 7. Paul and Barnabas, and certain others of them, declared the conversion of the Gentiles, and it caused great joy unto all the brethren. See Acts xiii. 47, 48; xxvi. 16, 17; Col. i. 3-6, 23. "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard

of it, and knew the grace of God in truth." Verse twenty-three reads, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Now I do think that I have shown that the commission has been fulfilled and was done by the apostles some sixteen or seventeen hundred years before Fuller, Cary or Judson set out to accomplish the work.

Yours in hope,

D. R. TURNER.

#### FRAGMENTS.

THE preacher may have some particular person in his mind to whom he is trying to give a word of comfort, or possibly a word of needed reproof or exhortation, but in my view he will seldom, if ever, succeed in reaching his intended mark. If his message has been noticed at all by the one at whom he aimed it, its whole force and meaning was probably lost upon him, or it was immediately handed over to some person unthought of by the preacher. It is not for the servant to decide as to who is the especial lamb or sheep that he is going to feed; it is not for him to say for what particular Ruth he is going to let fall some handfuls on purpose. That is for the Lord to decide. He sends by the hand of him by whom he will send, and the word that he sends never fails to reach the heart of the one to whom he sends it, and the praise goes directly back to him.

I have heard this of Mr. William Gadsby: He noticed a certain young nobleman attending his meeting for awhile. He hoped it might be the Lord's purpose to bring the young man into the church,

and had him in his mind when he was presenting some portions of gospel truth in his sermons. After awhile the young nobleman ceased to attend the meetings, and one day there came a beggar boy before the church asking for admission and baptism. In telling his experience he referred to some of those things in Mr. Gadsby's sermons which he had preached when the young nobleman was present. Mr. Gadsby said: "Where were you when you heard me preach? I never saw you in the church." "No," the boy replied, "I did not feel worthy to be in the congregation, I was around back, under the stairway." And Mr. Gadsby said, "What I intended for the young nobleman, the Lord sent to the beggar boy under the stairs."

SOMETIMES I fear that I am losing my gift, if ever I had one, or if the church ever had a gift in me. But if so, what can I do? I am so cold at times, and I cannot warm my cold heart by anything I can do. Sometimes I fear that the love of God is gone out in my heart, and I cannot kindle it again. I cannot put love into my heart, and that is the one essential thing in any gift. Without love no gift is of any real value to the Lord's people. Whatever power there may appear to be in the speaking, or writing, or other work, of any one, without love he is of no value to the Lord's hungry poor. If the love of Christ does not constrain him in his work nothing else will cause him to reach the needy soul. To one who is in a dry and thirsty land where no water is, and is calling unto the Lord for help, no power of thought or fervency of expression, no zeal, no self-devotion, will be of any avail, unless love is dwelling and moving in all. I surely have known that love, and there is a kind of comfort

in remembering the seasons of refreshing from the presence of the Lord, when his love filled my soul. Once, in a time of darkness and sorrow which had been long extended, the words, "Perfect love casteth out fear," were given me, and instantly there was in my soul a solemn joy and peace that I cannot describe. Now in this time of coldness and sorrow I look back with longing and a kind of confidence in the Lord to that time of comfort, which lasted me long, and cry for it again. I want it again, and I want it still more, and I want to live more fully under its divine and holy power; I want to have my heart and life full of that love which passeth knowledge; that love which is not merely an emotion, but is a holy and immovable principle; that love which "beareth all things, believeth all things, hopeth all things, endureth all things." It is a comfort now to think of the words of a hymn which have just come to my mind:

"If once the love of God we feel  
Upon the heart impressed,  
The mark of that celestial seal  
Can never be erased."

Is the carnal mind, the old, sinful nature, changed and made pure and sinless in the new birth? Then after the man is born again he has no sinful nature? In that case would there be any sins in thought, or word, or deed, any more? Would there be any crying, "God be merciful to me a sinner"? It appears to me that in the new birth a new life is given; a new nature is manifested. A birth does not change the nature of anything, but brings forth into manifestation that which previously existed. This new life is spiritual and holy; it is distinct from the flesh, but is manifested through the flesh; as the Savior says, "That which is born of the flesh is flesh; and that

which is born of the Spirit is spirit."—John iii. 6. Then, while there is no change of nature in and by a birth, there is a great change of circumstances and of experience in the one thus born from above. There is a conflict now felt which was never felt before the man was born again, and which is a sure evidence that he is now a subject of that heavenly birth. This conflict is between the flesh and the Spirit. "For," the apostle says, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The man is now a partaker of the divine nature, as the apostle Peter says, and this divine nature causes him to hunger after righteousness, and to desire to live a pure and holy life, while the flesh, the Adamic life, is sinful and defiled, and its tendency is to lead into evil. In the flesh there dwells no good thing, the apostle says. The man who possesses spiritual life has to acknowledge that he has a vain, deceitful heart, and a wretched, wandering mind; and this causes him great distress, which is only relieved by the felt presence and power of the dear Savior. When we are made to understand that it is because Christ is in us that we feel that the body is dead because of sin, that we can find any comfort. (Romans viii. 10, 11.) It is the light that manifests the darkness. Whatever makes manifest is light. The life of Jesus is the light of men. (John i. 4.) If we feel that this body is dead because of sin, so that we are not able or fit to do spiritual acts, it is because Christ is in us; not that he will be in us at some future time, but is in us now. And then we shall sweetly learn that by the quickening power of him who raised up Christ from the dead we shall be enabled

to do spiritual work, and shall know that we are not debtors to the flesh to live after the flesh, (Rom. viii. 12,) but are enabled to walk in those good works unto which we were created in Christ Jesus, which the Lord before ordained that his people should walk in. (Eph. ii. 10.)

WHEN I am asked concerning my present condition of mind spiritually I am likely to begin considering how I ought to feel if I am a child of God, instead of how I do feel, and to draw the conclusion that my hope may well be questioned. If I feel as one in a furnace, in great tribulation, in affliction, darkness and coldness, and that the sinfulness of my soul is greater than I can bear, I set this all down as against me. But it is not what I think my present state of mind ought to be, if I am born of God, that I am asked about, but what it is. No one is fully qualified to decide upon the character of his own exercises of mind and his spiritual condition. He must have witnesses, must have the testimony of others who have been called by grace. As he is constrained to tell honestly of his darkness and trouble of soul, of his sins and transgressions in thought and word and deed, that often assail him, with the fears of death and the terrors of hell, he finds a response in the dear Savior's words, who is the faithful and true witness, and in the testimony of all the saints in all ages. Those who stand before the great white throne, clothed in white robes, with palms of victory in their hands, have all come out of great tribulation. Sin is hateful to all who have been made alive unto God. From all sin these shall all be brought away by the sweet power of Jesus. They shall come with weeping, and with supplica-

tion will the Lord lead them, and they shall all sing in the heights of Zion. (Jer. xxxi.)

SILAS H. DURAND.

SOUTHAMPTON, Pa., April, 1914.

STREET, Maryland.

ELDER J. D. COCKRAM—DEAR BROTHER:—Having read a copy of your book, "The Celestials and Terrestrials, or Spiritual Law in the Natural Kingdoms," and being greatly comforted thereby, will ask your views on Matt. vi. 22-24. Please send to the SIGNS, as I am a subscriber to that paper.

Yours in hope,

(MRS.) HANNAH SCARBOROUGH.

FLOYD, Virginia.

DEAR SISTER:—It appears that the eye being single here in the twenty-second verse means centered upon one object (Jesus). Notice, "Where your treasure is, there will your heart be also." We have a treasure in an earthen vessel which is evidently the hidden man of the heart. "If therefore thine eye be single, thy whole body shall be full of light." This is pointing out devotion unto God in full measure, and brings us in strict conformity to the divine rule in gospel obedience. In this some of the saints seem to think they are active at volition, while others have felt they are passive in the exercise of the grace of God in whatever sense. The eye (to return) is so constructed as to form by its vision a picture on the retina, and impress the mind. If the picture is bad, or from an evil communication, the impression must be bad and penetrates the body as darkness (evil). "If thine eye be evil," &c., the result is darkness, but if the object on which the eye is centered is good, the impression is good, and the result is

light, or understanding. The eye is wonderfully connected with the mind and heart, hence the vision seems to be directed greatly by the power governing or controlling the organ. Of course we have good impressions from a good source, and evil impressions from an evil source. There are the two spirits, but "no man can serve two masters." In speaking of laying up treasures here the Master assures his disciples that they cannot love the world and still enter into his worship. "Ye cannot serve God and mammon." Are we not afflicted more in recent years with the cursed idolatry of mammon worship? In this the eye is evil, for we covet and lust after filthy lucre, entangling ourselves with the goods of the world. Mammon is the god of this world, and never fails to afflict and pierce a child of grace when once in his clutches. Happy is that man who has contentment with godliness, for this is gain. We see him in the congregation of the godly, and his whole body seems to be illuminated with the light of God's grace. Such an one we say is a living member. But there is one who has become engrossed in worldly conformity, laying up for himself treasures on earth; his communications are evil, his object is an earthly treasure, hence our experience is that we find him distressingly dark and indifferent to spiritual things. Now there seems to be, as we said in the outset, a question as to the extent of man's ability, who has been enlightened by the grace of God. Whether all men are to be read and understood as having the ability to come to repentance in their natural state at will has been a great question in all ages. It is held that they are, by all people except Old School Baptists, who say the sinner has no strength or ability to come to Christ until divine

quickening, at which time he is a new creature. Now whether this new creature is capable of acting in the exercise of faith, hope, &c., at will, or acts only when moved by the Holy Ghost, seems to be still a question among some. Prophecy pictures to us a falling away, or a departure from the faith. This is necessary before the end, that the prophecy be fulfilled, and possibly the love of money is doing more in this direction than all things else. It is hard for man to understand just why he should not exercise the graces of the Spirit in such a way as to prevent the evil and establish the good. God has ordained good works, but it has been fully proven that they are not to be attributed to man, hence Christ's obedience must be our theme.

J. D. COCKRAM.

HERNDON, Va., April 4, 1914.

DEAR BRETHREN EDITORS:—I have often felt of late that I would like to write once more to the household of faith and tell them in my imperfect way how I am getting along in this low ground of sin and sorrow, but language fails me to tell of all the way I have been led in the many days and months of the past. I have been living in a frozen state of mind, but some weeks ago I had a very pleasant dream, and I thought in my dream that my icy heart had been broken up and the warm sunshine of midsummer had melted the ice and snow away and I had a heart of flesh, and I thought in my dream that I heard the still small voice of Jesus speaking in tender words, as he did to his bride, Rise up, and come away. No doubt he found her low down, for he tells her to rise up, and come away. "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the

singing of birds is come, and the voice of the turtle is heard in our land." Now it seems to me in this narrative, told in the Song of songs, that it sets forth natural love of the bride to her husband, and the great love of the husband to his bride, but a greater love than natural love is here set forth, of Christ and his bride, the church, for we are told that Christ is head over all things to the church, which is his body, and the fullness of him that filleth all in all.

Now, brethren, these things I am writing about I thought I saw in my vision, or dream, and I will say right here that if I keep on telling God's little ones my dreams they will think that I am nothing but a dreamer, and I could not blame them for thinking so, for I feel to be a dreamer and nothing more.

But to continue with my dream. I want to dwell a little on the voice of the turtle that is heard in our land. It is called in the Scriptures the turtle-dove. You never hear the turtledove sing in winter, and just as soon as you hear this bird sing you may be sure that summer is at hand and the flowers appearing on the earth. This is a joyful time of the year to us, naturally, when the voice of the turtle is heard in our land, but much more so when we can hear the still small voice of Jesus speaking to the downcast soul, Peace, be still. In speaking about the turtledove, we must remember that God has made this bird, the dove, with the knowledge to know the time of its coming, as it is written in the book of Jeremiah, viii. 7, "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the Lord." The poet said,

"Judge not the Lord by feeble sense,  
But trust him for his grace,  
Behind a frowning providence,  
He hides a smiling face."

If God has made the birds of the air to observe the time of their coming, why then should we doubt the coming of the Lord Jesus at his appointed time? He says to his loved ones, Rise up and come away, and in that dove-like voice he whispers, Peace, be still, and there is a great calm. The bride said, He brought me to the banqueting-house, and his banner over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste. His left hand is under my head, and his right hand doth embrace me. What a lovely sight to behold, Christ and his bride, the church. She says, I love him, because he first loved me. She says, Draw me, and I will run after thee. He says, I have loved thee with an everlasting love, and with loving-kindness have I drawn thee.

But I must bring this letter to a close, for I have written too much already. I have tried to give you some of the outlines of my vision, but failed to tell you all I saw in it. I hope, brethren, you will excuse me for writing in this manner. I had nothing else to write at this time, only to tell you my dream, and as I said in the first part of my letter, I am a dreamer, and I fear that I am nothing more. But I will say right here before I close, that if I know anything about the conviction of sin, it came to me many years ago, while I was sleeping in my dear old grandfather's house, in a dream. I was only a boy then, and could only see in part, but to-day I see more of the depravity of my old man (nature) than I have ever seen before; I am brought to the ends of the earth.

I submit this letter to your good judg-

ment, to do with as it seems good in your sight.

Dear brother Ker, I do hope that your dear companion is much improved in health by this time.

With much love and best wishes to the household of faith, I crave to remain your brother in the bonds of love,

JOHN F. OLIVER.

MAYFIELD, Ky., Dec. 27, 1913.

ELDER D. M. VAIL—DEAR BROTHER IN THE LORD:—YOUR kind letter reached me the 26th inst., and it is a source of consolation to know you stand on the same foundation that I hinted at when I wrote that little note. It is the only foundation I have. If the eternal God does not rule the machinery of this universe, then all is left to chance. It is remarkably strange that any should think that God should leave things to his creatures, and at the same time must know they will not nor cannot do the things he desires. I do not know how to restrict God when Paul says in Ephesians, He, God, worketh all things after the counsel of his own will. I firmly believe the law entered that the offence might abound. If there had been no law, there had been no offence; and if no offence, no manifestations of grace, so God's goodness would never have been known by the creature. The first transgression itself (and on which all others hang) was the partaking of the tree of the knowledge of good and evil, and I must say I am at a loss to know how Adam could or would have known what good was without a knowledge of evil. My thought is, he was destitute of the knowledge of either until he partook of that tree. No man could know that sugar is sweet if everything he had tasted was sweet. It takes the opposite of anything to bring to our



senses the properties existing in anything. We could not know what heat is unless it be contrasted with cold. I cannot think that God intended that his creature, man, should never know what good is, for then he never could know what God is. If it were not God's intention that man should come to a knowledge of what he himself was, and is, through transgression and consequent fall, then grace must have been a matter of necessity on God's part, wherein he was placed under the necessity of venting, that he might make known himself to his creature, man. But ah, we hear the apostle say that grace was given us in Christ Jesus before the foundation of the world. Was it then given because he foresaw the fall? If, then, God's stupendous system of salvation was based on what he foresaw, and did not intend the fall, it must follow that he was put to the necessity of fixing the plan, and all because of the work of Satan, which he could not prevent, if so be that God intended that sin should not abound. But such a theory places God behind Satan, putting up the gaps Satan has thrown down, and making the best of things that he could. This destroys the sovereignty of God, and puts the devil in the lead. My dear brother, I can have no fellowship for a theory that takes from God his absolute sovereignty. If God did not fix all things before time began, and then executes all things according to that he had decreed, then I know nothing of what the Scriptures teach. I know we are assailed by men on the other side, and charged with making God to be worse than the devil himself, but what do they do but make him out a perfect failure, always trying to do something and failing? But for me, I must accept his supremacy, doing as he pleases in the heavens above and in the earth be-

neath, raising up a Pharaoh that he might show forth his power in him, and calling a Cyrus from the east to execute his counsel; declaring the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Brother Vail, pardon me for this, for no mortal on earth is responsible for it but myself, and I believe it because I cannot help it. You closed your little note by saying, "All bad and no good." Now that is just what I must say in my case. I have not one solitary thing that I ever have done upon which to claim anything. I have nothing to rely on only what Jesus has done for me. It is his righteousness alone I am trusting in, if I trust at all. I know I have none of my own, neither do I know anything else to preach but Jesus. I have this hope: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." So you see if I have anything at all it is Jesus, and I often fear I have not him. But I have nowhere else to go; with me it is Jesus or nothing, for my best works are as filthy rags.

I submit this for your perusal. If I am deceived I am lost, for I can trust in nothing else but God's grace through Jesus Christ.

Yours in an humble hope,

J. M. PERKINS.

PERSONVILLE, Texas, Dec. 5, 1913.

DEAR BRETHREN:—I thought I would write a sketch of my travels. I was born in Murray County, Tenn., and as far back as I can recollect I had a faint idea that there was a God, and as I grew older I believed stronger. In January, 1860, I was in a ballroom at a dance, and the first I can remember I was arrested that

night, but did not give it much thought, and did not know what it was; after that I was made to study about the matter. I had not read the Bible, but I had a desire then to read it. In September, 1860, there were two Campbellite preachers holding a meeting close to where I lived, and I went to hear them, and listened to them with all the care I could, to try and learn something. I thought them right, and joined them, and then went to preaching Campbellite doctrine. Dear brethren and sisters, I fully believed I was doing right. I kept on reading my Bible to find out more about things if possible. Nine months from that time I was convinced that it would not do, and it still seemed that something was drawing me; I was not satisfied. Two years after that I attended a big Presbyterian meeting, and during that meeting every time there was an opportunity given to be prayed for, I wanted them to pray for me, for I felt I was a sinner. On Sunday during their meeting it seemed to me I was lower down than ever, and had no earthly or any other kind of friends anywhere. That evening, with two or three others, I went to what was called a secret place, and there I bowed on my knees and tried in my weakness to ask God to forgive me and to deliver me. I felt just at that time that I was all right, and could live right, but the first thing I knew it came to me that I was mistaken, that it was not so. O the warfare that set up within me, and then doubts and fears began to come. I never have had the least doubt that there was a supreme God, ruler over all things, and that Jesus by the grace of God tasted death for every man, and I hope I am one of that number. The Adam man says they can all be saved if they will, but I hope I have been taught that it is by grace

and by grace alone. About six years later I was working in the fodder field, and during that day I was studying how to go and what to do, and in the evening it came to me that the Primitive Baptists' way was the right way. My wife had joined the church one month before and was to be baptized the next day, which was Sunday. I was so well satisfied I went home that night, and told my wife that she could fix my clothes, that I was going to the church next day and tell them my little experience, and I hope the Lord enabled me to go and tell them what he had done for me. They received me, and we were baptized that evening. It has been about thirty-five years now, and I have not regretted it for a moment from that time to this, but I still feel my unworthiness, and doubts and fears still come. I often say, O is there any one like me? Am I deceived, or am I not? Dear brethren and sisters, I desire your prayers, as I am in a lonely place. We have some who claim to be the same as I am, but I cannot believe what they preach, for, dear brethren and sisters, it is no food for me at all. They say that there are many things here that God never had anything to do with.

Brother Chick, I wish to make a request of you. If in order, I would like you to give your views on 1 Thes. ii. 7, and the balance of the chapter. If this is not sound just throw it into the waste-basket.

J. K. P. FITZGERALD.

CHICAGO, Ill., Feb. 12, 1914.

DEAR ELDER CHICK:—In reading the SIGNS for February 1st I notice a short article from sister Violet Hatch, of Jamestown, Ohio, in which she says she is one hundred years and nine months old. She should have said one hundred and one years and nine months old,

as she was born April 16th, 1812. I thought a few words relative to this wonderful old sister might be of interest to many of the brethren, and as I felt that I also should write you a letter, I will leave it to you as to publishing it.

Sister Hatch (every one called her Aunt Violet) is the widow of brother Ebenezer Hatch, a soldier of the war of 1812, who was some twenty years her senior, and who has been dead probably thirty years. She draws a pension for her husband's service in the war named, and a rather amusing incident happened a few years ago, when the government sent an official to Jamestown to see if there was not some mistake in her receiving the pension, thinking perhaps that it was not legal, as it hardly seemed possible that such a pension would still be in force, but when the gentleman got to the city Aunt Violet was out in the country visiting, but he had no trouble in satisfying himself that she was alive. I have known her from my childhood, and to me the words "Old Baptist" are inseparably connected with this dear sister. She is probably as well posted in the Scriptures and in the doctrine of the church as any brother or sister in the State, and her counsel has always been very much sought after. She knew her Bible well, and was able, and is yet, no doubt, to set forth her views in such a way, to the comfort of the brethren, as is seldom given a woman. I visited her in June, 1912, just after her celebration, and my faith was surely made firmer by the little talks we had. Her mind was as clear as when younger, although her body was somewhat frail. She reads the news of the day, and keeps posted and able to discuss current events; reads without glasses, and does a great deal of needle work, "fancy work" we call it.

I asked her what she ascribed her long life to, and she said, "To nothing I have done." Said she did not know why the Lord permitted her to live, and although she was contented and well taken care of, she was ready to be taken when the time came. On her one hundredth anniversary the citizens of the city and county, together with her friends from a distance, celebrated the day in her honor; schools were dismissed, and all came to greet her with a kind word. Although I was not present, I was told that she seemed less excited and went through the ordeal with more ease than many of the younger people.

Aunt Violet would be pleased to hear from the brethren, although she is unable to answer all. In this busy life that most of us live, we are prone to forsake the duties of life and to neglect our friends, and when I was permitted to visit sister Hatch, see her firmness and the confidence she has in the Lord that he will perform whatsoever is right, it revived my hope and caused me to thank the Savior that I, even I, am at times given that hope, or, I might say, am permitted to hope I have a hope, so that I feel I would rather be the least of these than to have the praise of the world and all its gold and splendor. May I ever be worthy (in his name) to honor the hope.

Well, I do not know why I have written this, and trust you will not publish it, especially that with reference to myself, if you deem it not best, but you have been so near and dear to me that I felt I wanted to talk to you. I hope you are well of your late illness, and that the family is well. My wife and daughter have been in Chicago with me since Christmas, although we have not moved here from Paris yet, owing to not having disposed of our property there. We are

very anxious to get settled, so as to be together. As it is, I run down home once a month or so. We have had two or three meetings this past year at brother Spitzer's. Elder J. G. Sawin was here in November and preached on Saturday and Sunday to the comfort of the few that are here among the millions of people. I often ask myself: Can it be that I am right in my belief and hope and these many people are wrong? Surely it cannot be, for many of them are good people, and have many more of the marks than I feel to bear. One of the so-called Baptist churches here is holding a series of meetings, being in charge of the fourteen-year-old boy preacher from London, England. I have gone a couple of times to hear him, and must admit that he is a wonderful boy, and I think he comes as near preaching the Old Baptist doctrine as any preacher I ever heard that did not belong to our people. Many things in his talks impressed me very much, especially his not being of the radical stripe, and what he said seemed to me to be almost too plain for some of his members. It is seldom I care to go to hear any of the popular preaching, as it usually makes me feel that I am outside of my flock, but in this case I went through curiosity, and although I will not say that he preached the whole truth, he preached many things that would appeal to many of our people, and the thought came to my mind that perhaps he has not been instructed in the right way, "for how shall they hear without a preacher?"

I have made this a long missive, and have not written as I intended, except what I wanted to say with regard to sis-

ter Hatch. Excuse mistakes, and should you find time to drop me a note once again do so, although I do not ask it, knowing how your time is occupied.

With kind regards to the family and friends whom I met at your place, I remain, I trust, your brother in a precious hope,

M. C. REEVES.

[THE above letter, as will be noticed, was written before the death of either brother Chick or sister Hatch, but as we think it will be received with interest we give it to our readers.—ED.]

(See obituary of Mrs. Violet Hatch on page 253, current volume.)

BOAZ, Ky., Feb. 19, 1914.

DEAR BRETHREN EDITORS:—I again attempt to drop a few lines to you by way of explanation, and to disabuse the minds of some of our dear brethren in regard to my own unworthy self. Last night I was reading in the SIGNS, taking the communications in rotation, as I generally do, when my eyes were arrested by an article written by brother O. B. Hickerson, of Nashville, Tenn., to brother Newton Peters, of Portland, Ind., in which he says to Elder Peters: "I notice in the August 15th number of the SIGNS that by request of our beloved brother, Elder Boaz, of Kentucky, you have written upon some things recorded in the first and second chapters of second Kings." I, like brother Hickerson, was wonderfully comforted, and also had a feeling of humiliation on account of one so unworthy as I feel myself to be being granted a request by a brother esteemed so highly for the truth's sake. I thought at the time that I would send him a letter in reply, thank-

ing God for the loving-kindness in which his servants are made willing to grant the request of a brother, though he may be a weak one like myself, if I am one. At the time of making the request I wrote a short communication to the SIGNS, in which I felt to indorse Elder G. E. Mayfield in the manner in which we are authorized by the Bible to set apart members of our churches to the office of deacon. I never once thought that any one would suppose that I was an Elder, for I consider God's called ministers as having the highest calling among men, notwithstanding we are looked upon by some as being an ignorant people. Brethren, there is encouragement in this to me sometimes, as the Lord Jesus Christ and his followers while they were tabernacling here on this earth were looked upon the same way.

I felt last night that I wanted to write, but it seems since I commenced that it is gone from me, so if I write any more I will have to wait until I am given something to write. Please pardon this weakness.

March 25th.—As I failed to finish my letter a month ago, and knowing that my subscription expires April 1st, and as I do not want to fail to keep my subscription paid up, I now send you a two dollar post-office money order, for which please give me credit for another year. I send you the former writing also, in order that brother Hickerson and others may know that I am only a poor, little, weak worm of the dust, not worthy to be called a deacon of the church, or even a church member at all.

With love to the household of faith, and especially to the editors and correspondents of the SIGNS, I submit this for your consideration.

G. P. BOAZ.

SHELBYVILLE, Ky., April 20, 1914.

DEAR EDITOR AND PUBLISHERS OF THE SIGNS:—It was with much sorrow indeed that I learned of the death of our dear senior editor, Elder F. A. Chick. The loss will be keenly felt all over the land by the many readers, and grave questions will arise in the minds of many as to the future conduct of the paper, as well as the deepest sympathy, prayers and good wishes for its continuation. God alone can supply all the needs, he alone can strengthen, give faith and hope to the publishers, strengthen and support our dear brother Elder Ker, the surviving editor, that they may be able to continue as in the years gone by. We think in our minds we can enter in a small degree into the feelings of the editor and publishers, of the darkness and gloom overshadowing, but we feel hitherto hath the Lord helped. For more than eighty years the SIGNS has been supported and maintained amidst every opposition. Founded upon the doctrine, faith and practice laid down by the apostles, it has stood firm all these years against the powers of darkness, the floodgates of hell, and has maintained inviolably the faith and doctrine upon which it was founded, and I trust and sincerely pray it may continue; its columns have been filled with that which is God-honoring and creature-abasing. If I know my heart's desire, it goes out in deep sympathy and humble prayer in your behalf, that you may be strengthened of the Lord, made strong in the power of his might, and find grace to help in every time of need, and truly that is every day and hour. May the sunshine of his gracious presence lift you above the darkness and gloom, doubts and fears, and enable you to lay hold of the ever-gracious promise, As thy days, so shall thy strength be. I had

grave fears when I read the Elder's last editorial on Paul's language: For I am now ready to be offered, and the time of my departure is at hand, &c., and said to my wife, He has written his valedictory. The article was rich in the power of the Spirit of life, yet softened with dews of heaven, as one treading softly, coming into the courts of the Lord, and so it was. God is righteous in all his ways.

Again wishing for you the gracious smiles and divine aid and care of our kind, loving Father and God, I am most sincerely yours in Christ,

P. W. SAWIN.

BELINGTON, W. Va., March 25, 1914.

DEAR EDITORS:—It has been on my mind a great deal of late to try and write you a few lines to let you know I am still among the living, and I feel thankful to our heavenly Father for sparing my unprofitable life. While I have been afflicted for many years, many who had good health have been called away; we have to wait until the appointed time comes, and then we will go. O dear brethren and sisters, sometimes when I have to suffer so much I almost get tired of life and long to be at rest. Often the lines come to my mind, "O land of rest, for thee I sigh," &c. I see many letters in the SIGNS written by poor, afflicted ones, and my heart can sympathize with them.

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

I saw my name mentioned in a letter written by brother Varnes in the SIGNS of December 1st, and he requested me to write him, which I did, and requested him to answer my letter, but I have not heard anything from him. Perhaps he never received my letter. If this finds a place in the SIGNS, and the dear old

brother sees it, he will know I wrote to him.

Dear editors, you do not know how much comfort the SIGNS has been to me. My SIGNS and Bible are all the preaching I get, as my health is so bad I do not get to meeting any more, which causes me to shed many tears. But the Lord has a purpose in all things, and we would be submissive to his will. While the spirit truly is willing, the flesh is weak. If any of the brethren or sisters would write to me I should be very glad, for I see many lonely days. I saw in the last SIGNS that brother Chick and sister Ker were still sick, but hope they are now better. If I could write as some of the brethren and sisters can I would be glad to write. Dear editors, may it be God's will to spare you for many years to publish the good old SIGNS, and when your work on earth is done may you hear that blessed voice say, Well done, thou good and faithful servant, enter thou into the joy of the Lord. May God keep us in the strait and narrow path, and when done with earth may we meet around his throne, where there will be no sorrow, but all singing grace, free grace, where all is love, and there will be no sorrow there.

From your afflicted sister,

ELIZABETH PHILLIPS.

NEWARK, Del., April 7, 1914.

MY DEAR BROTHER KER:—I am sending you a copy of a letter from a member of Bryn Zion Church, near Kenton, Del. One of the genuine whole-souled kind, nothing wavering, who knows she is a great sinner, but feels that she has a great Savior. My best love and sympathy to you and sister Ker.

Your sister,

LUCY MEREDITH ROUNDS.

ODESSA, Del., April 1, 1914.

DEAR SISTER LUCY:—You asked me to write, so I will tell you some of my travels of mind from nature to grace. O, I thought I was the greatest sinner on earth, my burden of sin was so great. I traveled for some time in this way, praying to the Lord to forgive my many sins. I would see light in the evening, and thought the world was coming to an end, and thought, I am a sinner, I will be lost. O, dear sister, how good the Lord has been to me; he brought me out of that horrible pit and miry clay. Often I would retire fearing that I would not see the light of another day, and one night I got up, for I could not sleep, and in the dead hour of night I went out into the yard. The moon and stars seemed to praise the Lord, but I was a poor sinner, and was loaded with a heavy burden, sick soul and body. I would go into the cellar and while there pray to the Lord to forgive my many sins. We moved to Kenton with my load of sin, and there is where I hope the Lord spoke peace to my troubled soul. One bright Sunday afternoon in August I told my husband I was going to die. O, the distress I was in! They all went out of the room and I thought I would pray once more. My prayer was, Dear Lord, I give myself away, it is all that I can do. That minute a bright light shone all around me, and my burden was gone. I looked around and everything seemed to be praising God, and I was happy. I went to the Old Baptists and heard Elder Rittenhouse preach. I thought every word he said was for me. I went before the church and told them a little, and to my surprise they received me, and I was baptized the next day by Elder E. Rittenhouse.

If you see anything in this like a

christian experience, you may send it to the SIGNS. I love the dear old SIGNS. Dear sister, I have thought of you much since I came home. Remember me to brother Rounds.

From a poor sinner saved by grace if saved at all,

S. E. GREEN.

BOWDOINHAM, Maine, Dec. 15, 1913.

DEAR EDITORS:—As my subscription has expired you will please find two dollars for the year 1914, as I do not feel as if I could get along without the SIGNS. I gave it to my wife some years ago as a Christmas present, and it has been a lasting token of remembrance. She has been sick nearly a year, having been taken with liver trouble and indigestion and then a paralytic shock, which affected her mouth and eyes, so that I have to read it mostly to her. She wanted to hear Elder Keene's letter in the SIGNS of November 15th several times, and thought it very deep and excellent.

Dear Elder Chick, we missed you very much at our association at Bowdoinham, as you always made it a point to be here. Your sickness and trouble hindered you from coming, but we hope to meet you next year. The Lord sent us Elder Keene and Elder Joshua T. Rowe, and we had excellent preaching. The Lord can feed the hungry ones.

Dear brethren Chick and Ker, you well remember Martha K. Hubbard. She fell asleep in Jesus December 2nd. The dear sister visited us a few days after the association, and we enjoyed her company and conversation very much, and little did we think it was her last visit to us. She was a Bible reader, and a firm believer in the resurrection of the dead. She is at rest, and may the Lord comfort the mourners. We are saved by grace in

Jesus as our Redeemer, and grace in the believer has its fruits and will be made manifest in the believer. We see the disciples going up to the temple at the hour of prayer, to bow before God, the giver of every good and perfect gift, from whom all our blessings flow. When Peter was cast into prison and bound with chains, prayer was made by the church for him and he was delivered to them, and Rhoda was the messenger to carry the glad tidings to them. But how is it now? Prayer is simply a routine of formality, the gold has become dim, and the most fine gold changed. "For the bed is shorter than a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isaiah xxviii. 20. And my poor soul is as guilty as any. Brethren, forgive me for writing so much, as I only wanted to pay for the SIGNS and speak of sister Hubbard. I may some time write a line to the SIGNS if health and memory abide with me.

Very lovingly, yours in the faith of God's elect and hope of a blessed immortality beyond the grave,

JAMES H. WILSON.

CHICORA, Fla., Dec. 24, 1913.

DEAR EDITORS:—As I am now sending in my subscription to the SIGNS, I wish to speak a word of praise for the dear paper. It has been of inexpressible comfort and consolation to me to read the writings of the dear saints of God from almost all parts of the world, telling of the good things the Lord has done for them. What a wonderful thing it is that people so far apart, who never knew each other, can tell one another's feelings so well. This I feel sure is one great evidence that these must be the Lord's people, for he has said in his word that his people shall see eye to eye and speak

the same thing. He teaches his people the same lesson wherever they may be, for he is the same God now that he ever was, and will ever be the same, unchangeable, ruling all things after the counsel of his own will, having all power over all things, for he says he created all things, and without him there was nothing created.

May the God of all grace ever bless you, that you may continue circulating his sacred truth in your dear paper.

Yours in tribulation,

E. C. TAYLOR.

ATLANTIC, N. C., April 18, 1914.

DEAR EDITOR:—I have just learned through Elder J. T. Rowe of the death of Elder F. A. Chick. You, and all the SIGNS' force, as well as its readers, and his dear family, have my profound sympathy in this day of sorrow and mourning. For him it was better to depart and be with Jesus, but the readers of the SIGNS, and the churches, will know now more than ever his great worth to them. The Lord bless this bereavement to the good of all the sorrowing, and fill the vacancy by his own divine presence, and put a man after his own heart to fill the vacancy on the editorial staff and in the churches in which he served.

Your fellow-partaker of this bereavement,

L. H. HARDY.

#### SYMPATHY APPRECIATED.

THE family of the late Elder F. A. Chick wish to acknowledge through the SIGNS the receipt of many kind letters of sympathy from the brethren and friends all over the country, and to state that while they would like to answer each individually, this is impossible, and so they take this means of thanking them for their kind and comforting words.



**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 1, 1914.

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.***REVELATION XXI. 27.**

"AND there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Either in speaking or writing upon these wonderful things in the book of Revelation it should always be remembered that they were shown John for the benefit of the people of God, and while the sayings generally are dark, there are some things clear, and these can be considered the same as any other Scripture. Two or three chapters preceding the twenty-first, and the one following, all seem peculiarly connected, beginning with the conjunction "and," which shows a continuation of the revelation to John. In the twentieth chapter the victory of the saints, through death, over their enemies and the enemies of the cross of Christ, is shown; also the fleeing away of the old heaven and the old earth and the appearing of the new. The great white throne and He that sat upon it established forever the reign and judgment of God. The binding of Satan for a season simply means that the church should have peace and quietness for awhile, and the loosing of Satan after that season, represented by the term, "a thousand years," means that the church should

again have tribulation and persecution at the hands of other religious monarchs and those who had their mark—"mark of the beast." In the twenty-first chapter John describes the new Jerusalem as he, in vision, saw it descending from God out of heaven. Here is seen the marked contrast between old Jerusalem, which Paul says was represented by Agar, the bondwoman, and her children, and new Jerusalem. The bondwoman was in bondage with her children; that is, all were in bondage together, which of course could not have been otherwise, as a bondwoman cannot bring forth free children. Hence old Jerusalem was in every sense of the word of the earth, and all that pertained to her was carnal. It is worthy of special note that old Jerusalem never became the new—the bondwoman and her children never became the freewoman. All through this revelation John was being shown the passing away forever of things pertaining to the legal dispensation and the bringing in of spiritual, heavenly and divine things—things that abide, durable, everlasting. Therefore he tells us he saw new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. This is the opposite of that which was all of the earth, earthy. Could we all behold the sight as John beheld it, how convincing it would be that all things are become new, and that all things are of God, who hath reconciled us unto himself by the death of his Son. Yet John was only a looker on—no part whatever of the holy city in his own view or feelings. In this surely we all have fellowship with him. In this tabernacle of God all tears are wiped away; there is no more death, neither sorrow nor crying, because former things are passed away. This is now a time of rejoicing, a time of gladness of heart, a

time to bless and praise God from whom all blessings flow, for surely he hath done great things for us.

In verse nine of this twenty-first chapter John says an angel came and talked with him, saying, "Come hither, I will shew thee the bride, the Lamb's wife," and he carried him away in the spirit to a great and high mountain, and shewed him that great city, the holy Jerusalem, having the glory of God. We do not understand that John meant the angel carried him bodily or led him by the hand to the great and high mountain, but that in spirit John was carried away, forgetting self, surroundings, the desolation of the isle of Patmos and the persecution of the enemies of Christ; mortality swallowed up of life, as it were, in the revelation of the glory of God. Perhaps there are some who may read this that can well remember such times, when there was a refreshing season from the presence of the Lord, an outpouring of the Holy Ghost, a carrying away in the spirit to the great and high mountain of the Lord, there to behold his glory in the holy city. The city that John saw had a great and high wall, and twelve gates. In this part of New York State there are perhaps miles of what is called stonewall, stones gathered from the land by those long gone the way of all flesh, and placed one upon another about four feet high and two feet wide, yet it is not a wall at all, only a fence. To build a wall cement or mortar must be used, in order to cause the stones to cleave together, so that when the work is done the wall is, as it were, one body. Such was the wall John saw. In olden times cities had walls round about them for protection, and the safety of such cities depended upon the strength of their walls. So this holy city has a wall great and high; salvation for

walls and bulwarks God hath appointed, hence the safety of new Jerusalem, the bride, the Lamb's wife, is absolute. So high it is that it cannot be scaled; so compact that no natural eye can penetrate it; so strong that the archenemy with all his angels cannot batter it down. This is the kind of wall round about the city of God, and he is the glory in the midst. The twelve gates, three on either side of this four-square city, are for the entrance of those who keep the commandments of the King. They have right to the Tree of life, and enter in through the gates into the city, in which there is no need of the sun, neither of the moon to shine in it, for the glory of God and the Lamb is the light thereof. When the Lord says to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, there is no need of a journey by those called from either point of the compass, because the entrance is immediately in front of them—three gates on either side. Yes, they enter this city where there is but one street, and that pure gold, in perfect keeping with the holy city. Now, inasmuch as this city is holy, there shall in no wise enter into it anything unholy. Nothing that defileth, neither whatsoever worketh abomination, shall enter this place of perfection of beauty. Perhaps there is a twofold meaning here worthy of our consideration. When it says, In no wise shall anything enter that defileth, neither whatsoever worketh abomination, it appears that everything in the way of inventions of men is excluded. The Lord's train fills the temple, so that there is no room for "Judson's" train saved by him, nor is there place for any saved except by the blood of the Lamb, who is the temple of it, and the glory is his.

No works of the creature shall ever be mentioned in the city of God, much less enter there. An ungodly man must be justified, guilt removed; the liar must have his lips touched with a live coal from off the altar, the sinner made clean before he can enter the holy city; every one entering there must be in perfect keeping with the holy place. By nature and by works, therefore, all men are cut off; not one can enter simply because Abraham was his father, nor because his father and mother were christians, nor because he may pray twice a day and give alms of all he possesses. A man must be "a new creature," "God's workmanship," a partaker of the divine nature, a son of God, in order to enter the place where God's honor dwells. All such have their names written in the Lamb's book of life. These names were written before the foundation of the world—not one written since. This most wonderfully presents election, salvation by grace, yes, God's unmerited favor. The book of life is a peculiar one, not such as where ordinary records are made and kept, but the book is "life." The names of all the household of faith are written in God's record of "life," eternal life, which God, who cannot lie, promised before the world began, and this life is in his Son. When Paul said the Lord, the righteous Judge, should give him a crown of righteousness, he did not mean a crown of something else, but "righteousness" itself was the crown he received. Again, when James said, Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life, life is the crown. This means life to the one who endures temptation, instead of death because of sin in yielding thereto. Yes, we say again the book is "life," and the names of the Lord's people having been written therein shows clearly His decree: predestinated unto final glory by Jesus Christ our Lord. It matters not what our achievements and attainments are here, nor how wonderful the revelations nor that the devils are subject unto us, through God's word, our greatest reason for rejoicing is that our names are written in heaven, in the Lamb's book of life. This unbounded mercy will cause us to ever sing in the holy city, the church of God, "redeeming love," and when called home to enjoy the fullness of the glory of God, that infinite Being: Father, Son and Holy Spirit, there to see Him face to face, the song shall echo still: "Saved by grace." Amen. K.

#### DEATH OF ELDER F. A. CHICK.

IT is with profound sorrow that we announce the death of Elder F. A. Chick, editor of the SIGNS OF THE TIMES. He entered into everlasting rest April 14th, 1914, after more than a year's illness. All his friends had hoped for his recovery, and longed for some favorable report through the SIGNS, but none came. Such men as Elder Chick are very few, so kind, loving, gentle and faithful, yet firmly rooted and grounded in the truth of God. All connected with the SIGNS will miss him, and scarcely know how to go on without him, but we hope the Lord will supply our need, that the SIGNS may continue to the comfort of many. We extend our deepest sympathy to the dear family, desiring God's blessing and grace to rest upon them.

An obituary will appear soon. K.

WE, the publishers of the SIGNS OF THE TIMES, feel we wish to add a few lines to those of our dear remaining editor, Elder H. C. Ker, with regard to the great loss we have sustained in the death

of our much loved senior editor, Elder F. A. Chick. He will indeed be greatly missed by the brethren far and near, who loved him for the truth's sake.

Elder Chick had been an editor of the SIGNS since November, 1894, and his editorials were always written in a kind, loving and gentle spirit, yet he never failed to stand firm in the doctrine once delivered unto the saints. If his views differed from those of another, the one with whom he differed could take no offence, as he always expressed himself in a mild and loving manner, which indeed was a good index to the character of the man himself, whom to know was to love.

To his dear family we extend our deepest sympathy, and pray that God, who alone is able to reconcile them to this great loss, may be their guide and comfort, and that they may be enabled to look to him for strength to continue on in their way.

To his churches, and to the brethren in general, we would also offer our sympathy, and hope that the Lord will raise up some one to fill the place of the much loved brother.

For ourselves, we feel we have sustained a loss that only One can fill, and we look to him for help and guidance.

J. E. BEEBE & CO.

### CHANGE OF ADDRESS.

ELDER J. E. THORNBURY has changed his address from Rateliff, Ky., to Grayson, Carter Co., Ky., and desires his correspondents to address him at the latter place.

### LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

## MARRIAGES.

By Elder H. H. Lefferts, April 15th, 1914, at the home of the bride's mother, Pleasant Ridge, Fulton Co., Pa., Cadiz Wiles Schooley and Veda Rebecca Mellott.

## OBITUARY NOTICES.

**Mrs. Jennie O. Ham**, wife of Mr. John B. Ham, who passed on to a higher life March 15th, was a lady greatly beloved by a wide circle of friends, and her death has caused the deepest sorrow in this community. Her character was rounded out with the experiences of a long and useful life. She was an interesting lady to meet, and her place will not soon be filled in this community. Richly endowed by nature, of refined sensibilities and of a true, noble, christian womanhood, her life in its sincerity and integrity was a living witness to her superior worth and strong personality. Her kind ministries for the welfare of others made her a friend to all who knew her. She loved her home, and brought into it strength and devotion, with the love and influence of wife and mother, that will never die. With her loved ones they mourn, with a host of dear friends, their loss, and many rise up and call her blessed. She, with her husband, was a worthy and consistent member of the Primitive Baptist Church of Woburn, Mass., where they joined many years ago, although they were always residents of this town, where they were baptized fifty years ago, by Elder Wm. J. Purington, and always attended this church and were members of the choir. A few days before her death Mrs. Ham wrote a letter of hope and trust to her pastor, Elder H. C. Ker. Her last illness was brief. Medical skill and loving hands availed not; she continually failed until she was gone, for God took her. She died as she had lived, with her trust in him. H. R. M.

NORTH BERWICK, MAINE, MARCH 29, 1914.

[THE above clipping was forwarded us from North Berwick, Maine, the late home of our dear sister Ham, and is expressive of the high esteem in which she was held in her own neighborhood. It also tells of her life in the church and of her devotion to the people of God. Sister Ham talked but little of herself in any sense, yet her life talked, bearing testimony to the grace of God. She lived seventy miles away from the church of her membership, but was seldom absent from the services. She attended also very regularly the meetings of the North Berwick Church, of which Elder F. W. Koene is the pastor, and with which she united Oct. 2nd, 1864, being baptized by the late Elder Wm. J. Purington. She was dismissed by letter to unite with the Woburn Church, in March, 1878. Her age at the time of her death was 72 years. She is survived by her husband, brother John B. Ham, two brothers: Trustram John-

son and Frank O. Johnson, both of North Berwick, Maine, and one sister, Mrs. Mary E. Ross, of Danvers, Mass., also three grandchildren: Everett, Lulu and Beatrice Allen. The funeral services were held at her home Thursday, March 19th, conducted by the writer, assisted by Elder Keene. There was a very large attendance. The interment took place in the family plot in the North Berwick Cemetery.

May God dwell richly in the hearts of the family to keep, sustain and comfort them, and may the church of her membership be remembered in much mercy.—K.]

**William A. Martin**, our dear brother, departed this life March 21st, 1914, at his home, Legato, Fairfax Co., Va., in his 83rd year of age. Brother Martin died very suddenly while eating his dinner. He complained of a pain under his left shoulder, and before his wife could get to him he was dead. He was the last surviving juror which convicted John Brown, and the youngest one of the twelve. He was baptized by Elder J. N. Badger in the fellowship of Ebenezer Church in 1882, and remained a faithful and consistent member until death. Brother Martin was twice married. His first wife was S. A. Thomas, who died in 1908, and he married sister Elizabeth Ferguson about three years ago. It can be truly said that a good man has fallen. He was beloved by his brethren and all who came in contact with him. He was known to all as "Uncle Billy." He was firm in his belief of salvation by grace, and had no compromise to make with the unfruitful works of darkness. He was a kind and devoted husband, a true friend and neighbor, and had a character as strong as iron. It can be said of him that he was a peacemaker, both in the world and in the church. Ebenezer Church will miss him, and it is sad to think we will see his face no more. He lived far from the meetinghouse of late, but managed to come and see us once in every year. We believe our loss is his eternal gain. He was brought back to Ebenezer for burial beside his first wife.

ALSO,

**Mrs. Elizabeth Martin**, wife of our brother Wm. A. Martin, died one week to a day after her husband's death, in the 87th year of her age. Sister Martin was baptized by Elder Leachman, but we do not know the date. The writer did not know sister Martin as well as brother Martin, as they lived so far from us, but has every reason to believe she lived a faithful member of the church.

The writer was called to conduct the funeral at Legato, near Fairfax Court House, Va. The funeral services of both were conducted at the same time, after which her remains were interred in Fairfax Court House Cemetery. May the Lord bless the sorrowing brother and friends of both, is the desire of the writer.

F. E. ROBEY.

**Adliza Winslow Hill**, my dear wife, was born May 9th, 1856, and died Jan. 25th, 1914. She was the daughter of the late Nathan Winslow. We were united in marriage Sept. 28th, 1876. There were born to this union eight children, two boys and six girls; two girls preceded her to the grave. Two boys and four girls are living to mourn with me our great loss, as follows: Mrs. Lizzie E. Miller, of Caraway, N. C., Mrs. Julia F. Miller, of Asheboro, N. C., Nathan W., of Mechanic, N. C., Eunice A., Alice and John M. Hill, who are yet with me at home. My dear wife was born of Quaker parents and raised up in their faith. The Primitive Baptist faith and doctrine, as well as the church itself, had been evilly spoken of and badly misrepresented to her, and in our early married life she was very much opposed to them, but it pleased the Lord in his own good time and way to perform in her the work of grace, which wrought such a change as he worked in Saul of Tarsus, and her religious views were so changed that she saw and believed just to the reverse of that which she tried in our early married life to get me to see and believe, so that I do believe she was of the elect family of God, and that she is sweetly resting with him in glory. For many years she loved to hear the glorious gospel as it is set forth by the Primitive Baptists, and she was always ready and willing to entertain them and to care for them in our humble home. I am satisfied she had a mind to be with the church, but for some cause unknown to me she never united with us. She was truly a good woman; I know of none who was her superior in uprightness and moral character. She was a good wife and a dear, precious mother, and never tired in doing for her children, to whom she was much devoted.

M. H. HILL.

**Roland Hoff Rittenhouse**, our dear little son, died at his home in Clinton, N. J., Dec. 8th, 1913, aged 6 years, 4 months and 15 days. He was stricken with diphtheria in its most malignant form, and was sick one week. All that the physician and two trained nurses, who were in constant attendance, could do, was done, but his days were numbered and the Lord saw fit to take him. Owing to the contagion of the disease it was necessary to convey the body from the home without services to the cemetery at Frenchtown, where we met Elder Fenton, our pastor, and a few dear friends. Elder Fenton spoke in prayer, and the little form was laid away. We have felt the stroke almost too heavy to bear, but through it all the Lord has been our strength, and we have been given comforting assurances that he is now in the full fruition of that blessed inheritance. The day he passed away he said nothing hurt him, and there rested such a peaceful, happy look, his face seemed to shine with heavenly light. As I stood watching him I felt that the Lord was speaking to me, that he

was happy and it was beyond all earthly comfort. A few days before he was taken sick, on Thanksgiving day we were singing hymns, and Roland passed through the room and stopped. Never shall I forget that moment; as he stood there motionless looking at us these words came to me, He is listening. I was deeply touched, and that little experience has come with much comfort many times. O how much we miss our little sunbeam, yet we desire to be submissive to His will, he who doeth all things well, and to be able to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

His mother,

ELIZABETH H. RITTENHOUSE.

**Deacon Eli T. Kidwell** was born in Fairfax County, Va., July 26th, 1840, and departed this life March 23rd, 1914, aged 73 years, 8 months and 17 days. He was married to Miss Jane M. Mills, Jan. 30th, 1868, who departed this life March 30th, 1878. He was again married, to Miss Sallie E. Thomas, of Washington, D. C., Dec. 21st, 1880, who departed this life Dec. 9th, 1909. He was baptized by Elder Joseph L. Purington Dec. 7th, 1875, and was given a home in the fellowship of the Bethlehem Church, Prince William Co., Va., and served as deacon for a number of years up to the time of his death. The writer had known brother Kidwell for over twenty-five years, and I would like to tell of the many sweet seasons I have had with him in all those years, but space for a notice of this kind forbids me doing so. I believe I shall miss brother Kidwell as much as any Old Baptist that ever knew him. He was a strong believer in the doctrine of predestination, election and salvation by grace only, and the resurrection of Christ and his people from the power of the grave. The apostle said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Bethlehem Church will greatly miss brother Kidwell, as he was faithful in attending their regular meetings, and in the absence of their pastor, Elder Badger, brother Kidwell would open the meeting by reading a chapter and talking to the brethren and friends. Brother Kidwell is survived by one son, Walter A. Kidwell, and two sisters: Mrs. Roberta Hopkins, of Fairfax, Va., and Mrs. Lavinia Lednam, of South Boston, Va. We extend heartfelt sympathy to all his relatives and friends, and to the church, and especially to his dear sister, Mrs. Hopkins, who was at his bedside when he passed away.

Brother Badger being too ill to preach at the funeral, they had no preaching. They tried to get Elder Lefferts, also Elder Vaughan, Elder Lefferts being away from home at the time attending a meeting in Pennsylvania. When the writer reached the house where the remains lay the relatives and friends

requested that I conduct the service by reading a chapter and offering prayer, which I did in much weakness and fear. His body was laid to rest beside his two wives, at old Paines Church, now called, I believe, Jerusalem Church, to await the morning of the resurrection and awake with the likeness of Jesus and ever be with the Lord.

Written by request of a dear brother of Bethlehem Church.

JOHN F. OLIVER.

HERNDON, Va., April 18, 1914.

## APPOINTMENTS.

THE Lord willing, by request of the churches of the Roxbury Association I will be at Kingston, N. Y., Saturday, May 16th, Olive and Hurley, Sunday, 17th, Union Grove, Monday, 18th, brother Faulkner's, Margaretville, evening of same day, Tuesday, 19th, Vega, Wednesday, 20th, Roxbury.

D. M. VAIL.

## M E E T I N G S .

THE Baltimore Primitive Baptist Association will convene with the Harford Church, Harford Co., Md., on Wednesday, May 20th, 1914, and continue three days. Visitors via Baltimore will arrive in time to leave over Maryland and Pennsylvania R. R., about 3 p. m., for Forest Hill, on Tuesday, the 19th. All lovers of the truth are cordially invited, and we hope to have a goodly number with us.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association will hold its annual session with the Salem Church, at the southeast corner of Broad and Cherry Sts., (the Parkway building) Philadelphia, Pa., on Wednesday, Thursday and Friday, May 27th, 28th and 29th, 1914, convenient to all railroad stations. Take elevator to seventh floor. Ministers of our faith and order, and also all lovers of the truth, are cordially invited to meet with us.

B. F. COULTER, Pastor.

FRANKLIN TERRY, Church Clerk.

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, at Locktown, Hunterdon Co., N. J., June 3rd, 4th and 5th, 1914. Those coming by B. D. R. R. to Stockton will be met with conveyance on arrival of the 5 o'clock p. m. train on Tuesday, or on going to Frenchtown will be met and cared for by friends living there. A cordial invitation is extended to all lovers of the truth to meet with us.

CYRUS RISLER, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the Ebenezer Baptist Church, in New York city, to begin on Wednesday before the second Sunday in June (10th), 1914, and continue three days. The meetinghouse is No. 1216 Intervale Avenue, Bronx, near the Freeman Street station of the Subway. Take Subway train marked "Bronx," bound north, at any station south of 96th Street. A cordial welcome awaits all who can meet with us.

JOHN McCONNELL, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., MAY 15, 1914.

NO. 10.

## CORRESPONDENCE.

### I TIMOTHY III. 16.

“AND, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

The first promise we have of God manifest in the flesh is in Genesis iii. 15: “And I will put enmity between thee [the serpent] and the woman, and between thy seed [the wicked led by his spirit, led captive by him at his will] and her seed; it shall bruise thy head, and thou [the devil] shalt bruise his heel.” Christ’s flesh only was put to death, his Godhead did not suffer. Then in Isaiah ix. 6-9, God manifest in the flesh is again spoken of. “For every battle of the warrior is with confused noise, and garments rolled in blood; [alluding to Christ’s blood on the cross] but this shall be with burning and fuel of fire. For unto us [the church] a child is born, [God manifest in the flesh] 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 Creator of all things] The Prince of Peace. Of the increase of his

government and peace there shall be no end, [for it is eternal] 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 [eternal].” Next I refer to Psalms cxxxix.: “For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: [Christ the spiritual David] marvelous are thy works: and that my soul knoweth right well. My substance [his people] 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, [his chosen, his elect] yet being unperfect; and in thy book [the book of life; see Revelation xx. 12,] all thy members were written, [as Christ said to the apostles he sent, not to rejoice because the spirits were subject to them, but rather rejoice because their names were written in heaven] which in continuance were fashioned, when as yet there was none of them.” “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us [God manifest in the

flesh].”—Matthew i. 23. See the gospel of John i. 1-16. “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us, and we [the apostles and all the saints to whom he was revealed] beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” “And all things are of God, who hath reconciled us [the redeemed] to himself by Jesus Christ, [by his death] and hath given to us the ministry of reconciliation; to wit, that God was in Christ, [when Christ was manifest in the flesh] reconciling the world unto himself.” He came not to save the world he would not pray for, (See John xvii. 9,) “but for them which thou hast given me; for they are thine.” “Not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we [the saints] might be made the righteousness of God in him.” “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, [Christ manifest in the flesh] and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.”—1 John i. 1-3. See Luke i. 31-36: “And, behold, thou shalt conceive in thy womb, and bring forth a son; and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: [according to the flesh] and he

shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.” When he died upon the cross, Christ’s last words were, “My God, my God, why hast thou forsaken me?” Christ said before his death, Destroy this temple (his body, not the divinity that was then in the body) and the third day I will raise it up. The divinity that left the body at his death, entered into the same body the third day, and he arose as he said he would, a victorious conqueror over death and the grave. See 1 Cor. xv. 38: “For I delivered unto you first of all that which I also received, how that Christ died for our sins [to atone by his death for the sins of all that were given him by the Father] according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; \* \* \* After that he was seen of James; then of all the apostles. And last of all he was seen of me also.” Some then, as now, denied the resurrection of the dead. Paul wrote: “But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if

Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." The body is sown a natural body, it (the same body) is raised a spiritual body. There is a natural body (that we get from the man Adam) and there is a spiritual body (we get from the spiritual Adam, the Lord from heaven). And so it is written, (Genesis ii. 7,) The first man Adam was made a living soul. What was made a living soul? The man that God made from the dust of the ground. If God had breathed into that body his own eternal Spirit, the first Adam would have been a spiritual man, like Christ the Son of God, but God only breathed into his nostrils the breath of life. "The last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. [Manifest in the flesh to save his people from their sins.] As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we [the saints] have borne the image of the earthy [here on earth] we shall also bear the image of the heavenly [when we awake with his likeness]." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before

the foundation of the world, but was manifest [in the flesh, showing the mystery of godliness] in these last times [of the Jewish kingdom] for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. \* \* \* For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word [Christ] which by the gospel is preached unto you."—1 Peter i. 18-21, 24, 25. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. (John xix. 30.) What was finished? The work he was manifest in the flesh to do. For the transgression of his people was he stricken, yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul (his body) an offering for sin, he shall see his seed, he shall see of the travail of his soul (that suffered on the cross) and be satisfied; by his knowledge shall my righteous servant justify many (all the Father gave unto him) for he shall bear their iniquities. He poured out his soul unto death. (See Isaiah liii.) "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah xlix. 16. "And the Word [Christ] was made flesh, and dwelt among us [the apostles and saints] and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. "He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the chil-

dren of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."—Matthew xiii. 37-44. Back to Psalms again. "They that soweth in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, [surely they were precious or he would not have died for them at his first coming] shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms cxxvi. 5, 6. "Fear not; for I am with thee: I will bring thy seed [Christ's elect] from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. \* \* \* I, even I, am the Lord; and beside me there is no Savior."—Isaiah xliii. 5-11. After Christ had fulfilled his Father's will here in the flesh he ascended up into heaven, is the testimony of over five hundred witnesses. "God has gone up with a shout, the Lord with the sound of a trumpet.—Psalms xlvi. 5. Then the Lord said by David, Psalms xxiv., "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in [to heaven]. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of glory shall come in. \* \* \* The Lord of hosts, he is the King of glory."

R. S. BANKS.

CASEY, Iowa, March 17, 1914.

SHELBYVILLE, Ky., April 20, 1914.

DEAR EDITOR:—I inclose herewith two, to me, excellent letters from our esteemed sisters Pultz and Runkle, whose names are always welcome, as they are among the excellent writers, and whose letters are always read with interest and comfort by the dear, weary, burdened pilgrims. Sister Runkle is a daughter of the late highly esteemed Elder I. N. Vanmeter. I was comforted in these precious messages of love and fellowship, humbled and encouraged, but feel if they knew me better their love and fellowship would be less, or that blessed tie severed. I am often made to cry out, I am a worm, and no man, but the Lord said, Fear not, thou worm Jacob, so I take courage.

Yours in Christ,

P. W. SAWIN.

WHEELING, W. Va., May 8, 1910.

ELDER P. W. SAWIN—DEAR BROTHER IN HOPE:—It has been some time since I received your last kind favor. I have often thought that I must try to write, for it would seem much out of place for a poor, unworthy creature like myself not to acknowledge a letter from one of the dear servants of the most high God. Indeed, were it not that perfect love casteth out fear in this case I could never attempt to approach any of the dear saints, especially the ministers of the gospel. It seems to me that I have always loved and honored the dear men of God, but never as I do now. Of late I have been given to see so much of truth and godly wisdom in their writings. In reading through some of the back numbers I came to your experience; it is in No. 3, February 1st, 1909. I read it with renewed interest since having this little pen acquaintance with you. In your early life your experience is my own,

One thing I find, that I have never suffered as keenly for sin as some I have read of. Many have been brought, as it were, to the point of death before their deliverance. I never grieved so much for anything only the thought that God did not love me. I somehow felt that I belonged to him, and was conscious of having offended him. This caused what I hope was godly sorrow. I have often wondered much at my own experience. I cannot deny that I have been changed in spirit; there is a feeling that forbids me to deny my hope. I have come to believe that my first convictions were more outward than inward, and yet even then there was some kind of a change wrought in me. Before this the New Testament was a sealed book to me, then it opened a little to my understanding, especially the commands and promises. I seemed to know the part of it that sustains Methodist belief, or at least sustains it as they understand it, and right here I will say that I believe they are sincere in their belief, as far as they can understand. I was very zealous in attending their meetings for awhile, but little by little I began to feel a separation from them. Some of the sisters came to hold prayer meeting at our house. I remember they asked me to pray, and I tried, but I know it was only lip service. They sang hymns (some of their popular kind) and to this day if they come into my mind they cause a sickening feeling. Through all of my trying I was conscious of failure and shame and confusion. Once I even tried to teach a class of young ladies in Sunday School. I stood up before them and made a stammering effort to admonish them to seek the Lord, whereupon one of them looked up in my face, and I thought her expression said plainer than words, Who are you, to try

to teach us? I felt terribly condemned, and never from that day attempted to teach in Sunday School. My dear parents felt grieved to see me so deceived in myself, but still as father had been in the same place when he was young I think he trusted in God's mercy to open my blind eyes and unstop my deaf ears. I was about thirty-three years old when I was "converted" at a Methodist minister's bench. It is such a long story, and I have written it so often, that I have come to lack interest in it. The one part that I know was real was my great grief; I might say that I had never known such grief before. I tried to pray, but could only ask God to be merciful to me, a sinner, and while I knelt there making this one plea our Savior was presented before me sitting with his disciples. He turned his face partly toward me and smiled; then my grief was stilled, and I lifted up my poor, tear-swollen face and tried to sing. For a little while I thought my burden was gone, but directly the thought came that my Savior was only partly reconciled, as he had turned his face only partly toward me. Still I tried to hope that he loved me, and went on in this uncertain way. I tried to do good works; I visited the sick whenever I had a chance; I went to meeting, but found no pleasure in the preaching; I loved the world as well as ever, and I loved sin as well as ever, and yet I thought I was as good as most believers. In the year 1892 my dear father died, but before that time I had come to love the Baptist doctrine, or people rather, for I understood but little doctrine. The day that his funeral was preached by Elder Powers I was made to rejoice in Christ as our righteousness. I had never heard a sermon before; I had listened, but never heard. My dear mother and I went before the

church soon after this and were baptized by Elder Powers. Here again I cannot claim to be like many; I had no scruples or fears as to my fitness. I knew that I was not nor ever could be fit, only in Christ Jesus. I looked not to my own righteousness in anything, but trusted alone in his merits as being imputed to me. After this I returned to this place, and was shut off from all our people and service. I was unchanged in heart, I believed on Jesus, but not in him. I went on in this way until the year 1900, when my dear mother died. I can say truly that I had never really hungered for the pure gospel until that year. My sins became a great burden, and I could not rest. — I laid down in sorrow and rose up in sorrow, and O how I longed to hear a good gospel sermon; I felt that I would find relief in it. I was blessed with the opportunity of hearing what then seemed to me the best sermon that I ever listened to. For the first time the precious promises seemed all for me. I could lay hold on the hope set before me, and O how I did rejoice in this hope; I sang from morning until night; election and predestination were sweet themes to me. By the grace of God I have been kept from the flesh and the world; I have no love for them; the things I once loved I now hate. Now, dear brother, what will you think of me if I say that I have always loved righteousness and desired to be like the good, saintly people even from a child up to this day? I do not think I am telling a lie when I claim this. I loved good people and despised the wicked, that is, those who were depraved and devilish. I believe I have ever feared God and desired to do right, but have ever failed. There is hardly an hour that does not show me some sin and great deformity of mind. My tongue is so un-

ruly that it often causes me to sin. One thing I desire to be thankful for, among so many undeserved blessings, and that is, that I am constantly rebuked for my sins. The rebukes come from the word of God. The many sweet admonitions which I dearly love will come to my mind, showing me that I am not obeying them. I think every slip and fall we have serve to make us more careful. I do not like to offend my fellow-creatures, but that is a little thing compared to offending our precious Lord and Master. Our Savior said, If ye love me, keep my commandments. How well he knew that only his love in us could keep them.

Now I will draw this to a close, as my mind is shut up. I ask your pardon for this long and maybe uninteresting letter. I sent your first letter to the SIGNS. I certainly do enjoy reading it; it is the best Baptist paper we have. I trust you are enjoying both spiritual and temporal comforts. I ask an interest in your prayers.

Your unworthy sister, I hope,

FLORENCE PULTZ.

MACOMB, Ill., Feb. 20, 1914.

ELDER P. W. SAWIN—DEAR BROTHER IN A PRECIOUS FAITH:—If such a poor, unworthy sinner as I may claim this blessed relationship to one whom I esteem so highly for the truth's sake. I am such a weak, ignorant one, so helpless, and seem to know nothing as I ought to know it, and I am made to wonder and exclaim, What am I, that God's dear people should feel constrained to write to me? Surely it was all of the Lord directing you that caused you to send me your precious epistle of love and fellowship. Dear brother, I was surprised indeed to receive your letter, but gladly so, and while tears filled my eyes,

I read it over and over with rejoicing; as cold water to a thirsty soul, so is good news from a far country. I had been in great darkness, and wrote the letter for the SIGNS and sent it in fear and trembling, doubting my interest in the blood of Christ, cast down. I tried to pray that if I were a hypocrite and deceived in it all it would be made manifest. O, I felt if there were just one other like me, so filled with doubts and fears, misgivings and mistrust, I would be so comforted to know it, I would not then be entirely alone. In a short time came your good letter, and I could not help but rejoice. I thought if such an one as Elder Sawin could have fellowship for me, and had traveled and was still traveling the same road that I in much weakness tried to portray, there surely was ground for hope, I was not alone, I had companions in tribulation. I have not the pen of a ready writer, and am so ignorant in spiritual things I cannot express my feelings as you and others do, but I have been stumbling along for many years, relying alone on God's mercy and grace; without these I am nothing. I have often tried in my mind to decide which of the writers of the SIGNS appealed the strongest to me—whose writings comforted me the most. This was always hard to decide; but among several whose letters seemed especially sweet and comforting to me were your own. I cannot tell why, but in writing you often speak of the afflictions and trials and darkness of the way, which always finds an echo in my heart, for so much of my time is spent in "Doubting Castle," and I go mourning day by day over a sinful and depraved heart. As you say, Is it not strange that we get no better? Indeed it is even so, nothing to me seems more mysterious than this. If I hate

sin and love holiness why do I not do better? Why do I not live free from sin? The only answer I can find to these questions is that I cannot do the things I would, for the sin that dwelleth in me. If this is true, we cannot do the things we would because sin still reigns in our mortal bodies, and while we tabernacle in the flesh this thorn, the buffetings of Satan, will remain to tempt and try us, but God's grace will be sufficient, so his children will be enabled to bear it; not escape from trials, but with the temptation be enabled to bear it. We are not promised an easy journey through this world of sorrow, "But we must fight if we would reign." And, "In the world ye shall have tribulation."

Yes, dear brother, I remember when you were at my father's house, though I cannot remember the year. When I was a little girl I used to feel that when an Old School Baptist minister came it was almost like an angel's visit, I had such reverence for them. I cannot recall in what way we ministered to you, but I know my father's house was ever open to God's people, and they were made welcome. I was talking to my mother a few days ago, and she remembered your visit to them, but said she felt that she had done but little for her brethren. This is characteristic of our dear mother, humble and unassuming, yet many a cup of cold water has come from her hands to cheer and comfort the weary. She was a minister's wife for over fifty years, raised eleven children, and surely during the ninety-three years of her life and now seventy-five years since she became a Baptist she has experienced and can testify to some of the ups and downs of a minister's life. Her mental faculties are good, and she can tell of many things all along her pilgrimage. She is especially

thankful to be remembered by her brethren. She and an unmarried son live on the old home place settled in 1856. I think your father's family is highly favored of the Lord. Ten children members of the Primitive Baptist Church and three of them eminent ministers of the gospel; truly your mother was highly favored. I was pretty well acquainted with your brother, Elder Isaac Sawin, of Iowa, having met him for a number of years at associations in this state; he was considered an able minister. The Baptists here are few and scattering. The church of my membership is twenty miles from me, and I cannot attend regularly. My father served this church thirty-seven years, and three others twenty-five years each, and traveled much. He had the highest regard for you, and esteemed you among the excellent of the earth.

I love the dear old SIGNS, and have not missed a number in twenty-eight years, and often read the old numbers. I also read three other Baptist publications, and love peace and hate controversy. The SIGNS is the freest from that of them all, I think.

Dear brother, I must surely bring this lengthy letter to a close; I feel that it is more lengthy than profitable. I had not intended writing so much; I wanted you to know that I highly appreciated your good letter, and that your writings are very comforting and edifying to me, and I would like to send your letter to the SIGNS were it not of such a personal nature; I may do so anyway. Mine is not for publication. Though my letter is long, I could fill pages telling of my sinfulness, shortcomings and trials by the way; but to sum it all up, I am only a poor sinner saved by grace alone, if saved at all, whose only hope is in the death, resurrection and intercession of Christ. "Nothing in my hand I bring."

I hope your dear wife is better, and if she can glean a crumb from this it is for her also.

Now may grace, mercy and peace from God the Father and our Lord Jesus rest and remain with you and yours.

From your unworthy sister, if one, the least of all,

SARAH E. RUNKLE.

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JOHN IV. 29.

"COME, see a man, which told me all things that ever I did: is not this the Christ?"

This is the language of a woman of Samaria after she had seen the Savior at the well, which is located in a strip of country between Judea and Galilee, called Samaria, where Jacob's well is. The Jews had no dealings with the Samaritans. The people of Samaria thought that God could be worshiped nowhere but in "this mountain," and the Jews thought Jerusalem was the place of worship. (See John iv. 20, 21.) Jesus appeared at the well, and there came a woman of Samaria to draw water, and Jesus asked for a drink; then came the conversation between Jesus and the woman, in which she said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." From this fact she knew that he was a Jew, or, in other words, judged him to be a Jew, and he said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." Jesus informed her that, "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."—John iv. 23, 24. Yes, regardless of the high mountain of Samaria or the law



worship of the ancient Jew. John said, "O generation of vipers, who hath warned you to flee from the wrath [destruction of the Jewish ceremonial worship] to come? Bring forth therefore fruits meet for repentance," and not claim relationship with Abraham, for God is able of these stones (dead sinners of both Jew and Gentile) to raise up children unto Abraham. (Matt. iii. 7-9.) Though the people had the law and the prophets to read, and they were read every sabbath day in all their synagogues, yet they did not know Jesus when he came; therefore no amount of book-learning, no amount of teaching one another, saying, Know the Lord, has ever taught them Jesus, but Jesus must appear individually to the child and tell him or her all things that they ever did before they can say, Is not this the Christ? O how many times, brethren, has Jesus appeared unto you in that still small voice and told you all things you ever did. How humbled you were then. When you were young (in the flesh) you walked whithersoever you would, but when you were old (crippled) you sought one (Jesus) to lead you. As Abraham was, so were you called from your own country and from among your people (in the flesh) unto a country you knew not of (heavenly places in Christ); then you could say, Will not the Judge of all the earth do right? and sing:

"Amazing grace! (how sweet the sound!)  
That saved a wretch like me;  
I one was lost, but now am found;  
Was blind, but now I see."

When you traveled the road all the earth travels, nature's dark and rough road, you could not see. The words of Jesus are to you, Verily, verily I say unto you, Except a man be born again from above, he cannot see the kingdom of God. You do not see how this can be, yet Jesus said, Ye must be born again. Jesus must

come to you and say, Though thy sins be many, they all are forgiven thee. When you experience a quietness in your very soul after a siege of confusion of mind and restless nights have passed, after the load has been lifted from your poor heart you are made to see how dreadful was this place of your standing. Yet some might say, I cannot tell of a great manifestation of God's power in my deliverance, if so be I have ever been delivered, though I feel to have different desires to those I have had. Yes, dear one, it might be like this comparison I have often used in my weak efforts to preach: Just imagine a man with a large sack of sand on his shoulder, and he carries it until it becomes a great burden to him. Finally there comes a small hole in the sack, the sand begins to leak out little by little, until at last the load is gone. To be sure he cannot tell just how it got away, nor just at what moment it all disappeared, yet he now feels the load he once carried is all gone. As the poet said, was lost, but now am found; was blind, but now I see. You travel this road for awhile, and then you find yourself enshrouded with a deep loneliness, a feeling of sadness in the depth of your poor soul; you just cannot tell why you cannot help it either. Here then will arise in your mind, O, I am surely mistaken, I have not been born again; surely if I were a child of God I would not have these feelings. Why, every little, idle word, every trifling thought, every mean thing that I ever did, comes creeping into my mind. Jesus is now telling you of all things that ever you did; then you can fellowship Paul, and cry, "O wretched man that I am! who shall deliver me from the body of this death?" Then comes the answer, as with Paul, I thank God through Jesus Christ our

Lord. Here then is Jesus' saying come to pass in your experience, The hour is come that you neither worship God in this mountain (high and lofty place of the earth), nor yet in Jerusalem (among the ancient self-righteous Pharisees), but in spirit. As Jesus has appeared to you and told you everything you ever did, this self-righteousness and fleshly pride has been humbled. He has told you of your carnal attachment to worldly things, and has set aside the waterpot you had been depending on in times past to draw, at your own option, water from the natural fountain, which is only satisfying to your fleshly ambition; and he has now told you that he that drinketh of the water that he should give shall never thirst, for he (Jesus) is the fountain that is opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. (Zech. xiii. 1.) He is the fountain of living waters to every one he appears to in putting away sin, and says, Though thy sins be many, they are all forgiven thee. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones."—Zech. xiii. 7. The stroke was made, the Shepherd was smitten, the sheep scattered. (Mark xiv. 27.) Peter positively declared he would not forsake his Lord, but, according to what Jesus said, he denied him, and that with an oath. No wonder Jesus said to him, When thou art converted, strengthen thy brethren. We find in our experience that daily we need converting from self-reliance to that of dependence upon Jesus.

What I have written is more and different from what I intended, and scattering and rambling as it is, if it does not find its way to the waste-basket may it

be of some benefit to the household of faith.

Your afflicted brother in bonds,  
J. B. BOWDEN.

FALLS CITY, Texas, April 5, 1914.

DAYTON, Ohio, April 19, 1914.

DEAR BRETHREN:—Although being strangers in the flesh, yet I hope we are not in spiritual matters, as I have claimed a home in the Old Baptist Church for a number of years, and my dear christian parents from my earliest recollection were staunch believers in election and the absolute predestination of all things, and were subscribers to the dear old SIGNS during their lives. When I was a young girl in my parental home I cared but little to read an Old Baptist periodical, but as time rolled on, and I grew to womanhood, at a time when I least expected the Lord in his infinite wisdom and mercy showed me what a poor, unworthy sinner I was, and O how I begged for mercy and grace from his kind hand. He showed me, too, that we cannot do anything of ourselves to claim a home among God's chosen. A great trial of doubts and fears surrounded me until God, in his own time, relieved me of such doubts and fears by showing me his pardoning love in forgiving my innumerable sins, and set me, a poor captive, free. For many days thereafter all the day long Jesus was my joy and my song, but soon dark clouds obscured the glorious sunlight, and all through my journey in this life I have my doubts and fears, wondering many times if I dare claim a home with God's people. In these pages I wish to speak of the love of God, which is all heavenly and divine, for poor, worthless ones of earth; worthless in our sight, but precious in the eyes of the Lord. I am fully aware, too, that it is a theme upon which, for a tongue to

speak, it must be guided by heavenly love and light, as it is a heavenly theme. I grieve many times for lack of expression, for a door of utterance, for power to do justice to so sweet and glorious a subject; but trusting in Him who is our strength in weakness, in light, in darkness, I will endeavor to write this letter for the perusal of the readers of your much appreciated paper, trusting it will find a response in the hearts of my dear brethren and sisters in the Lord. It is wonderful to contemplate that we knew nothing of the dear Redeemer's love to us, nor of the inheritance in the kingdom which was prepared for us before time began, but that the Lord knew it all, and he came to redeem us unto himself. He bore the curse of the law and destroyed sin and death for his people, and in due time this will be known to all of God's people scattered over all the earth. "Chosen in Christ before the foundation of the world." Precious and soul-cheering words. Had it not been his will, these things would never have been revealed unto us. O who can tell the fullness of that love with which the all-wise God could so love creatures of earth, and choose them in his beloved Son, then deliver him up for us all, and also with him freely give us all things? Strait and narrow is the way of pleasantness and the path of peace. Walking in this way only can the wayfaring one find rest, for this is to walk in Christ. I am the way, saith Christ. "In the world ye shall have tribulation," but in him we have peace. Precious and comforting words. Soon after I united with the Predestinarian Baptist Church did I picture the calm serenity of mind which would attend my declining years, but alas, I have found that to will is present with me, but how to perform that which is good I find not.

For the good that I would I do not, but the evil which I would not, that I do. Even at this day the perils and trials of the way are just as great as at the commencement. God is the Lord, and beside him there is no Savior. It was according to his own wise arrangement to form a people for himself, to show forth his glory, that they should be a separate people, walking as he commanded and after the pattern he has given. They are to be a peculiar people, zealous of good works. The dear Lord inspires their hearts with zeal for the right way, for that which is good and acceptable unto him, which he has ordained that they should walk in. Here it is that they find peace, for his ways are ways of pleasantness and all his paths are peace. The glorious kingdom of our God is not meat and drink, but love, joy and peace in the Holy Ghost. "For without me," said the Savior, "ye can do nothing." So when we do not have his manifest presence we can but slumber and sleep in spiritual things. Dear brethren and sisters, you and I are one in Christ, I trust, and if we are by virtue of our unity with and relationship to Christ born of his Spirit, are we not brethren indeed and members of that royal company which composes his body, the church, which is the bride, the Lamb's wife? What a great and deplorable thing for finite men to assert that they are instruments in God's hand in saving sinners, when it is nothing but man's invention. Nebuchadnezzar felt at one time that there was no power above him, but in God's appointed time he gave to the prophet Daniel to reveal to the king an interpretation of his dream, and how he should be brought down to the very dust of the earth and made to eat grass as an ox; then he learned that God will give the

kingdom to whomsoever he will, and that all the inhabitants of the earth are counted as nothing. God does his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? He is the beginning and the end of all things, the Alpha and Omega.

Dear editors, this subject is a deep one, and I cannot fathom it. I feel to hope that you will cast the mantle of charity over all my imperfections. How very true, dear brethren, these words: Blessed are they that hear the joyful sound. Why should we fear, when our Father is at the helm? He will guide the ship safely through deep waters, and none can make us afraid. Salvation is of the Lord, and can be in no other way, for he said: "I am the way, and the truth, and the life." So when God speaks it is done, for he spake as never man spake, and taught as man never taught.

In looking over my long epistle I find so little of interest given that I am almost tempted to destroy it and begin anew, but fearing a repetition of the same I will leave it just as it is, and if you deem it worthy of a place in the SIGNS you may use it, but if not cast it aside, and all will be right with me. Dear editors, I hope you will remember me at the throne of grace.

Your sister in hope of a blessed immortality,  
(MRS.) LIDA KELLER.

GALION, Ohio, April 26, 1914.

ELDER H. C. KER—DEAR BROTHER:—No doubt you will think strange of receiving this letter from me, one whom you have never met, and yet I have always had a desire to meet and hear you talk of the things of the Spirit. I just want to tell you of some of the comfort and instruction I have felt to receive in

years gone by in reading after yourself and Elder Chick, and in fact all the writers of the good old SIGNS, but for a year or more these blessed favors have been withheld from me, and I have been made to feel that I have no part or interest in these things, and am deceived, and deceiving the dear children of God; and all of this time I have read and reread the SIGNS with but very little comfort. I would try to read the Bible, but there seemed nothing in it for me, poor, miserable sinner that I am, and I feel it is just the way I should feel, and I do not deserve anything better, and just about resolved that I would not try to speak in His name, neither try to read any more, but being all alone, I picked up the April 15th SIGNS and opened it to the article written by brother Sawin, and O how I was changed. The same thing I had read, and there was nothing in it for me, was now so full, and as I read on through the many now good letters they seemed to all be addressed to me, and written for my special benefit. These same letters in which I could see nothing are now overflowing with the love of God, telling of his mercy and eternal purpose in all things, and of how the Savior finished the work his Father gave him to do, which was to save his people from their sins, and how it is impossible to add anything to a finished work, and I was made to reflect and compare the writings and to see how perfectly they all join together, and give God all the glory, and can say with the poet, "God moves in a mysterious way his wonders to perform." I had been feeling for some time that I was forsaken of God and man, and that there was nothing left for me but eternal destruction, and that there was none on the face of the earth as far removed from the things of the Spirit as myself, and to

read that those of God's children I have read after and enjoyed so much should say the same things, much encouraged me. I think I have been looking for something good in the flesh, and yet I know that in the flesh dwells no good thing. Paul said, "To will is present with me; but how to perform that which is good, I find not." And the old prophets say, Cursed is man that trusteth in man and maketh flesh his arm. I feel that all we have, both temporal and spiritual, comes as a free and unmerited favor from the bountiful hand of the all-wise and merciful God, and that all the heirs of mercy were chosen in him before the foundation of the world, and are not to be presented to him, nor to present themselves to him, in their own righteousness, but that he presents them (his bride) to himself a glorious church, not having spot, or wrinkle, or any such thing, clothed in the robe of righteousness which he wrought out for her on Mt. Calvary when he died the just for the unjust; died that she might live.

I have extended this far beyond what I expected, for I had thought to just tell you and the rest of the writers how I have enjoyed the SIGNS, yet do not know that I have written anything that will be of interest to you or any of God's dear children, but will send it as it is and leave to your better judgment whether to publish or not. I hope the Lord may see fit to restore Elder Chick to health, and give you both health and strength to still edit the SIGNS many years to his glory and to the comfort of his poor and afflicted people.

With love and best wishes to yourself and family, and all the household of faith, I am, as ever, your unworthy brother, if not deceived,

C. E. JACKSON.

RUSSELLVILLE, April, 1914.

DEAR EDITOR:—Having derived so much comfort and encouragement from reading the SIGNS of late I feel that I want to say something in return for what I have feasted upon. I hope that the Lord will take the lead of my mind and bless what I may write to the good of his people and the honor and glory of his cause and kingdom here in this world, for I confess I can do nothing without him. We read that "In the beginning was the Word, and the Word was with God, and the Word was God." We also learn that the Word is truth. Hence Paul's admonition to his son Timothy was to "preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." I am persuaded that to do this is to preach Christ, and him crucified, as the way, and the truth, and the life; the only name given in heaven or on earth whereby poor sinners must be saved. Paul said in addressing the brethren at one time upon this theme, that he was determined to know nothing among them save Jesus Christ, and him crucified, and all of God's professed followers would do well to follow in this path, for it is in him we live, move and have our being, and without him we can do nothing, and are less than nothing, and vanity. This alone seems to my mind to destroy the theory of time salvation, and to do away with voluntary obedience. I mean no offense to any one, but am simply trying to hew to the line. I believe, as it is written, that every good and every perfect gift cometh down from the Father of lights, and all that his children need was treasured up in Christ before the foundation of the world. Then if we need anything let us go to him, for he is the mediator between God and man, and intercedes for his people

according to the will of God, and whatsoever is his will he will grant us. God said to his children, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Again, Jesus said, "All power is given unto me in heaven and in earth." "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 [notice this is in the past tense] I should lose nothing, but should raise it up again at the last day." Brethren, it seems to my poor finite mind that the majority of the professed followers of Christ have ruled him out of it all, and have taken the power in their own hands, and are going about trying to do something for the sinner that was done nineteen hundred years ago; then they talk of the "Hardshells" being behind the times, not up to date. I am glad that we are behind the times when it comes to trying to save sinners, when it was done in the mind and purpose of God before ever they had an existence in time. Let us listen to the words of Jesus. He says that a people was given to him by the Father, and I am sure from the reading of the Scriptures that this people was given to him in the covenant of redemption, entered into between Father, Son and Holy Ghost before the world began, and their names were written in the Lamb's book of life then. I affirm that the mission of Christ in the world was to save these very people from their sins by the shedding of his blood on the cross, for without the shedding of blood there is no remission of sin. When the blood was shed he cried out, "It is finished." Right there I believe the work was accomplished that the Father gave him to do. I believe there has never

been a sinner saved since, and never will be as long as time lasts, for I understand that after this he went back to the Father, and there he is and will remain until he comes the second time without sin unto salvation to take this same people home to himself, that where he is there shall they be also. Hence to take away the crucifixion of Christ, and his resurrection and ascension to glory, is to destroy our hope of heaven and immortal glory. These are my convictions, brethren, and I expect to advocate them as long as God permits me to live, for I believe it in this way with all my heart. Brethren, when we are comforted and built up in our faith in Christ we should not withhold it from one another. This is the reason I have written this letter; I want to comfort others with the same comfort wherewith I have been comforted while reading the messages of the brethren and sisters. Let us endeavor to encourage each other while the Lord permits us to live, and in doing this we help to bear one another's burdens, and so fulfill the law of Christ, for that law is not fulfilled by us or in us unless we thus help, and become partakers of one another's burdens. May the Lord bless the truth, and save us all in his kingdom above for Jesus' sake.

I submit this to you for your disposal; do with it as you please, and believe me one who hopes he loves God's people, his cause and his kingdom in this world, still a poor sinner saved by grace if saved at all,  
J. B. JONES.

RALEIGH, N. C., April 26, 1914.

DEAR BROTHER KER:—I am writing to send my subscription for the SIGNS, and to say that I cannot express how much I regret to hear of the death of dear Elder Chick. How we all shall miss his

editorials. You will, perhaps, feel the loss more than any one except his immediate family, because you were so intimately associated with him in your work. I have known and loved him ever since I was a small child, when he used to visit our town (Wilson) nearly every year. It was our good fortune to have him in our home many times, and each time he endeared himself more and more to all who met him. His fireside conversation was delightful, and his sermons always instructive and most comforting to God's people. His last visit to Raleigh was a timely one, and must have been providential. My sister (Mrs. Aycock) had just lost her husband, and had not been to meeting or heard any preaching since his death, and when Elder Chick came she went to hear him four times, with very great pleasure and much comfort; she said she felt that he was sent to preach to her. When I saw him, so well preserved for one of his age, I felt that we would have him many years yet to preach with that great ability that God had given him. One by one the older ministers are leaving us, and I often wonder who will fill their places. It has been predicted for years that the church would die when these old men are gone, simply because we are not raising up others. I was told that not more than one month ago. We did not raise these up; such gifts as these are only made by God, who is just as able now as when he called Paul. Sometimes it does seem hard for us to be so few, and all of us so helpless, but is it not true that we have some painful evidences that ours is the true church? The very fact that we are not trusting in an arm of flesh is one evidence. We would if we could. "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "Every good gift and every perfect gift is

from above." The minister is, I think, one of the best gifts we have, and I do not want to be instrumental in raising up one to preach to me, for he would, no doubt, be no better qualified than his teacher. Our ministers are so approachable, because God has raised us up together and made us sit together in heavenly places in Christ Jesus. We are together in weakness, in fear and in much trembling. We are also together in rejoicing that our faith does not stand in the wisdom of man, but in the power of God. I am not afraid to stand still, and I am not afraid that the gates of hell will prevail against the true church.

About one month ago I went to Cuba, and when we returned we had a very rough sea; the captain told me it was the roughest he had seen this year. At one time there were only three people on deck, and I was the only lady. I sat there all day and watched the waves as they rolled higher and higher, breaking over the deck, covering me with spray, but I did not care to go inside. All day I thought of God's power and of his wonders in the deep. I thought of Paul and the shipwreck, and many other things of interest. Instead of being afraid of the billows they preached a good sermon to me. I remembered this Scripture: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." I knew that in every affliction and trouble, however hard it had seemed to be at the time, God had at the set time calmed the troubled waters and had spoken peace to my soul. Cannot he who hath delivered, and doth deliver, be trusted to deliver each and every one of his people from evil?

With my very best wishes for the continued success of the SIGNS, I am most sincerely,

PATTIE W. ANDERSON.

GAINESVILLE, Ga., Dec. 7, 1913.

DEAR BRETHREN:—I am just from my home in Montgomery, Ala., to Gainesville, Ga., on a visit to my only child, Mrs. H. J. Peace, and found awaiting me the last issue of the SIGNS, and I think the issue an unusually comforting one; indeed, let me say there is ever an order and decorum and dignity about the SIGNS that appeals to the quiet, humble child of God. The editorials seem to say softly, These are our views, compare them with the holy Scriptures and tell us what you think of them. One beautiful characteristic of your paper is its utter lack of all trace of boastfulness, and it is this very thing which so distinguishes it from the publications of the works denominations; as a rule they abound in that hateful spirit of boasting. The apostle to the Gentiles wrote unto the Galatians these strong words as to boasting: "God forbid that I should glory [boast], save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I [am crucified] unto the world." Paul taught that nothing availed anything to God's children save being in Christ Jesus, being a "new creature;" hence the utter folly, yea, sinfulness, of being a boaster, going around among God's people, telling what great works he is doing for the Lord. For one, I do not believe that one of God's children could have the temerity to boast about any single thing he ever did or could do. Perish the thought of such a thing. It is not his to boast, but to humbly, quietly walk in the "good works" which God hath before ordained that we should walk in them. Now, speaking of "walk," it is a doctrine I think too often overlooked by Primitive Baptists, or rather, I should say, too often or too commonly unemphasized. God commands his children to

"walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs," giving thanks always to God. His true ministers, just as Paul did, will ever be found pleading with us, beseeching us to "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." To "walk worthy" should be our constant care, our hearts' delight. We should be much in prayer. Our delight is in the law of the Lord, and in his law do we meditate day and night. But, some one may say, I am so weak, is it possible for me to walk worthy? Well, I think so. Do you believe our Father, through his apostle, would "beseech" us to do a thing unless he knew it were possible for us to do that very thing? Our Father knows all about us; he knows our weaknesses, but at the same time he also knows the potentialities wrapped up in his children when lovingly led by his tender hand and guided by his all-seeing eye. He commands us to speak often one to another, to assemble ourselves together to worship him. In short, he gave his Son, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." I believe that when God's children shall have grown in grace and in the knowledge of the Lord Jesus Christ to that degree where a well defined hope of some day seeing Jesus as he is and being like him has sprung up within them, they will purify themselves



even as Christ is pure. "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure." O how true, how beautiful, how comforting the thought that this purification doctrine is dual in its processes: Christ purifying unto himself a peculiar people, while these same people are purifying themselves even as he is pure. So, then, let God's children walk worthy of the vocation wherewith they are called. Then again, to walk worthy, I believe some things are taught in God's Word as absolutely essential to this end. First, we should know whether we are the children of God. The word "know," as I remember counting it on one occasion some years ago, occurs thirty-six times in John's first letter alone; only five chapters in the letter. I will quote just one verse with a "know" in it: "We know we have passed from death unto life, because we love the brethren." Again, hear one of the ancient worthies: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Again, Christ taught us in praying to say, Our Father which art in heaven, &c. I could multiply Scriptures showing the children know their heavenly Father, but let these suffice. We should "put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts," by following Paul's directions as specifically laid down in Colossians iii. 1-11. Then we should enter the quiescent stage of our spiritual life. "Be still," and, Be ye renewed in the spirit of your mind, and then, dear brethren, "ye put on the new man, which after God is created in righteousness and true holiness."

I was led to these last reflections by noticing in the conclusions of many letters to the SIGNS such remarks as this:

Yours, a sinner saved by grace, if saved at all. The expression, it seems to me, is susceptible of but one inference: doubt as to your sonship. With the thought of England's greatest poet: Doubt the sun, moon and stars; doubt truth to be a liar, but doubt not your sonship, your Father which art in heaven; for your Father in the long, long ago hath chosen you in Christ Jesus, that ye should be holy, as Christ is holy, and without blame before him in love.

But, my dear brethren, with my whole heart I love you with a fervent love, and conclude my letter with this statement of my firm belief, that whether we walk worthily or unworthily, the relationship between us and our heavenly Father remains unchanged; we are the sons of an eternal Father.

Brethren editors, you are at liberty to publish these poor words of mine if you wish. And now unto God our Father be glory for ever and ever. Amen.

Affectionately,

GEORGE W. TOWNSEND.

WAVERLY, Pa., April 9, 1914.

DEAR BRETHREN EDITORS:—You will find inclosed three letters, and if you have need and approve of them you may publish them.

Your brother, I hope,

D. M. VAIL.

BOWDOINHAM, Maine

DEAR ELDER VAIL:—I have been thinking for some time that I would love to see you and talk with you, but as I cannot I will use pen and paper to express my thoughts and feelings about a few things that I think I know, and the things without number that I do not know. I would indeed love to address you as brother, but I do not know that I

am a brother to you ; I feel more like a brother to the owls and bats. I surely know that I am a sinner, and the apostle Paul has said that Christ came into the world to save sinners, but I do not know that he came to save me. He also says in his epistle to all that be in Rome, beloved of God, called to be saints, that he (Jesus) was delivered for their offenses, and raised again for their justification. Was he delivered for my offenses, and raised again for my justification ? Was this poor sinner included in that company that was beloved of God, called saints ? Am I a child of God ? Have I been born again, born of the Spirit, born not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever ? Have I ever seen the kingdom of God ? O I do not know. I do not know that God has loved me with an everlasting love and drawn me with loving-kindness, but I realize that I am nearing the end of my mortal life, and O that I could say with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." I think that I believe in an incomprehensible God, and in his Son Christ Jesus the Lord, and that the Son and Father are one, and that all the members of the one body were chosen in him before the foundation of the world. I do not know that this poor old sinner was included in that company, but it is written that we know that we have passed from death unto life, because we love the brethren, and although I do not know that I am a brother to the chosen of God, and precious, I cannot help loving those who bear testimony to the truth that I believe is in the fullness of Christ, and who walk according to the rule that is written by Paul in his letter

to the churches of Galatia. I think that I love them with an everlasting love, a love unfeigned. I am tossed about by doubts, fears and temptations, and it makes me sigh, mourn and weep. The things that I do not know may be called legion. Often the words of Moses, recorded in the ninetieth Psalm, are in my heart : So teach me to number my days, that I may apply my heart unto wisdom. Also David's words in the one hundred and thirty-ninth Psalm : "Lord, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am." Also the continuing verses to the end of the chapter.

Perhaps I have written enough to let you see that I am ignorant, but I cannot change what I have written, for it is the truth in relation to this poor, old, ignorant sinner.

Elder Vail, I am going to ask you to write and tell me the truth (for I think you know) about what you think of one who has had the impudence to stand before God's children and try to declare the unsearchable riches of Christ.

Now a few words in relation to things of this world of pride and vanity. My wife and myself are yet alive, and why we are I do not know, but God knows. We both are getting old, my wife is nearly eighty years, and I am nearly seventy-nine ; the vigor of our mortal life is past, and we have arrived at the place where the grasshopper is a burden, and I have to say, as the wise man did (not that I am wise), Vanity of vanities, all is vanity. We cannot do much labor, have not been away from our home during the winter. God has been good to us, but it is not because we are good ; we have had enough to eat and drink, and wood and clothing enough to keep us warm ; if there is anything we need that

we cannot get, our children see that we have it. God has given us good and kind children, and I hope that we are thankful to him for his gifts.

In conclusion, I will say that I would love to see you, and should be pleased if you could attend the Maine Association this fall. I do not know that your health is good enough to make the journey, but I hope it is. My wife and I greet you and your wife with love. May God bless you both.

A poor old sinner,

Z. M. BEAL.

MARGARETVILLE, N. Y., March, 1914.

DEAR BROTHER VAIL:—I am very glad that you could make us a visit, also that I could have the pleasure of hearing you declare the truth again. I had been dreading the long, cold winter without any preaching, as there had been no appointments made here for the winter, when you came and refreshed our hearts. I wish I could be more content to do without preaching, not be so unreconciled and rebellious at times, knowing that the Judge of all the earth does right and that none can turn him; I know that I shall hear just as many sermons as are designed for me. I am so sinful and unworthy, doing and saying the things that I ought not, that I do not deserve to hear any preaching. During the past year I attended two two days meetings. I had been very anxious to hear Elder Coulter, but never had the pleasure until the Vega meeting last summer, and it was a sweetly solemn meeting to me; the communion was solemn, and it was good to think that some more had been gathered into the fold, with believers enrolled, and the sermons were excellent. Our association was also a good meeting, at Union Grove, although I missed some of the ministers

who are usually with us, but the sermons we heard were refreshing, the letters excellent and the singing all so harmonious that I felt it good to be there and partake of the feast, good to assemble with the saints. How lovely, how divinely sweet, O Lord, are thy sacred courts; fain would my longing passions meet the glories of thy presence there, but I am so worldly-minded the most of the time it is only at short intervals that my mind is dwelling upon the goodness of the Lord to me. O why do I not more often seek those things that are above, which perish not with the using; so different from twenty years ago this winter, when I first felt peace in believing, when these words came into my mind, Let thy servant depart in peace, for I have seen thy salvation. Then Jesus all the day long was my joy and my song. That was a happy winter, and again after I united with the church, in 1892, my joy was too great to express in words; then I was often soaring upon the mountaintop, but now I am seldom ever there, but my mind is in a calm state the most of the time, and at times cold and careless, and indifferent to everything pertaining to the gospel I love to hear proclaimed in its purity. I know that the Lord is good, and a stronghold in the day of trouble, that he will be with me and will not forsake me if I am what I profess to be; but,

“I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear that I'm not born again.”

In those happy golden days in my mind I would be singing the hymn commencing, “While my Redeemer's near,” now I seldom ever think of it, but the old familiar hymns often are coming to mind, the ones my mother used to fre-

quently sing: "How firm a foundation," and others I can remember, which I enjoy repeating to myself. I like the hymn, "Awake, my soul, in joyful lays, and sing my dear Redeemer's praise." I know that I ought to feel to sing his praises more often than I do, and ought to serve him better, but I am a poor frail worm of the dust. I often wish that I could converse upon the kingdom, and was more spiritually-minded, for I do love to hear others, but it seems as if I cannot talk of Jesus and his love, but it is of him I would sing. Salvation by grace; how sweet and delightful the theme. Give glory and honor to him; break forth and extol the great Ancient of Days for his rich and distinguishing grace. He drew us with the cords of his kindness, and taught us to love his great name. O what was there in me to merit esteem, or give the Creator delight? Did it seem good in his sight? Give all the glory to his holy name, for unto him all the glory belongs. I take great comfort reading my Bible and THE SIGNS OF THE TIMES, for there are so many excellent communications in it, and while others are going to meeting I read some comforting sermons there. I also enjoy reading the hymns in Beebe's collection. I hope it will be so that you can visit again soon and preach for us.

Yours in hope of a blessed immortality beyond the grave,

PHEBE J. FAULKNER.

WINNIPEG, Manitoba, March 22, 1914.

ELDER D. M. VAIL—DEAR BROTHER:—I am glad you felt like writing me, for I do not get many letters nowadays, so any I am favored with are doubly welcome. It is encouraging to hear that the letter I wrote to sister Bonnie Chick could give enjoyment to any of the Lord's dear people. It is not lack of time that prevents me writing letters, but the un-

favorable state of my mind. About the only thing that makes me feel disposed to write is to hear of the Lord's little ones crying out in the darkness, for there is a sense of fellowship with every one who knows the affliction of a sinful heart that draws me to him. On the mountain-top of joy and peace there is not the same need of companionship. It is in the vigils of the night, when the storm darkens around us, that we feel the need of the companionship of those who are in the same plight as we are.

When I was young the thought of death was dreadful to me, but for many years I have not felt anxious on that account, neither do I feel the fear of after-punishment. The same light that brought peace and forgiveness to my soul destroyed the fear of death. But what has caused me greater anguish is the thought of being cut off from God, not to be included in his covenant of grace. I cannot express my meaning clearly, but you understand me, for the same experience is our common lot. There is much in what we are taught through the Spirit's inward work that can never be put into words. Often as a little child, unable to talk, we cling to Christ, trusting him even in our doubting fear, and yet are unable to tell another why we have hope. Prophecy is given of God through the Spirit, and all have not this gift; it is not for the one who is gifted, but for his brethren, the church. What is for a child of God alone, to rest in his own soul, needs not the form of words or literal understanding, it is a hidden, secret thing, to be pondered in the heart with thanksgiving and praise.

Write me when you feel so disposed, and be sure your letter will be welcome. Edith and Ellen join me in love.

Affectionately your brother,  
GILBERT B. McCOLL.

NORTH BERWICK, Maine.

DEAR BROTHER KER:—The following was written by my father about thirty years ago.

FREDERICK W. KEENE.

FROM my early childhood it was my happy privilege to hear the free grace gospel preached. I can scarcely remember the time when Christ was not dear to me, but I knew nothing of myself as a poor lost sinner until about the age of fourteen, then my soul began to be troubled. One day, being sent on an errand, I happened to hear a poor black Hindoo preaching upon the street corner. He was telling out from the fullness of his heart what God had done for his soul, having brought him out of heathen darkness, and that the love of Christ the Savior filled his soul to overflowing. I shall never forget how the tears rolled down his cheeks as he sang the words, "In the christian's home in glory there remains a land of rest." But O the anguish that my soul was in; I could only cry out, Lord, be merciful to me, a sinner. He went on speaking again a little while, and then sang:

"Lo, on a narrow neck of land,  
Twixt two unbounded seas I stand,  
Yet how insensible!  
On moment's time, or inch of space,  
Might land me on yon heavenly place,  
Or shut me up in hell."

This, by the power of the Holy Spirit, went to my soul like a two-edged sword; I saw myself a poor lost sinner, and my cry was for God to show mercy on my poor soul. I continued in trouble, and often my heart would cry out:

"'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?"

My mind became established in the belief that the Scriptures teach the doctrine

of predestination, election, salvation by grace and the final perseverance of the saints unto eternal glory, but whether God had chosen me was my trouble night and day. I was apprenticed to a good God-fearing man, Mr. Green, a deacon of the Strict Baptist Church in Camden Town, London, England, and with this man I attended Zion Church, of which Mr. Nunn was the pastor. Mr. Green's talks to me were often a great comfort to me in my soul's distress.

"It was mercy for me that I saw my sad state;  
By the light of his Spirit I saw it was great;  
A refuge I wanted, and for it did cry,  
O save me, dear Jesus, or else I must die."

The mystery of the crucified One was much opened up and sealed home to my heart by the hymn:

"Alas! and did my Savior bleed,  
And did my Savior die?  
Would he devote that sacred head  
For such a worm as I?  
Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity! Grace unknown!  
And love beyond degree!"

And under a sermon preached by Mr. Nunn from the words: "Thy people shall be my people, and thy God my God." The marks of God's redeemed were beautifully opened up with comfort to my soul, and I was confirmed in my hope that Christ had redeemed me. I united with Zion Strict Baptist Church, and was baptized by Mr. Nunn.

Is there anything here more desirable than the enjoyment of Christ in the heart the hope of glory? Can we comprehend anything so glorious as the rest that remains for the people of God? And, bless the Lord, I feel I can now say that I know he is mine; I know that when this house of clay shall be dissolved that I shall have a house not made with hands, eternal in the heavens. O the glory, that unspeakable glory. Be astonished, O ye

heavens, and wonder, O ye angels, at the infinite grace, for is there any one under the heavens more beholden to God's free grace than I? O bless the Lord with me; come let us shout for joy, and boast in the God of our salvation. O help me to praise the Lord, for his mercy endureth forever. How sweet is our blessed Jesus! How shall I speak a thousandth part of his praises? O for words to speak his excellencies, but it is inexpressible. How sweet and glorious is our precious Jesus; he is altogether lovely. He has ravished my soul with his beauty. O help me to praise him, to admire him who hath done such wondrous things for my soul. Come help me, all ye glorious ones on high, who are so well skilled in heavenly praises, that I may love and adore him that hath, I hope, given himself for me, and washed me in his precious blood and made me fit to sit with him upon his heavenly throne.

FREDERICK B. B. KEENE.

(See obituary on page 317.)

BLUE SPRINGS, Mo.

DEAR FRIENDS:—The time has arrived for me to renew my subscription to the SIGNS, which has been a welcome visitor to me for many years, and I hope to have it continue as long as I remain on earth, for it surely advocates the doctrine of the Bible, unless I am mistaken, and always has, from the prospectus issued by dear old Elder Beebe in 1832. Though nine years before I was born, I have been familiar with the doctrine it has advocated from the first, having both volumes of the Editorials, and it is a comforting thought to me that the same doctrine advocated in the SIGNS eighty-two years ago is still earnestly contended for by the editors and publishers, and I trust and believe it will be sustained in the future

as in the past by the God who controls and predestinates and works all things after the counsel of his own will. I as firmly believe God raised up Elder Beebe to establish the SIGNS and advocate the doctrine of the Bible and expose anti-christ with all its false doctrine, as that he raised up Paul to preach his unsearchable riches to the Gentiles. The SIGNS has been wonderfully blessed with able editors from the first, but when such men as Elder Chick are called to their reward sorrow fills the hearts of those he had so often comforted and edified by his writings. The news of his death was sad to me, and my sympathy goes out to his family, Elder Ker, the publishers of the SIGNS, as well as the churches he so faithfully served and all who have been edified by his writings.

Your friend,

THOS. W. RECORDS.

LAMBERT, Okla., March 20, 1914.

DEAR BRETHREN EDITORS:—I have finished reading March 15th number of the SIGNS, and it is a great comfort to me to read the good letters from the brethren and sisters scattered over the country. I am one alone out here in this western country, and do not see many Primitive Baptists in these parts. I am always glad to receive the SIGNS and to hear from some of them. I am sorry to know that Elder Chick is so afflicted, but hope the good Lord will bless him yet to us for a number of years, and may he also bless Elder Ker by restoring sister Ker to health again. I was much pleased with the editorial written by Elder Ker in the last number, on Mark xvi. 15, 16. I have been taking the SIGNS since 1903, and have not missed a number. I think it advocates the same doctrine now that it did when I first began to take it. I am

now past seventy years of age, and want to take the SIGNS as long as I am able to pay for it, and keep my eyesight to read it. You will find inclosed post-office money order to pay for the SIGNS, and also fifty cents to pay for the little book written by Elder F. W. Keene, "In Places of Drawing Water."

I remain yours in hope of a better life,  
JAMES J. CLARK.

JASPER, Mo., Aug. 25, 1913.

DEAR BRETHREN EDITORS:—I have often felt it to be my duty to tell the dear ones who write such comforting letters for the SIGNS how I appreciate their letters. They are all the preaching I get, as I am deprived of church privileges. Many of the writers express my feelings so much better than I can that it often brings tears to my eyes. I have always hesitated when impressed to write, because I am not gifted in expression, either by tongue or pen, but I can at least express my love and sympathy for those who, like myself, are alone, as regards the company of those of like faith. I love to read sister Creel's letters. She, like myself, is nearing the tomb, and seems to be resting in hope of life eternal, which the dear Lord has promised to his children. I am much of my time doubting whether I have any right or interest in those promises, and when I read of those in whom I have all confidence being troubled the same way it revives my trembling hope.

I am sending a small remittance and would be thankful if I could make it more. I want the SIGNS as long as I can pay for it, but if it is the Lord's will to withhold the means I must submit.

Unworthily your sister,  
CYNTHIA A. STRATTON.

WINNSBORO, Texas, April 22, 1914.

ELDER H. C. KER—DEAR BROTHER:—While I generally find pleasure in reading your editorials in the SIGNS, I am especially pleased with the two in the last number. I am glad, and I hope thankful, to see you measuring up to the responsibilities resting upon you, thankful for the evidence that the Lord is affording you grace according to your needs and those of the readers of the SIGNS OF THE TIMES.

I received the sad news of Elder Chick's death a few days ago. This puts upon you double duty, so to speak, but the Lord in whom you trust is able to hold you up. I have wondered how the SIGNS could get along without brother Chick, but the Lord is able to provide. The SIGNS and its readers have suffered a great loss, but we should rejoice in that it is our brother's gain. One more added to the church triumphant and one less with the church militant. One more of the Lord's redeemed has passed the dark valley of the shadow of death and one less to so pass. May the Lord reconcile us to his holy will.

I am your little brother, I hope, though ever so unworthy,

H. B. JONES.

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## ERRATA.

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IN the May 1st issue of the SIGNS OF THE TIMES, on page 283, in the article headed "Death of Elder F. A. Chick," and signed "K.," in the eighth line below the head, it will be noticed that two letters have dropped out of the word "came," making it read, "but none me," when it should read, "but none came."—Ed.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1914.

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.***“WHO IS A LIAR?”**

(1 John ii. 22.)

THE above question may seem a strange one, yet it is very significant. The apostle John, that beloved disciple, had been exalting the name of Jesus in testifying to his Sonship, and Lordship over all things, yet a man, the son of Mary. In his wonderful testimony of Jesus the brethren were confirmed in their faith and hope and made to rejoice in God their Savior. Such firmness of faith in the Son of God was a blessed gift in those trying days, when so many believed not on him, nor did they reckon the apostles as men of God. But Jesus said to them, “Ye are my witnesses,” and they testified unto the truth, because they knew it, in the face of all opposition and persecution. When Peter and John were whipped, cast into prison and commanded to speak no more in the name of Jesus, an angel came by night, loosed their fetters, led them out and said, “Go stand in the temple and preach all the words of this life.” This was done, as it seems to us, first to show that the powers of earth could not prevent Jesus in his work, through his disciples, of preaching his everlasting gospel. Second, it was for the confirmation of the faith of those called to preach,

that he would be with them alway, even unto the end of the world. Such blessed tokens of God’s power and mercy made the apostles bold in the Lord to testify to the grace of God, saying, “He hath delivered, and he doth deliver, and he will deliver.” Such demonstrations built up the churches on their most holy faith and caused them to triumph over the enemies of Christ and of the cross of the Lord Jesus. No man can testify to the truth unless he knows the truth; no man can receive such testimony except he be born of God. In the revelation of Jesus Christ the whole truth is made known in the same power and fullness to each one alike. The minister in this sense has no advantage over the feeblest of the flock—knows no more of the glory of God in the salvation of sinners than the most illiterate son or daughter of God. He is given power of expression, perhaps, in a greater degree than private members, but never tells them anything they do not know. It is now as John said to his brethren: “I have not written unto you because ye know not the truth, but because ye know it.” Therefore there is a sense in which all the children of God are witnesses of him and to his truth. One who testifies that Jesus is the resurrection and the life, the only way to God, bears witness unto the truth, hence is not “a liar.” Now, if all these be true witnesses of God, “Who is a liar?” Surely there must have been such in John’s day, or he would not have alluded to them in this most wonderful letter. Yes, there have always been liars in the world since the day Cain preached, by his offering, that favor with God depends upon works—fruits of the ground. It does not seem to us that John was finding fault with the liar for his lie in the sense that he might have done better, but merely making the statement that



any man who denied that Jesus was the Christ was verily "a liar," and the truth was not in him. It was just as impossible then for a man to bear testimony unto the truth who had not the truth in him, as it was for Cain to offer an acceptable offering, by faith, unto God, when he had no faith in him. Hence when writing along this line or preaching along this line Old Baptists do not mean to find fault with a man because he is blind, nor because he is "a liar," but, like John, simply call attention to the fact that such are in the world, and without the revelation of Jesus Christ will continue to lie in presenting false doctrine. The name "Christ" means "anointed," and by referring to Isaiah lxi. 1, it will be seen what he was anointed for: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This anointing was different from that of Aaron, who was anointed with ointment that he might minister in the worldly sanctuary. Jesus was anointed with the Spirit of the living God to do the will of the Father in bringing many sons unto glory. The witness of God testifies that Jesus was anointed of the Lord God, given power over all flesh, that he might give eternal life unto as many as the Father had given him; that to these subjects he preached glad tidings; that these were all broken-hearted because of sin, and that he bound them up; that he proclaimed liberty to the captives and opened the prison to them that were bound. Herein is the full work of Jesus in the salvation of sinners presented, and he himself read this Scripture and said, This day is it fulfilled in your ears. The man

who speaks the truth tells of Jesus, his power and Godhead, and that he did all that the Father sent him to do. Yes, to-day Christ Jesus, the anointed Savior, is the theme of all gospel preaching, and the adoration of all the saints of God. But, "Who is a liar?" is the question of John the apostle. To confess Jesus Christ is to give him all glory, power and dominion, thus crowning him Lord of all. To preach Jesus is to preach life from the dead and the final glory and peace of all the saints. To sing such songs as "Jesus, lover of my soul," is to render praise to him for his loving-kindness and tender mercy. To pray in his name is to acknowledge, confess him as the Mediator between God and man, which means that all our righteousness, all our worthiness, all our peace, is in him. This excludes all merit in man, and brings Jesus to view as the only name in which men can ask favor of God, and the only access to the throne of grace. To believe that Jesus is the Christ is to verily believe that he was God manifest in the flesh. If a mortal believes this it is with the heart unto salvation, and confession is made with the mouth of all such witnesses that Jesus is the Christ, to the glory of God the Father. But, "Who is a liar?" It seems almost unnecessary after what we have already said to comment upon the question, yet to make the matter more complete we shall give a slight description of the man John calls "a liar." We have listened to preaching from time to time for about forty-five years, and can well remember many things that far back; have heard most every denomination give their opinion of Jesus, and with all due respect to all, have never heard one, except an Old School Baptist, or those in sympathy with them, exalt Jesus a Prince and a Savior to give repentance

to Israel and the forgiveness of sins. To preach Jesus as wanting to accomplish something, yet not able to perform it without the help of man, is to limit him in power, which is contrary to his own declaration: "All power in heaven and earth is given into my hands." To preach that Jesus opened a way through which men can be saved if they will, is contrary to his last words: "It is finished"—salvation for time and eternity. To preach that there is a spark of eternal life in every man, and that by a little effort on his part he can produce a flame, is to deny the word of God when he said by his apostle, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." To preach that Jesus was only an example of the highest type of manhood, and that all men can be as divine as he if they will live right, and that the best citizen is the best christian, is to deny the Sonship of the only begotten Son of God and assert that morality is religion. To proclaim that men, women and children can be taught the way of life and salvation by earthly teachers, is in direct opposition to the Scripture which declares: "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." To say a man's prospect of salvation and everlasting happiness depends upon his own volition to accept the terms, is to deny flatly Paul's testimony: By grace are ye saved, not of works, lest any man should boast. To affirm that children that die without being baptized (sprinkled) are lost, is to deny the blood of the Lamb, saying it has no efficacy, but sprinkling is salvation. To say a man can reform and be a child of God to-day and to-morrow go

back into his old habits and be a child of the devil, denies absolutely the unity of Christ and his bride.

Now, after calling attention to these few of the many things contrary to Jesus of Nazareth, we will give John's answer to his own question: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also." What a blessed favor to have the Father and the Son, and what a privilege to acknowledge, confess them in all their glory and Godhead before men! This same Jesus whom the enemies slew and hanged on a tree, God hath made both Lord and Christ. Though placed in the tomb, and a watch set to keep him there, God raised him from the dead and sit him at his own right hand in the heavenly places. Unto him his children look, in him they trust, with him they commune and with him shall they ascend the skies to ever be with the Lord.

K.

#### LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office secretly wrapped and plainly addressed.

#### 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.

## OBITUARY NOTICES.

**Elder F. A. Chick** was born in Somerset County, Maine, August 10th, 1845, and passed away from this life April 14th, 1914, in his 69th year. He was baptized in September, 1863, and ordained at North Berwick, Maine, in the year 1868. A short time before his ordination he was called to the pastoral care of the churches at Black Rock, Baltimore and Patapsco, in Maryland, also the church in Washington, D. C. He served the above named churches about twenty-eight years. In March, 1896, he was called to the pastoral care of the Hopewell Church, Mercer Co., N. J., also the churches at Harbourton, Cedar Grove and Mount Rose, all of which he faithfully served until his death. He was married to Miss Amanda Williams, August 7th, 1867. To that union were born seven children, one dying in infancy (not named). Edith died in childhood. The five now living are Mrs. Alice Zouck, Mrs. Nellie Poulson, Mrs. Annie Hart, Miss Bonnie Chick and Mrs. Lucy Johnstone. His wife died August 18th, 1888. Sept. 26th, 1889, he was married to Miss Delilah Ensor, to whom were born one daughter and one son: Miss Mary Chick and Forris Chick. About twenty years ago Elder Chick was appointed to the editorial chair of the SIGNS OF THE TIMES, which position he filled most acceptably until his death. He traveled extensively among the churches and associations from Maine to North Carolina, and as far west as Illinois, also in Canada. He was an ornament as well as a pillar in the church of Christ. All his time was devoted to his labors in the ministry and his editorial duties. He was mild in temperament, bold and firm in his declarations of the truth of the gospel, wise in counsel, mature in judgment. He was an unusually loving and lovable brother, pastor and minister, esteemed and respected by all who knew him, both in and out of the church. In the first sermon that he preached upon entering his ministerial labors he read for a text Luke xii. 32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He also read the same text when he preached his last sermon, and his preaching throughout all his ministry was with power and in demonstration of the Spirit. We cannot estimate the great loss the church has sustained in his death. We hesitate to dwell at length upon his many virtues and excellent qualities, for the reason that he was not favorable to long obituary notices. The last Scripture that he quoted and commented upon in conversing with sister Chick shortly before he passed away was Job xiv. 14: "All the days of my appointed time will I wait, till my change come." He said to her, "I think I now understand what Job meant when he used those words." He was patient and uncomplaining to the end, and fully reconciled to the will of the Lord. He leaves to mourn their loss, his dear wife,

seven children and several grandchildren, one half-sister, Marilla Rowe, other relatives and a host of brethren and friends.

Funeral services were held at his home and in the Hopewell meetinghouse on Friday, April 17th. Elder S. H. Durand preached a comforting and able discourse to a large, attentive and sorrowing congregation, from 2 Timothy i. 10. Elders Francis, Eubanks, Keene, McConnell, Lefferts, Fenton and Alexander also spoke words of truth and soberness. The writer read the fourteenth chapter of Job and spoke in prayer. On Saturday, April 18th, his body was taken to Black Rock, Md., where he was laid away in the Black Rock Cemetery, after preaching by Elder Joshua T. Rowe and Elder Frederick W. Keene to a large congregation. B. F. COULTER.

In compliance with the request of the sorely bereaved sisters of our much loved and highly esteemed sister, **Hannah Louvenia Jenkins**, I will try to write a brief notice of the life and passing away of this dear sister. She was a member of a family of devoted and faithful Old School Baptists. Her father and mother, brother George and sister Susan Jenkins, were baptized in early life in the fellowship of the church at Rock Springs, Lancaster Co., Pa., and continued in the unabated love and esteem of the large circle of acquaintances which they enjoyed among the Old Baptists from Maine to Virginia until called many years ago from earth to enter into the joy of their Lord. Her ancestors were among the constituent members of the Rock Springs Church over one hundred years ago, and the roster of that church has not been without the name of Jenkins in all the years of its existence. Five of her sisters have also been members with her in the same church. Her baptism took place at the hands of Elder Wm. Grafton, July 10th, 1870, when in her sixteenth year. She was born in Lancaster Co., Pa., Oct. 31st, 1854, and passed over to the other shore Jan. 11th, 1914, within two miles of her birthplace; thus her stay on earth was 59 years, 2 months and 11 days. She was a member of the Rock Springs Church, with the exception of a few years' connection with Salem Church, in Philadelphia, forty-three years and six months. To say of her that she was a devoted and faithful member all those years, would be but a weak presentation of the facts; she was all that, and more. I had known her intimately during all those years, having a great deal of correspondence and many precious conversations, and can truly testify of her that verily Christ lived in her, and her whole life was by the faith of the Son of God, who loved her and gave himself for her. She was very sensitive, and fearful that her experience was not that of a child of God, consequently she mourned much, and thereby gave evidence that she was one whom the Lord had blessed, for he said, "Blessed are they that mourn."

She was well established in the doctrine, and firm in defence of the truth. She hoped for the resurrection, when her vile body of flesh and blood shall be changed, at the coming of our Savior, the Lord Jesus Christ, and fashioned like unto his glorious body. Her health had been poor for several years, but for the last few months much worse, so that she was confined to the house, and much of the time to her bed, and those who watched her saw a gradual failing, and for the last few weeks was confined to her bed and suffered from a troublesome cough, a weak heart and dropsy, and seemed to feel the end was near. The day before her death she said to a sister in the church who was calling, "It will not be long." Early in the morning her sister Hattie asked her, "Are you going home?" She repeated the words, "Going home." So quietly did the end come that those who were watching beside her could hardly tell when it came.

Elder Enbanks, her pastor, spoke greatly to the comfort of the family and friends in a funeral discourse, after which six nephews bore the casket containing her mortal remains, followed by six sisters and one brother (her other brother was in the west and could not be present), the members of the Rock Springs Church and other friends, to the cemetery at Rock Springs, and there deposited to the keeping of mother earth beside parents, grandparents, brother and sisters who had gone before, until the sounding of the trump of God to awake the sleeping dust and raise it up with the likeness of her risen, triumphant and glorious Lord.

May the Lord comfort the mourning ones.

A. B. FRANCIS.

**Mrs. Harriet M. Larue**, our much beloved sister in Christ, departed this life April 24th, 1914, at her late home near Castleman's Ferry, Clarke Co., Va. She was born July 19th, 1825, at Hampstead, Rockland Co., N. Y., the daughter of the late Elder Gilbert Beebe and Phebe Cunningham. She was baptized by her father at the early age of eleven or thirteen years, and lived a straightforward and consistent member of the Old School Baptist Church to the day of her death. She was married to Robert A. J. Larue, of Clarke Co., Va., when she was but seventeen years of age, having become acquainted with him while attending school in Alexandria, Va., during Elder Beebe's residence in that city. To that marriage were born two children: Gilbert and Phebe Frances. Gilbert died seventeen or eighteen years ago, as the result of wounds received and exposure endured during the Civil War. He left no children. The daughter, Frances, married Capt. James Dorsey, and died in 1870, leaving two children, Edward and Henrietta. Sister Larue's home for the last several years had been with the widow and children of her grandson, Edward Dorsey, and her granddaughter, Henrietta Dorsey, or "Hallie," as she is generally

known. Sister Larue was left a widow in 1863, and for the last several years had been cared for by her grandchildren and great-grandchildren, who were all devoted to her and did all in their power to make her life comfortable and happy. Sister Larue at the time of her death was a member of the Ebenezer Church, in Loudoun Co., Va., whose pastor is Elder J. N. Badger. She united with this church by letter several years ago after Virginia became her permanent place of residence. She never lost an opportunity to attend her meetings when at all possible to do so. Her familiar presence will be greatly missed at the annual sessions of the Virginia Corresponding Meeting and at other meetings of the churches composing that association. In all her journeyings from home of late years she had been accompanied by her granddaughter, Hallie, who was kindness itself to her. Her death can be ascribed to no other cause than feebleness due to her advanced years, and also to the shock of her great-grandson's extreme illness of pneumonia. This young man at the time of sister Larue's passing away was seriously ill in the same house with her, and owing to this fact it was not deemed advisable to have any funeral service at the late home of our dear sister. The young man did not know his great-grandmother had passed away, and everything was done to keep him ignorant of the fact, as it was feared the shock of such news might cause his death also. Therefore a silent and very respectful little group of relatives and friends followed the body of dear sister Larue to its last resting-place in the cemetery at Berryville, Va. At the graveside the writer of this notice held brief services, nothing more being possible, owing to the pouring rain. Our sister is survived by one brother, George M. Beebe, and three sisters, Mrs. Virginia Bailey, Mrs. Phebe McNally and Mrs. Frances Simons, all living in New York State. Besides all these kinsfolk above mentioned there are many other relatives and friends living in the States and in Canada that will be saddened to learn of the death of sister Larue. She was of an attractive personality, and as she grew older her countenance much resembled that of her father, the late Elder Gilbert Beebe. Her manner was charmingly refined, and she had a bright, intelligent mind, capable of taking an interest in things and people about her, and could make herself agreeable to the young as well as the old. Of the constancy of her faith and vitality of her religious life, what shall we say? She never liked eulogy of the dead. Suffice it to say, therefore, she outwardly lived what she inwardly believed; she showed her faith by her works. She was one of those children that cannot lie. Need more be said of any true disciple of the Lord of glory? To the loving care of an ever-gracious God we commend all who mourn. May his Spirit comfort their hearts.

H. H. LEFFERTS.

**Frederick B. B. Keene** departed this life April 3rd, 1914, in North Berwick, Maine, aged 78 years, 3 months and 10 days. My father was born in London, England, and came to Canada in 1870. Nearly all the years of his sojourn in Canada were spent in London, Ontario. About five years ago my father had a stroke of paralysis, which incapacitated him for all business, and in August, 1911, my father and mother came to make their home with us. Father gradually became more and more feeble, and for the last seven months of his life he was confined to his bed. He was patient, uncomplaining and very grateful for every attention bestowed upon him. In all my recollections of him from my early childhood he was such a good, kind father; I think there have been few better parents that have lived in this world. In his relations with his fellows he was honorable, and sought to walk in that royal law of the kingdom of Christ: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." While a young man he and my mother united with a Strict Baptist Church called Zion, in Camden Town, London, England. I well remember attending that place of worship in my childhood. My father was one truly taught of God with a good understanding of the doctrine of Christ. All free will, fleshly-pleasing, God-dishonoring doctrines of men were abhorrent to his soul, but he loved the glorious doctrine of the gospel of Christ. He was humble and lowly in heart in regard to his relations to the Holy One who inhabiteth eternity, and loved to converse with those who were taught of God. During the last three weeks of his earthly life, when day by day the earthly house of this tabernacle was being dissolved, though it was so manifest that his mortal powers were rapidly declining, yet it was mine to witness in him God's gracious covenant faithfulness in sustaining his soul in comfort, in the blessedness and hope of salvation in Christ Jesus, with eternal glory. I talked to him of Jesus, and of the sure mercies of the covenant of grace, and in answer to what I would say, with his face lighted up, in feeble whispers he would tell me, "Jesus is precious; he will never cease to love me, ah never, O no. O the pain, the bliss of dying." Blessed are the dead which die in the Lord from henceforth. He leaves his wife, my mother, and myself, their eldest son, and my brother, Charles E. Keene, of London, Ontario, twelve grandchildren and ten great-grandchildren. My father has departed to be with Christ, which is far better. Released from the mortal tabernacle, his ransomed spirit is now with Christ in paradise, with the spirits of just men made perfect, and his dear body we have laid away to await the resurrection of the just at the last day, when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ

shall be raised incorruptible, and we shall be changed. His body shall be raised an incorruptible one, changed, fashioned like unto Christ's glorious body, and his spirit now made perfect, now with Jesus in glory, shall in that moment take possession of this body, an immortal, incorruptible, spiritual body, and thus reunited, his whole spirit and soul and body blameless, conformed to the image of Christ, he, with all the ransomed church of God, shall be forever in eternal glory with the Lord.

FREDERICK W. KEENE.

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## MARRIAGES.

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By Elder B. F. Coulter, April 22nd, 1914, at the home of the bride's father, Pennington, Mercer Co., N. J., C. Howard Ewing and Eva Belle Sked.

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## CHANGE OF ADDRESS.

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ELDER B. S. PATE has changed his address from Cleone, Oregon, to Camas, Washington.

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

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Mrs. Bettie Thomas, Texas, \$5.00; Thomas W. Records, Mo., \$1.00.

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## APPOINTMENTS.

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THE Lord willing, by request of the churches of the Roxbury Association I will be at Kingston, N. Y., Saturday, May 16th, Olive and Hurley, Sunday, 17th, Union Grove, Monday, 18th, brother Faulkner's, Margaretville, evening of same day, Tuesday, 19th, Vega, Wednesday, 20th, Roxbury.

D. M. VAIL.

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## M E E T I N G S .

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THE Baltimore Primitive Baptist Association will convene with the Harford Church, Harford Co., Md., on Wednesday, May 20th, 1914, and continue three days. Visitors via Baltimore will arrive in time to leave over Maryland and Pennsylvania R. R., about 3 p. m., for Forest Hill, on Tuesday, the 19th. All lovers of the truth are cordially invited, and we hope to have a goodly number with us.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

THE Delaware Old School Baptist Association will hold its annual session with the Salem Church, at the southeast corner of Broad and Cherry Sts., (the Parkway building) Philadelphia, Pa., on Wednesday, Thursday and Friday, May 27th, 28th and 29th, 1914,

convenient to all railroad stations. Take elevator to seventh floor. Those arriving in the city on Tuesday will go to Dr. Coulter's, 1910 N. 22nd St. Ministers of our faith and order, and also all lovers of the truth, are cordially invited to meet with us.

B. F. COULTER, Pastor.

FRANKLIN TERRY, Church Clerk.

The Delaware River Old School Baptist Association will be held with the Kingwood Church, at Locktown, Hunterdon Co., N. J., June 3rd, 4th and 5th, 1914. Those coming by B. D. R. R. to Stockton will be met with conveyance on arrival of the 5 o'clock p. m. train on Tuesday, or on going to Frenchtown will be met and cared for by friends living there. A cordial invitation is extended to all lovers of the truth to meet with us.

CYRUS RISLER, Church Clerk.

The Middleburgh Old School Baptist Church has appointed her yearly meeting to be held the first Saturday and Sunday in June, 1914. A cordial invitation is extended to all lovers of truth to meet with us.

A. LIVINGSTON, Church Clerk.

*New York*  
The Warwick Old School Baptist Association is appointed to be held with the Ebenezer Baptist Church, in New York city, to begin on Wednesday before the second Sunday in June (10th), 1914, and continue three days. The meetinghouse is No. 1216 Intervale Avenue, Bronx, near the Freeman Street station of the Subway. Take Subway train marked "Bronx," bound north, at any station south of 96th Street. A cordial welcome awaits all who can meet with us.

JOHN MCCONNELL, Pastor.

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

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

11:00 A. M.

2:00 P. M.

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

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

## HYMN BOOKS.

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These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of small books embraces:

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The new edition of our Hymn and Tune Book, shape note, is now ready for distribution. The new edition of round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know as nearly as possible how many they will need, and which note? The price is 70 cents each, sent by mail postpaid, and six dollars per dozen, sent by express at cost of the purchaser. There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes, in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Pa.

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Gospel Messenger*, SIGNS OF THE TIMES and *Zion's  
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I know from my own observation that this is an  
effective remedy for dropsy, and I take pleasure in  
recommending it to physicians and patients.

**ELDER S. HASSELL.**

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

**E. LITTLETON, JR.**  
CHAPEL HOUSE, CROWBOROUGH, England.

THE  
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 (ESTABLISHED 1832.)

*DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,*  
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY  
 MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., JUNE 1, 1914.

NO. 11.

## POETRY.

WILMINGTON, Del., May 8, 1914.

ELDER H. C. KER—DEAR BROTHER:—I am inclosing a poem that, if it meets your mind, I would like to have published in the SIGNS, to the memory of our father and of our beloved late editor, Elder Chick. It was published in the SIGNS once before, about thirty years ago, at our father's request. It is a gratification to us to see his name appear occasionally yet, as a token that he is not forgotten, although his work on earth ended nearly thirteen years ago.

With sincere sympathy for you and sister Ker,  
your sister, K. RITTENHOUSE.

### THE EVERLASTING MEMORIAL.

Up and away, like the dew of the morning,  
That soars from the earth to its home in the sun,  
So let me steal away, gently and lovingly,  
Only remembered by what I have done.

My name, and my place, and my tomb, all forgotten,  
The brief space of time well and patiently run,  
So let me pass away, peacefully, silently,  
Only remembered by what I have done.

Gladly away from this toil would I hasten,  
Up to the crown that for me has been won;  
Unthought of by man, in rewards or in praises,  
Only remembered by what I have done.

Up and away, like the odors of sunset,  
That sweeten the twilight as darkness comes on;  
So be my life, a thing felt, but not noticed,  
—And I but remembered by what I have done.

Yes, like the fragrance that wanders, in freshness,  
When the flowers that it came from are closed up  
and gone,

So would I be, to this world's weary dwellers,  
Only remembered by what I have done.

Needs there the praise of love-written records,  
The name and the epitaph graved on the stone?  
The things we have lived for, let them be our story,  
We ourselves but remembered by what we have  
done.

I need not be missed, if my life has been bearing,  
As its summer and autumn moved silently on,  
The bloom, and the fruit, and the seed in its season;  
I shall still be remembered by what I have done.

I need not be missed, if another succeeds me,  
To reap down these fields that in spring I have  
sown;

He who plowed and who sowed is not missed by the  
reaper,

He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken;  
Not myself, but the seed that in life I have sown,  
Shall pass on to ages, all about me forgotten,  
Save the truth I have spoken, the things I have  
done.

So let my living be, so be my dying,  
So let my name be, unblazoned, unknown;  
Unpraised and unmissed, I shall still be remembered,  
Yes, but remembered by what I have done.

### PRAISE.

I WOULD praise the name of Jesus,  
Whose all-sufficient grace  
So satisfies and soothes me  
In every time and place.

He scatters all the darkness  
That gathers o'er my way,  
Illuminates and sanctifies  
The longest, darkest day.

In pastures green and beautiful  
He leadeth me along;  
He comforts me with holy words,  
And many a heavenly song.

## CORRESPONDENCE.

## "TOUCHED."

How many there are without God in the world; being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts, they desire not the knowledge of his ways. But when the Lord calls a sinner by his grace, then that sinner begins to seek after God, and to desire to know him as his almighty Friend, whom thus to know, in Christ Jesus, is life eternal. All creation is his; the sun, the moon, the stars, are the work of his fingers; the sea is his, and he made it; the stormy wind fulfills his word. He looketh upon the earth, and it trembleth, he toucheth the hills, and they smoke. (Psalms civ. 32.) When Jehovah gave the law unto Israel at Sinai he but touched the mountain, and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. (Exodus xix. 18.) And when God spake unto his people his fiery law, his voice touched them so that all the people trembled, stood afar off, and even Moses said, I exceedingly fear and quake. The people said, Let not God speak with us, lest we die. When God speaks to us in the law, that law voice of the Almighty discovers to us our transgressions. By the law is the knowledge of sin, and touched with the breath of God in the law we are withered, we are condemned, we die, for we are guilty transgressors. "The voice said, Cry. And he said, What shall I 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."—Isaiah xl. 6, 7. This is the old covenant touch, this is being touched by the breath of the Lord in the law; we are withered, we fade, our comeliness is turned into corruption. We are but touched by the withering breath of God and all our supposed righteousness and self-esteem are blasted. But O the sacred blessedness of God's new covenant touch, this is life and peace. Our dear Redeemer, while here in the world, by his own omnipotence wrought wondrous miracles among the people. He but said, "Young man, I say unto thee, Arise,"—Luke vii. 14, "Lazarus, come forth,"—John xi. 43, and touched with his voice the dead arose and came forth from death's embrace. So the sinner dead in trespasses and sins, not in simulative death, no, but as it was said of Lazarus, "By this time he stinketh," so the sinner dead in his sins is a moral stench, corrupt is he, having done abominable works, in uncleanness, in the lusts of the flesh, alienated from God, an enemy in his mind by wicked works. Thus the Scriptures describe the sinner. This is being dead in trespasses and sins. But O, when the voice of the Son of God, who is our life, speaks to the soul of a poor, vile sinner, the Spirit of life from God enters the soul, and the sinner is quickened into divine life. Because of this holy, divine life in the soul of the sinner what trouble, what dismay, what mourning there is from day to day to find that the body is dead because of sin, that in our flesh dwells no good thing, but that we in all the five senses of our bodies are corrupt, we are sensual, the five senses being the inlets and outlets of our sinfulness. A very gracious result of this life-giving touch of the God of grace is that it is a well of water springing up into everlasting life. There flows forth from

the soul unto God a sacred fear of his name. His name is held in hallowed contemplation, for we are taught of his Spirit that the Lord is holy, just and true, gracious, merciful, almighty; and in this fear of the Lord our souls are exercised with cravings to know him as the God of our mercy.

Touched by God's law touch a sinner experiences condemnation. He finds the law to be the ministration of death to the transgressor. But touched by the blessed new covenant touch this is the ministration of life; the gospel sweetly, graciously ministers life. We are made meek and lowly in heart, our hardness of heart, our hard thoughts of God depart, we are mellowed before the Lord. Thus touched we are of a broken and contrite heart. From this touch of life from the Holy Ghost there arise in our hearts hungering and thirsting after righteousness; yes, this lifegiving touch is the fountain of the sinner's cries for pardon, for salvation and reconciliation with the Holy One. Because of this quickening touch we pray for life, we pray that we may live before and unto the Lord; we hunger for the Bread of life, we thirst for the Water of life, and our precious Lord Jesus Christ is in due time found to be all this unto our quickened, needy souls.

In many aspects Jehovah's new covenant touch is set forth in the Scriptures; let us glance at a few of them. The prophet Isaiah, beholding in prophetic vision the glory of the ascended Redeemer, was made to exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." He felt as a very outcast from the temple of the Lord, as a very leper whose mouth must be covered, and had to cry, "Unclean,

unclean."—Lev. xii. 45. So Isaiah felt himself undone, unfit to be of the glorified host, Christ's train that filled the temple. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Isaiah's leprosy was the leprosy of sin, and under the dreadful consciousness of it his despairing cry was, Woe is me, for I am undone. That publican that stood afar off, who would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, (Luke xviii. 13,) was in the selfsame affliction as the prophet Isaiah. Have you ever cried in spirit before God, Woe is me, for I am undone? God heareth the cry of poor, humbled, undone sinners. "And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him."—Luke v. 12, 13. Jesus touched him! Dear Physician, precious Savior, one touch of thine and sin, vile leprosy, is cleansed. Thy sacrifice, atoning, cleansing blood purges our sins away. "He touched her hand, and the fever left her: and she arose, and ministered unto them."—Matt. viii. 15. The body is the prey of sicknesses, but Jesus' healing touch cured them all of whatsoever diseases they had. So there is sickness of soul.

"The worst of all diseases is light compared with sin; On every part it seizes, but rages most within; 'Tis palsy, plague and fever, and madness all combined, And none but a believer the least relief can find."

The whole head is sick and the whole heart faint. (Isaiah i. 5.) You say, I have never been so. Just so, there are many millions like you; they are whole in their own esteem, and need not the Physician; they have no need of Jesus' touch. But those who are called of God are such that their sins and iniquities are as a distressing, wasting sickness, that afflicts their souls as a raging fever, and they feel they cannot live and walk before the Lord; they are made at length to feel to be so without strength that they are cast upon a bed of languishing. But let but Jesus Christ touch the sinsick soul. "Let him kiss me with the kisses of his mouth."—Song of Solomon i. 2. Let the forgiveness of sins drop from the Savior's lips into the distressed sinner's heart and we shall revive and live and praise the name of the Lord, who is the health of our countenance and our God. The prophet Jeremiah saith: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."—Jer. i. 9. Thus with his touch the Lord enabled his servant to utter his terrible judgments, and also to declare most wonderful and gracious new covenant mercies unto Israel. The life of this faithful prophet was amidst reproaches, ignominy and sufferings. Though his enemies persecuted him, yet through God's abounding grace he diminished not a word. (Jer. xxvi. 2.)

They brought unto Jesus one that was deaf, and had an impediment in his speech, and they beseeched him to put his hand upon him. And he took him aside from the multitude and put his fingers into his ears, and he spit, and touched his tongue, and looking up to heaven he sighed, and saith unto him Ephphatha, that is, Be opened, and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. (Mark vii. 33-35.) It is Christ's touch

that makes the tongue of the dumb to sing, (Isaiah xxxv. 6,) and the poor, stammering sinner speaks plainly. O the virtue of Jesus' merits, and if touched with the atoning blood of the Lamb, if Jesus' grace, that grace of the eternal God given us in him before the world began, touch a poor, perishing sinner, then the heartstrings are tuned by his hand, the psaltery and harp of our heart awake, and we make melody in the heart to the Lord. O how hesitating, lispings, stammering is our speech sometimes; such fears, such trembling is upon us that we fear we have no right, we feel we have no power to say what our hearts yearn to say. But all impediment of speech is removed by Jesus' kind touch, then we can lovingly say, "Abba, Father;" we can say, "My beloved is mine, and I am his." We have power then to say, Jesus Christ is my Savior, he loved me and gave himself for me. Then there is a touch that is love's touch, (Rev. iii. 19,) but it is not easy to understand while we are under this touch that God's love to us is in it. It is our heavenly Father's chastening touch. (Heb. xii. 5, 6.) Job cried out in his affliction, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."—Job xix. 21. Ah, these touches are gracious, even though we shrink from them. The Lord lays affliction upon our loins in varied ways. It may be trials from without, or the outward aspect of our affairs may be fair, but in our souls there are the sharp conflicts; the adversary may be sorely vexing us, and his fiery darts piercing and burning their way into the soul; we are as though we were set up as a target for his arrows. Then also our consciences are smitten by the Word of God. The voice of the Lord in his doctrine reproves and rebukes us, our backslidings in heart are made manifest. Though we may murmur, though self-

pity may fill us with complainings, yet our God's afflicting touch works for our good. All the touches of his chastening hand are for our good, they are in love, and for our profit, that we might be partakers of his holiness. This is the gracious design of God in all our afflictions. Shall we wince, fret, rebel? We do (so sinful, so contrary are we in our fleshly nature to God,) unless much grace every moment accompanies the strokes of our heavenly Father's chastening rod, and this he does not withhold from his children. So he brings us by his grace to endure chastenings, to acquiescence to his afflicting providences, draws us to himself for consolation, for forgiveness, for grace to hope that we are the children of God, and that we may, even while under the rod, glorify him, yes, even glorify him in the fires. (Isaiah xxiv. 15.)

"Dear Father, we consent to discipline divine,  
And bless the pain that makes our souls still more  
completely thine;  
Supported by thy love we tend to realms of peace,  
Where every pain shall far remove and every frailty  
cease."

But the hypocrite, the self-sufficient,  
know nothing of these things.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

ST. THOMAS, Ont., April 29, 1914.

ELDER H. C. KER—DEAR BROTHER:—  
I am inclosing a letter from sister Eliza McDonald for publication, and by request of some of the friends I am also sending my letter in reply to hers. Her letter is worthy of a place in the dear old SIGNS, but as to mine, I cannot say so much.

With love to you and dear sister Ker,  
I am your brother,

J. B. SLAUSON.

APPIN, Ont., Feb. 13, 1913.

DEAR ELDER SLAUSON:—I was very glad to receive your good letter. You may know how glad when I tell you it was the first letter I received after the meetings at Duart from any of the church. I had a sweet, peaceful and joyful feeling that morning, and when we were about to part at St. Thomas how I feared that I would be forgotten. I felt I was weak and feeble and so apt to fall, and wondered if the church would be patient and forbearing with me. I do not mean that I wanted to go on in sin and that still they (the church) would not tell me of it, for constantly the words would go through my mind:

"And shall we then go on in sin,  
That grace may more abound?  
Great God, forbid that such a thought  
Should in my breast be found."

O no, I longed that my walk might be in accordance to the will of the church, and O that I might never bring any reproach upon the church or His cause, that I might be kept in the strait and narrow way. But in my heart were the words, "Confirm the feeble knees," and I felt indeed my knees were feeble and I was apt to fall by the way, and I wondered if the church would bear me up. It is that sweet love of God which keeps them bound together. I had never seen it that way until that day as Elder Coulter spoke of the golden candlesticks, that love which knit them together and held them (the little candle) so it could not fall one way or the other. That love seemed clear and sweet to me then. Many times as I sat in the meeting I would look at the members, and I would think, They are so good and different from other people, yet I never felt as I did that day toward the church. Again and again the words would come up in my mind, "Put off thy shoes from off thy feet, for the

place whereon thou standest is holy ground." That day at Deacon Campbell's, and again at Deacon Gillies' that night, I thought if only I could ask you and Elder Coulter some questions—ask if words that had come to my mind were in the Bible or where I heard them, but it seemed there was no opportunity, and when I went upstairs that night I felt I never wanted to speak of those things again; but the words have been very sweet to me, "When the fullness of the time was come." How often I had felt that I knew something of the experience of the children of Israel as they stood at the Red Sea, the enemy behind, the sea in front, the mountains on either side, and I felt truly to say, Why hast thou brought me thus far now to cast me off? and I longed to be back in Egypt. I could not go out into the world, or if I did I felt condemned; I could not go with the church, only on Saturday night. The cry of my heart had been:

"Lord, decide the doubtful case;  
Thou who art thy people's Sun,  
Shine upon thy work of grace,  
If it be indeed begun."

Three years ago last summer my mind was stirred up, and the constant cry of my heart was, O that I might be a christian. Then the thought would come, What does it mean to be a christian? To be like Christ, to be pure and undefiled, separate from sinners, to be meek and kind, and it seemed to me that such a life must be full of joy and gladness. I felt I knew nothing about it at all. There had been times in my life when for a moment I had felt a little calm and rest, but all the journey I had seemed to be tossed hither and thither. I had longed for that joy, that joy that belonged to Christ and his people, and I thought that would be my first evidence that I was born of God; but alas, instead of joy it

seemed I was placed under such a burden that at times I wondered if I would not sink beneath the load. One night I shall never forget, I lay there sleepless all night; I wished I would die. I felt sure the torments of hell could be no worse, and I felt that would be my doom anyway, and I knew I might just as well suffer first as last. The burden seemed to grow and grow, and I got up and sat by the window. All nature seemed quiet and calm, but O the burden on my heart; when suddenly the words, As a cart under many sheaves, and then the thought that Christ had suffered and felt all that burden, and that I had been longing to be made like unto him, little realizing that that meant to be placed under such a burden, and still in my heart I felt I longed for peace and joy, the experience of a child of God; but for days this burden continued. Once I was at the meeting, and as I went out I felt, How could I go out with the world? I had no love for the world, I felt I could not go with them, and O I was so far from the church, I was all alone, O such a feeling of loneliness. Then the words came to my mind, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head;" yet in my heart I felt that this was very different from what I had hoped or longed for, and felt indeed this could be none of the experience of a child of God, for it was all sadness and suffering, no joy. Then the words came, "Weeping may endure for a night, but joy cometh in the morning." Still I felt I did not realize the joy of a child of God. It did bring me a little peace and a little calm, but not the joy I had hoped for and still longed for. Then the words came, There is joy in obedience, and O, I longed that I might do his will, if only I knew what it was.

The cry of my heart was, "Show me thy ways, O Lord; teach me thy paths," when the words came, "The Spirit and the bride say, Come." I felt then I could give up all and follow him. I longed to be buried in baptism, and felt I could hardly wait until the next meeting (that was over three years ago), but soon questionings came, and I felt how dreadful it had been for me to think of such a thing. There were so many older people than I who had been exercised and had received a sweet hope in God and had not gone to the church, and how could I dare go, who knew so little? Then the words came, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." This brought a little rest, but then I began to fear, for I still thought I had not received the joy and the sweet hope I had longed for. I knew that God had a chosen people for whom Christ died, but was I one of them? I felt I had no reason to claim such a thing, and the words were constantly on my mind, "If in this life only we have hope in Christ, we are of all men most miserable," and I feared this was the only hope I had. I felt glad in my heart that I had not been given an opportunity to go to the church, lest I might have been deceived myself, and then deceive the church. My mind would go back over the way I had been led, and I could see no reason to hope that I knew anything of the experience of a child of God, for mine had all been sorrow and no joy. Then the words came, If ye suffer with him ye shall also reign with him, and O such a sweet hope and rest, and I longed for the meeting time to come; but alas, before the meeting came many doubts and fears filled my mind. Often I had longed that I might be given faith, for I had often feared that should I ever be

given strength to go to the church why then I might wander away and be a disgrace to the cause. Once the words came to my mind and seemed very sweet, "Abram, to unknown countries led, by faith obeyed the Lord." O how I longed that I might be given that faith, just as a grain of mustard-seed. Then how often I have thought that if I had only lived when Christ was on earth I could have said, If I could but touch the hem of his garment, but lately the words of Christ seemed very sweet (it was not in touching his garment), "Thy faith hath made thee whole."

When I started I had not thought of writing so much, but only intended to tell you how glad I was to hear from you. I hope you will pardon me for writing so much, and pardon what I have written; it is, I am sure, to you but as the prattle of a little child. Since I have been home it has seemed so hard to come to the store and mix with the people of the world, and sometimes I just feel I can hardly go on, but the other evening the words seemed very sweet:

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

Of course I do not mean that I am better than the people of the world, for I know I am not one bit better. I can truly say, "In my flesh there dwelleth no good thing," but I feel that in Him is the beauty of perfection.

That Monday of the meeting I wondered how the church could leave the place without saying, Now unto him who hath washed us in his own blood, and hath made us kings and priests unto God, unto his name be honor, glory, dominion, majesty and power, both now and forever, world without end. It seemed I could praise his name for his wonderful goodness to the children of men. I had

often thought of the song of the shepherds: "Glory to God in the highest, and on earth peace, good will toward men." It seemed a mystery to me, and I could not grasp it at all, but that Monday it all seemed very sweet. First I felt to give all the glory to God, then when I was received a sweet peace filled my heart; then as I went out again and met my old associates, whom before I had dreaded to meet, there was that feeling in my heart of good will toward all men. Surely God is not slack concerning his promises, and the words that had brought comfort to my soul in years past, and had almost left my mind, or at least I had felt they were not for me (at times), now seemed sweet again. How often the words would come to my mind, If the vision tarry, wait for it, but I would grow so impatient.

Here I am, still going on. I have determined ever so often since I started that I would only write another line or so, and yet I go on, but I feel that although I have written so much, the half has not been told of all his love and tender mercy and power to save. Please pardon all I have written amiss. I should be very glad to hear from you if at any time you feel to write to one so unworthy. I feel I need all your letters, and all the care you can bestow upon me. If only the church will be willing to put up and bear with me. I know He only can keep me and guide me. "Strength in the Lord Jehovah is eternal as his years."

It seems hard to stop. I feel that I have not told you at all what I wanted to, or what I tried to, but I hope you will look on it all with an eye of pity rather than of blame.

Yours unworthily,

ELIZA McDONALD.

HALCOTTVILLE, N. Y., Feb. 27, 1913.

MISS ELIZA McDONALD—DEAR SISTER:—Your most excellent letter was duly received, and words cannot express the comfort I received in reading it, and if I have any knowledge of an experience, truly you have a bright one in the works of grace, and the Lord has done wonderful things, whereof you are glad. My dear sister, you will find the fellowship of your kindred in Christ to be very sweet, and the church will be great strength to you in many ways. It is true, as you said, there is only One to whom we must look for all things, and he is made to be all things to the church, which is his body, the fullness of him that filleth all in all. Jesus said in Matt. xi. 27, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." What a glorious truth is expressed in these words by our dear Redeemer: "All things are delivered unto me of my Father." The work that Jesus came to do and to finish in the salvation of his people is included in the "all things" delivered unto him of his Father, and embraced in the "all things" was all that he suffered for our sake; every pain and every stroke inflicted upon him were delivered unto him of his Father, yea, all the temptations of Satan, to be mocked, spit upon and crowned with thorns, to be led as a lamb to the slaughter, and as a sheep dumb before his shearers, so he opened not his mouth; to sweat great drops of blood falling down to the ground in the garden, as a cart under many sheaves, bearing the sins of his people which were laid upon him. Let us go a little farther with this Man of sorrows, the one who was acquainted with grief,



low kneeling in fervent prayer to his Father: "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." O the sighs and agonizing groans of this Man of sorrows as he plead with his Father. But he undertook and must go through; yes, he must go on to conquer all that the Father delivered unto him, and in all his suffering and temptations he was the victorious conqueror over all the temptations and every trial he was called to pass through. The Father not only delivered unto him the trials and temptations, but delivered unto him grace without measure, which enabled him to withstand all the powers of darkness arrayed against him, that he should be the faithful and great High Priest that could be touched with the feeling of our infirmities, for in all points like as we are he was tempted, that he should be able to succor them that are tempted.

"All things are delivered." Yes, my dear sister, what a victory to a poor sinner saved by grace. The Father delivered unto Him the power to destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. When we are enabled by grace divine to view this wonderful work of salvation through our adorable Redeemer, and are given to hope in the finished work, it is a most blessed season; yes, basking in the sweet smiles of the Savior's love.

"Sweet was the time when first I felt  
The Savior's pardoning blood,  
Applied to cleanse my soul from guilt,  
And bring me home to God."

Jesus as the Savior and Redeemer of his people, as a lamb slain from the foundation of the world, was the only Sacrifice that could take away sin and present a sinner pure and holy before the Father,

without spot, or wrinkle, or any such thing, and the sweet and blessed assurance of this perfect cleansing is expressed in the Song of Solomon: "Thou art all fair, my love, there is no spot in thee."

"All things are delivered unto me of my Father." Jesus, as the Sacrifice for sin, must of necessity be delivered into the hands of sinful men, who delighted to crucify him, and rejoiced in his sufferings, and cried out, Away with him, away with him; we will not have this man to rule over us, desiring a sinful man to be released unto them instead of Jesus. This was the hour and power of darkness, and the dear Redeemer said, For this cause came I into the world, and unto this hour was I born. Jesus must die upon the cross, the cruel cross, and there drink the cup of vinegar mingled with gall, and be forsaken of God in this most distressing hour, and with his last expiring breath say, "It is finished." This was all delivered unto him of his Father, that the Captain of our salvation should be made perfect through suffering.

"All things are delivered unto me." Jesus bowed his head and gave up the ghost and came under the power of death, was buried in Joseph's new tomb, a watch was set, a stone rolled against the door of the sepulchre, and the dear Redeemer remained in the tomb until the morning of the third day, the time appointed by the Father that he should rise from the dead, then by the commandment of the Father he came forth the victorious conqueror over death, hell and the grave, having washed away the sins of his people in his blood and taken away the sting of death and robbed the grave of its victory, and declared, "I am he that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and death." "Glorious

things of thee are spoken, Zion, city of our God." Jesus was first seen of many, then of his apostles, and after forty days was received up into a cloud out of the sight of the apostles. The power to quicken sinners dead in trespasses and sins is among the "all things" delivered unto him of his Father, and all power in heaven and in earth now centers in him. As the King of immortal glory he unfurls his banner of peace with a shout of triumph over the enemy, death. His word has gone forth with the power of omnipotence, declaring that the dead shall hear the voice of the Son of God, and they that hear shall live. Yes, they shall live in the sweet embrace of the dear and loving Savior, and shall come into the promises of God stored up in Christ Jesus our Lord, who hath blessed us with all spiritual blessings in heavenly places, according as we were chosen in him before the foundation of the world.

Dear sister, the good hope through grace, which is as an anchor of our souls, both sure and steadfast, reaching to that within the veil, whither Jesus, the forerunner, for us hath entered, will hold these frail vessels of ours through all the tempests of life, and finally we shall be brought into the fullness of that hope, when this same Jesus shall come the second time, without sin unto salvation, to take his people unto himself, then shall we be like him, for we shall see him as he is.

I had no thought of writing at this length when I began, but I have gone on and on, and now there seems to be no place to stop. As you said in your good letter, the half has never been told of Jesus and his love. There is one favor that I ask of you: that you grant me the privilege of sending your letter to the SIGNS for publication. I know that you

would not withhold any comfort from your kindred in Christ. I shall be glad to hear from you at any time, and will try to answer your letters with such as the Lord may be pleased to give. The Lord bless you with joyful seasons, is my prayer. I wish to be remembered to your dear mother and all who may ask after me.

Affectionately your brother in hope of the gospel,

J. B. SLAUSON.

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PSALMS XXII. 28.

"FOR the kingdom is the Lord's; he is the governor among the nations."

This twenty-second Psalm presents our Savior, by the inspiration of God, in the heart of David. When suspended between the heaven and the earth he was forsaken of God, for he had given him into the hands of the last enemy that should be destroyed, which is death. He was also forsaken of all the people upon the earth, even his disciples and the women who had followed him during his incarnation; he was alone, and no mortal can tell or even speculate what was that entire loneliness, and the agony of it. His cry in that dreadful hour was, My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? Could the clearest mind conceive of the awful suffering through which our gracious Redeemer was called to pass? As recorded in this Psalm, he says, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. \* \* \* I may tell all my bones: they look and stare upon me. They part

my garments among them, and cast lots upon my vesture." And this was the King of kings and Lord of lords, the Judge of all the earth, into whose possession were given all power and majesty and glory, "the only begotten of the Father, full of grace and truth." Yet there was no place in all the world for him; "he had not where to lay his head." His prayers to the Father were delivered in the fullness of faith and grace and were without measure in the Holy Ghost. When he said, in the twentieth verse, "Deliver my soul from the sword; my darling from the power of the dog," he knew the Father did hear him and would deliver. Then how beautifully and sweetly his promise goes to the Father and reaches down to us when he said, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." Then he calls upon all who fear the Lord to praise him, all the seed of Jacob to glorify him and all the seed of Israel to fear him. How wonderfully sweet and precious are the words of promise which fell from the lips of Jesus. Again, he said, "The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the earth shall remember and turn unto the Lord."

"For the kingdom is the Lord's." He declared, "My kingdom is not of this world." The King and his kingdom were in the world, but not of the world. The inhabitants of the kingdom were all subjects of his grace; they were taken out of the world, redeemed from death in sin and in transgression, and gladly and willingly do they follow him and obey him and take heed to his precepts and watch for the morning. In anthems of praise and thanksgiving the inhabitants sing with one of old, "For unto us a child

is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." How different is the kingdom which is the Lord's from the kingdoms of this world. Their power or dominion is an earthly power or dominion, their inhabitants depart from within their boundaries and live under other flags; a king sits upon his throne for a little season, then he dies and another takes his place; but the kingdom of our Lord is an everlasting kingdom, and to the reign of our glorious King there is no end. His glory and power come not from the earth, but from the power and glory of God our Father. The King's table is spread not with earthly provision, but with the variety of choicest heavenly food. The children hunger and thirst not for the fruit of the ground, but "after righteousness," and the promise is, "They shall be filled." The King loveth each one of his subjects alike, and they with one heart and one mind love him, and one another with pure hearts fervently. It is the kingdom of love, because it is the Lord's, for "God is love." The Lord himself is our dwelling-place, and has been in all generations; to dwell in him is the joy and happiness of the saints. So long as we remain in our earthly house of this tabernacle we are beset upon every side by the enemies in our own household. Temptations are presented to us by the enemy of our souls, and when in our weakness we are overcome by the desires of the flesh grace is given

in measure according to the gift of Christ. The apostle warns us, saying, "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." Our sufficiency however is not in ourselves, but in Christ, who died for us and paid the full penalty of the law. Therefore the kingdom being the Lord's, and we being the inhabitants thereof (his precious bride), he hath done all things for us. He is the King of glory, "the Shepherd and Bishop of your souls." The kingdom is the Lord's in every sense of the word. We are willingly, gladly and completely passive in his hands. He watcheth over us, careth for us and doeth with us as it pleaseth him; we glorify him in walking in obedience to his precepts and commandments. We walk before him in love because his kingdom is ruled by that love which passeth our finite understanding.

"He is the governor among the nations." He is the motive power in the heaven and the earth, his power and wisdom know no limit, and as the governor over all events, times and seasons all things work together in perfect harmony to accomplish the end designed and decreed by the Father. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture." Thus are we under his governing power and control. The rider controls the actions of the horse by placing the bit in his mouth and the bridle about his head. The Lord declared to Moses that his chosen people (Israel) were a stiff-necked people, therefore their pride, vanity and self-conceit must be curbed and bridled, that they may become subservient to the

superabounding of grace. We need the directing and restraining hand of our gracious and wise Governor in every step that we take, for we not only do not know how to walk, but we know not how to pray, or for what to pray, except he indite our prayers and giveth us the spirit of prayer. How rich and full is his grace and truth because of his wondrous love. May our minds be stayed upon him all the days and nights of our appointed time here below, and all praise and glory be ascribed unto him with whom we have to do.

B. F. COULTER.

MOODY, Ark., Nov. 29, 1913.

DEAR BRETHREN IN THE LORD AND READERS OF THE SIGNS OF THE TIMES:—Not only that you are subscribers to the SIGNS, but that there is a people in this world who discern the signs of the times, and can to-day, as they did of old, read the signs of the times. In Matthew xvi. 1-4, we read, "The Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed." Great is the mystery of godliness. (1 Tim. iii. 16.) But the secret of the Lord is with his people. (Psalms xxv. 14.) Also, There is a God in heaven that revealeth secrets. (Dan. ii. 28.) Now I do believe, brethren, that Israel's God is

our God, and that he, Jehovah-jireh, reveals himself to us (his chosen people) as he does not unto the world, and he says to us, Except your righteousness exceeds the righteousness of the scribes and Pharisees ye can in no wise enter into the kingdom of heaven. The scribes and Pharisees came to him, but our God (in Spirit) goes to his people and seeketh such to worship him as worship in spirit and in truth—all to us is revelation. These same scribes could discern the face of the sky, and it is true to-day as then, red sunset for fair weather, red in the morning and lowering and soon comes rain. So in the letter they can discern the face of the sky, but they know nothing of the God who made the sky red; they cannot bind the sweet influences of Pleiades or loose the bands of Orion. That Sun of Righteousness who arose with healing in his wings was the Son of God, who came with dyed garments from Bozrah, whose lifeblood was poured out on Calvary, who was an all-sufficient sacrifice, the redemption-price of his people. The rising of this Sun in the east purported the destruction of the old world, to be burned up, that One in whom dwells the fullness of the Godhead bodily, even Jesus our Savior, to whom belongs all power in heaven and earth, and so we read the face of the sky; in the morning it tells us Mazzaroth—the seasons, or signs of the times; no redemption without blood—the blood of the Lamb slain from the foundation of the world. Our covenant-keeping God entered into this covenant before time began, to die, the Just for the unjust, that he might bring us to God. As poor, puny creatures we have nothing to do with robing the eastern sky in red, as with a garment dipped in blood, and we have nothing to do in bringing disaster,

the storm clouds, rain, hail, sleet and snow, but our God, who rules all things, times and events, is he who paints the sky for us, and gives us even the eyes by which we behold in awe its beauty and splendor, and our hearts, souls and minds are filled with wonder and admiration of his great skill and power; we feel deep down in our hearts admiration and praise to his great name for his wonderful works to the children of men; no conditions on our part, only that we are given eyes to see, ears to hear and hearts to understand. There is no life in the letter, and this natural sky is as a letter, but the Spirit giveth life. This old sinful world tried to bind the sweet influences of Pleiades, to stop the rising of the Son of God and prevent his reign as the King that should rule in righteousness, and so from his very birth, or the rising of this Son, the eastern sky was painted red. Thanks be to God, our God works and none can hinder, hinders and none can work. He made the sun to rule the day, and for 1913 years our blessed Savior has ruled his people, Israel, and to-day sits enthroned at the right hand of the Majesty on high with more dazzling splendor than ever a noonday's natural sun poured out upon the world. Yes, he is exalted a Prince and a Savior, to give repentance unto Israel, where he ever liveth to make intercession for us with groanings that cannot be uttered.

But these signs of the times. The day is far spent, the closing of the day is now red, bespeaking to God's redeemed little remnant according to election, that shall be saved, fair weather. Yes, dear brethren, the sky is red, purporting bloodshed, the great battle of Armageddon, which to my mind means the battle of destruction, is near at hand, that Son arrayed in dyed garments at the closing of the day of the

Lord God Almighty, who shall bind Satan. God says, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—Acts xiii. 41. The signs of the times as I see them, dear brethren, have painted the sky red by the rising of the lamblike beast with two horns; the old beast with seven heads and ten horns, old mother Rome, is no more to be dreaded, but she has dressed up her daughters and sent them out to charm the world, and if it were possible they would deceive the very elect; and all the world shall wonder, except those whose names are written in the Lamb's book of life from the foundation of the world. Yes, dear brethren, the fairest in nature, most costly arrayed, most richly adorned, most attractive, most reasonable, logical, ethical, scientific, the most prosperous, imposing temples, cathedrals, synagogues, buildings called churches, are but the abodes of these daughters of Rome, all of whose windows are darkened to exclude the light from heaven. Men love darkness rather than light, because their deeds are evil. O, my brother, are you to-day with a body in a meetinghouse whose windows are darkened? If you are (it is true in nature as in grace) you are with a harlot. Have you a hired ministry? Any man you can hire to preach for you you are simply his merchandise; he is teaching for doctrine the commandments of men. That red sunset holds forth to the Israel of God an eternal rest in the city of gold, whose gates are of pearl, where Jesus, the light and joy, reigns in every heart, and where songs of redemption that no man could learn are sung for evermore. O that great white throne and that numberless throng gathering there, in obedience to

our Master's call: Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues. Behind the red sunset I am made to see the bow of promise: no more deluge, no more danger, no more death; the old ship of Zion, sailing upon the waters like the ark in the days of Noah, shall enter in through the gates into the city. Heaven as a cloudless sky above us, and the multitudes and nations and tongues as the sea beneath us, shut in by the hand of God, his little flock is safe from storm; like as in the days of Noah, so also shall the coming of the Son of man be. We to-day as Predestinarian Baptists are counted as the offscouring of all things, and count ourselves as those who are the offscouring of all things unto this day, but we have hope in the resurrection of the dead and God-given faith in the Lord Jesus Christ who arose from the dead; we look not at things which are seen, but to him who is unseen. As is shown us in Scripture, whenever God has seen fit to visit this old world with judgments he has always reduced his church to a little remnant, and it seems to me his visitation is now upon us. The day is far spent, the evening shades appear, the whole sky is red in the west with a halo of glory; no artist can paint the sky as it is. Can ye discern the face of the sky and not discern the signs of the times? This red is but the blood-dipped raiment of the Son of God dying at the close of the day, the last day, no more Sun to rise, no more Savior to be crucified. The encroaching influences of Romanism as taught and practiced by all the orders around us tell us that here is the element to be feared and fought, the lamblike beast having two horns. O, brethren, a new and broader field opens up before me of Rome and her daughters. May

God keep us from her thralldom is my prayer, for my heart's desire and prayer to God is that Israel might be saved.

In bonds of love, your little brother,  
J. P. BAKER.

WEISER, Idaho, March 11, 1914.

ELDER H. C. KER—DEAR BROTHER:—  
I find myself seated to write you a few more of my scattering thoughts, and as good reason as I can assign is, I am lonely.

Well, supposing God did determine the big things, and force men to further his purpose, such as sending Joseph into Egypt, and the crucifixion of his Son, is that evidence sufficient to establish as fact that all things are according to his will? To me, yes; to others, I cannot say. But let us look around a little and see. What you, I or others believe, is of little consequence, nothing but the truth will stand. Paul, in second Corinthians, first chapter, reasons that by the grace of God he was qualified to comfort others by and with the consolation and comfort he received while in tribulation, suffering and affliction. This is good, comforting reading, for Paul sets forth the condition I feel to be in, in a measure at least. In verses nine and ten he says, "But we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: [Why should we not trust in ourselves?] who delivered us from so great a death, and doth deliver: in whom we trust he will yet deliver us." Three glorious truths are here set forth; one has been done, one is now being done and the other will be done. This has been for the comfort of the children of God ever since it has been on record, and has always been past, present and future. Paul had learned not to trust in himself, but in God, the

one who had delivered him, and was delivering him, and would finally deliver him. My mind is that Jesus on the cross is the one, and that the time when they were delivered from so great a death, and that the Comforter, the Holy Ghost, is now delivering, and that the Spirit that raised Jesus from the dead is the One who will yet deliver us. Then, first, Jesus came fully qualified to redeem all whose names were written in the book of life, not to make a way possible, but to absolutely perfect their salvation, for by the one offering he has forever perfected them that are sanctified (set apart). Yes, his blood was sufficient to cleanse, and by his death he freed them from the law, so that the law is satisfied and his bride delivered from the curse of the law. The Son freed us and we are "free indeed," so that now they (children) stand justified before God in the Son. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" "And doth deliver." To my mind this is going on every day, hour and minute; it was true when Paul wrote it, and it is true to-day. In Job v. 19, he throws all our troubles together, and he declares that he is delivered from all of them. The seventh one is the last, death, and we are saved then. O yes, death shall not hold or triumph over us. In Psalms xci. 3, David includes much that God would deliver him from, for in God did he trust, and he is mighty and able to save. O let us pray this same God to be our strength, our all in all. The same trust manifested by the prophets is also the one in which the apostles trusted: 2 Tim. iv. 18: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." Thanks be to God, he has not

only delivered us from the condemnation of the law, but he is going to deliver us from every evil work. O dear, trembling child, take courage, the Lord has, is now and will deliver you. You have never been delivered from evil or sin but that it was the gracious work of your dear Lord, and he will preserve, or keep, you unto his heavenly kingdom. Yes, we are kept by the power of God; we may devise our way, but the dear Lord directs our steps.

Now we want to notice some of the little things. Job was a perfect man and a servant of God, yet God delivered him into the hands of Satan. What for? O, dear child, have you never thanked the almighty God for the glorious truth manifested in Job's trials? Job was declared to be a perfect, upright man, but did this condition save him from trials and sore afflictions? Was it God's will for Job to be so afflicted? God gave him over to Satan, and in doing this we learn that before God gave him over Job was not in Satan's hands to afflict and bereave. So we see that Job's uprightness did not save him, and he could no more trust in himself, but could affirm that the Lord knew the way that he took, and that when he had tried him he should come forth as gold. I can but believe that it was God who had put Job in the furnace of affliction, and that it was he who was trying him, and that he knew Job would come forth as gold, and should not trust in his own works, but know by experience that God's grace was sufficient. I think that every heaven-born soul has learned, or will learn, that his efforts do not save, or deliver, and will learn the truth that he has received double at the Lord's hand for all his sins; two salvations: one here and one hereafter. So it was with Daniel; he was not thrown into

the lions' den because he sinned, but because he prayed to the God of heaven. Likewise the three Hebrew children, but here God, not man, saved them, and he could not have manifested his power as he did had not the wrath of man been turned loose just enough that the whole work praised the Lord, and we gladly trust in this God who "doth deliver," and "we trust that he will yet deliver us," for if in this life only we have hope, we are of all men the most miserable; surely this is so. If there is no resurrection of the dead, if Jesus rose not from the dead, our faith is vain and we are false witnesses. "But now is Christ risen from the dead." Glorious thought! He rose the third and appointed morn, he is the firstfruits of them that slept, and all who have passed through the new birth, they who have the Spirit from above within them, shall also in like manner come forth. In our Savior's answer to John he affirms that by him the dead are raised. (1 Cor. vi. 14.) The apostle here affirms that God raised up the Lord and will also raise us up, and I rejoice that it is so. This is our hope, that in the last time we who shall be asleep shall come forth, and they that remain shall be changed. It doth not yet appear what we shall be, but this we know, that when we see him we shall be like him, and when we awake with his likeness we shall be satisfied, and be fully qualified to sing the new song acceptably: "Saved by grace." Dear brother, this is a glorious hope, and it is sure to all the seed; there shall not be one left out, the body must be complete. Glorious truth! He who hath promised these things is able to do them.

Yours in hope,

T. E. ATTEBERY.



## I CORINTHIANS II. 2.

“FOR I determined not to know any thing among you, save Jesus Christ, and him crucified.”

I am thinking of the apostle's preaching, his manner of preaching and what is real gospel preaching. The solemn charge is given: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” The command is to feed the church of God. In the foregoing chapter it seems there had been dissensions and strife, so the thought in his mind was to know nothing among them, to know no man after the flesh, nothing but Jesus Christ, and him crucified. In my early efforts to preach I was much given to fighting other denominations, but think I was enabled to see the folly of such a course. I am now convinced that if we keep in mind the Scripture above quoted we will cease that manner of preaching or talking and feed the church. There is nothing in such preaching that will feed the church or build them up on their most holy faith. I am convinced it is all flesh, and cometh not from that wisdom which is from above. It is always with deep regret that I hear of our good brethren holding debates with the unregenerate, or unbelievers, contending with men who know not the grace of God. I fail to see Christ in it, and again, the truth of the Bible, or in Christ, is not to my mind a debatable question; there are no two sides to it. Our government at this time is engaged in deep questions, or principles, as to the best policy for the good of the whole nation, therefore debatable, but God is the author of our faith and doctrine, his work is perfect, it has been assailed on every point and yet stands as our God made it, and will stand for-

ever. No argument will ever make an unbeliever a believer and supporter of it; it seems to me like casting pearls before swine. Can one stand up and contend with such and know nothing among the people? Does he not see the foe and not Christ? I know it was true when I followed that manner of preaching: I saw men and not Christ. In the more than fifty years I have been trying to preach and hear preaching I have observed the results of both manners, or ways, and the true spirit of the gospel fills the soul with rejoicing, the fighting spirit causes a smile and look to see who is taking it. I say this with shame to myself, as good brethren have patted me on the shoulder, saying, You gave it to them to-day. As I get older I trust I do the more realize the high calling, the position we occupy and the sacredness of the moments when we arise to speak in the name of our blessed Master, Jesus Christ. I feel the more as the years go by that I want to know nothing but Jesus. It matters not who make up the congregation, whether there are two or three or fifty or more, if in the real spirit of the gospel we lose sight of men as we roam the gospel field or dwell in the courts of the Lord. If I know my own heart, I want to preach as though every one believed it, and yet I am not responsible if no one believes it; God alone can make heart-believers. God forbid that I should ever swerve from declaring all the counsel of God, but I want to preach it in gentleness, meekness and faith, remembering what the apostle said: The servant must not strive, but be gentle, in meekness instructing, &c., those that have an ear to hear. Said the apostle, “We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and

Greeks, Christ the power of God, and the wisdom of God." Philip preached Jesus unto the eunuch. Paul in the synagogue preached Jesus, that he is the Son of God. The gospel field is large, and may we ever be found in it, preaching to believers, those who have an ear to hear. The worst Arminian I have to contend with is

P. W. SAWIN.

I CORINTHIANS II. 4, 5.

"AND my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Sitting in the waiting-room at the railroad station a few days since, I noticed the meeting of two men who professed to be ministers of the gospel. After the common salutations they began talking of some of the great lights of the world, and of their wonderful ability as orators and speakers, attractive and charming, and by these holding the attention and attracting the people. John says, They are of the world, therefore speak they of the world, and the world heareth them, so we need not be concerned, or argue the point with such; the context is given by the Spirit of wisdom, and I could but compare their ideas of a minister with that of a gospel-called minister of the Lord Jesus. There is no doubt oratory will sometimes charm the dear children of God (I think I have seen this) and lull them into insensibility, but it will never feed a poor hungry soul. No doubt the children of God often seek after that which is flesh-pleasing, but always works death; whatever is of the flesh is death, is sin and contrary to wisdom. Churches as well as individuals become highminded, seeking after men of great natural ability. These are among the things as well that are included in the "if we sow to

the flesh," so I write not these things to condemn the world, but to stir up the pure minds of the dear saints of God by way of remembrance. All that men can teach is head-knowledge, that which is of God is from above, a revelation in the heart, in the spirit. Therefore Paul came in the true spirit of the gospel, not with excellency of speech, nor of man's wisdom. Paul knew that as he journeyed and lived in the teaching or wisdom of men he was ignorant of God and that righteousness that is by faith in Christ; he knew that whatever heights he may have attained to, he, by that wisdom, knew not God (for man by searching cannot find out God), and so does every saint of God. What wisdom our God hath shown, that we should not be creature-worshippers. Therefore he strips his dear servants of all creature-power, as they learn daily by sad experience: "Without me ye can do nothing." I presume we have all attempted this vain show, but the dear Lord will not allow this with those whom he calls, as he did Aaron. Paul would not discourage scholastic training, but by this one cannot attain unto the knowledge of Christ. Jesus thanked the Father that these things were hid from the wise and prudent and revealed unto babes. So Paul comes to them just as they are: babes in Christ; he enters into their every feeling: "I was with you in weakness, and in fear, and in much trembling." To the weak became he as weak, that he might gain the weak. Every principle of worldly wisdom would lead away from such a feeling or desire, but the spirit of wisdom brings the true, tried servant of God down into the very feelings of the babes and sucklings in Christ. It is good that we all be emptied of all fleshly wisdom and self-conceit, and be filled with that wisdom from above,

Preach the gospel in childlike simplicity, in demonstration of the Spirit and power of God, that our faith should not stand in the wisdom of men, but in the power of God.

"Dear Lord, if I am one of thine,  
From anxious thoughts I would be freed;  
To trust, and love, and praise is mine,  
The care of all belongs to thee."

Just a few rambling thoughts from a poor, weak one, hoping in the continued mercies of the Lord, a sinner saved by grace,

P. W. SAWIN.

SHELBYVILLE, Ky., Feb., 1914.

CLAREMONT, Cal., March 20, 1914.

DEAR EDITORS:—A sister who was visiting at my home, having heard me read a letter that I had just written to the Coles Creek Church, said that she would like certain of her friends to see it, and for me to send it to you. I do not think it is of any importance, but I told her I would send it to you and you could do with it as you thought best, so I am willing to leave it to you. I would not have thought of sending it if she had not remarked that she would like to read it in the SIGNS. May your afflictions be tempered with God's mercy and your strength be sufficient for each day, is the prayer of

O. P. SPEIRS.

CLAREMONT, Cal., March 17, 1914.

ELDER JOHN PRESTON—DEAR BROTHER, and all the membership of Coles Creek Church:—I have just read in one of our periodicals a letter from a sister who mentioned having been to a meeting of the Coles Creek Church, and having heard Elder Preston preach such good sermons, and enjoyed the meeting so well, that it caused my mind to travel back to the time when I was at a meeting at the same place, when it seemed that you were

the most beautiful people I had ever seen. Every one of you seemed to be so loving that I remember I wrote to a friend telling him how dear you all looked to me, and that it had done me much good to be there. But it was many months before I again met with you. I had planned that I would go often to the meetings, but I found soon after this an experience that helped to prove to my mind that it is not in man to direct his steps, and that man proposes but God disposes.

I remember one Sunday evening that came upon a meeting day. It seemed that although there was nothing of consequence to hinder me from going, (and I had desired to do so) yet from some hindrance that I could seem to feel, yet was not present in any tangible sense, I did not go, but my mind was with you all day at close intervals. In the evening the impulse to be with you for a short time at least was so strong with me that without consulting my watch or other means to tell me the time, I walked down to the car line just in time to see you all getting off the car. I remember that the car was crowded, and the streets, too, seemed to be full of people, and it was with difficulty that I was able to get with you. It seemed that one person and his companion were determined to stay between you and myself. These persons I thought were Methodists. Why I should think so I do not know, but I was governed more by my impulses than from any sort of reasoning, and I took it for granted that they were Methodists. I have no doubt but that he was entirely ignorant of having interfered with my purposes in any way, yet it seemed to me that he was so persistent in his efforts, that I made up my mind I would show him, and I doubt if you ever knew, but I brushed him aside, and planted myself right at

your rear, and it would have taken a pretty strong person to have set me aside. It seemed that after these persons saw that I was a fixture, they walked to one side and gave me no further trouble; but I remember that I had a sense of exultation, and looked at them with a feeling of having been the victor, and as much as to say, This is my place, and I have shown you that you are not to hinder me. It must have been amusing to them, seeing my peculiar actions, but it was all very real to me; in fact, all the incidents connected with it were all so real that only sober impressions took possession of me. Whether there was any significance in it or not, I do not know. But I have so many friends who are Methodists, that I wonder if it were not for the purpose of installing in my mind that in the matter that was becoming so important to me, I was not to be influenced by any natural inclination of friendship's ties. After I had secured the undisputed right to walk where I pleased, I was content to just walk at your heels, and I felt a sense of being where I belonged by right, but I have had my doubts many times since. We walked on (I do not think that I talked with you) until we came to your gate and the others all had left one by one, and I remember that it seemed that there was nothing to do but to walk on. And now what did this mean? I had walked with you by desire, and as I thought by right; I had come as far as your gate, and then there was nothing arranged, I had not made up my mind to stop with you, neither had I thought I would go on; the matter must be settled then. I walked on, then the thought came to me, I wanted to walk with them, and I did so; now I was to go farther, what could it mean? (I always have felt that that day's travel had some prophetic significance, but never

could see its import until this day.) I went on until I came to water, and then on going back to my home I heard some people whom I believed were happy singing "Home, Sweet Home." O how beautiful it sounded to me. I stopped and listened for some time, then went back to my rooms, wondering what it all meant.

Now do not think what I am going to write is with any disrespect to the dear people, but I was to go and leave you. I must have interpreted it wrongly, but with the desire to know what it all meant, I began to think, or try to. The impression that seemed to take possession of me was that I should unite with you, and become a member of Coles Creek Church, but there was something more for me to do, and as my mind was to stay in that vicinity, the question was, What should I do that the rest of you could not do? and consequently trying to mix the desires of my mind, or rather natural heart, with the sovereign will of God, I became confused, and my mind became entangled with impossible things, and as I said before, I never was satisfied with the solution until this day; and now I remember that my mind was so much on California, (I was expecting my sister) and after I left you and came to the creek (water) from there back to where I heard the music of "Home, Sweet Home," my mind was continually almost on her and her family. Yes, it is plain, I was to become as one of you, but O what there was to be before I was to be a member of Coles Creek Church, and when the time came it was but for a night and a day. You remember when I had declared in a court of law that I believed I was in God's hand and that he would see me safely through. Yes, at brother Dawson's when you sang, "Am I a soldier of the cross?" I felt that I was one. I felt that it had been upon me heav-

ily, and while the great desire to be baptized had left me, I thought it a duty to do so. Yes, Saturday night and Sunday, a night and a day, and it was the last time I was to be with you. I believe it was the prearranged will of God that my path should lead me on past this home, as it were, of my mother. Yes, you are my mother, you nursed me in my infancy (spiritually, if so be I am of the Spirit), and it is still your home, and I am glad for you that you have this pleasant home in your old age, and look upon this church as a son who has taken himself a wife and has established himself a home, looks upon his mother's own home, a place where he knows he is welcome to come. I am far away from you, but I feel that I am of the household of Coles Creek, nevertheless, having a home (church) where it is my lot to associate with those who seem to me to be the most lovable band of brethren that could be brought together. Yes, He has brought me here where I believe the gospel is preached. Then, too, from this dear old home of my mother comes an older brother and sister to share with me this new home, as it seems to me, to be my guardian angels, to look after my good, and may God bless them, and through the blessing he extends to them may you also receive a blessing. I refer to brother John and sister Mary Williams. They live at San Bernardino, and it is my good pleasure to grasp their hands once or more each month. O it is sweet to sit with these dear people in heavenly places in Christ Jesus, and to hear the tidings of good news from a far country. Yes, we all have our appointed ways, and when we can see the hand of the Lord in it how blest we should feel ourselves to be.

Good-by, dear ones, and remember me, a wayward child,

OLIVER P. SPEIRS.

LAUREL, Miss., March 23, 1914.

DEAR BRETHREN EDITORS:—It is through the goodness and mercy of God that I again try in my weak way to write you, and to send the inclosed letter from sister Anna Windham, which we would be glad if you would publish in the SIGNS, as she lives quite a distance from us and seldom gets to meet with us, and for the love and appreciation of her and her letter we ask you to publish it if you have space to do so.

Remember me at the throne of grace.

Your unworthy brother in hope of eternal life,

T. J. KNIGHT.

HOMEWOOD, Miss., March 8, 1914.

DEAR BRETHREN AND SISTERS OF PALESTINE CHURCH:—From my far off home I send greeting. It may be that you all feel I have lost interest in the dear old church of God (that is, if you ever think of poor me), but be it far from me to do that. As the days pass by my love for her and her welfare seems to increase, and I seem to see more plainly that this is indeed the true church. How glad I am that I, unworthy though I am, have the sweet privilege of claiming a home among them. How glad I would be to meet with you and enjoy the good news that brother Easley will bring. Brother Easley, while you are delivering that precious message, should you chance to think of those who cannot have a seat with you all, can you let a breath of prayer ascend heavenward for me? O how often I think of you as you stand firm, contending for the Bible principles, and also of the brethren and sisters who stand with you, and I feel to ask the God of heaven to bless you all, and grant, if it be his holy will, that he will restore peace in dear old Zion. He tells us in

the Scriptures that all things work together for good to them that love the Lord, to them that are called according to his purpose, and I believe his word. Then let us look to him, for he alone can bless.

Dear brethren and sisters, I would love to tell you of the dealings of the Lord with me since I wrote you last, but space forbids. I must say I have suffered until I was made willing to do, or try to do, anything the dear Lord saw fit to put upon me; he alone knows what I suffered. I felt impressed to write a book, but knew nothing to write. It was the greatest trial of my faith that I had ever known; my utter helplessness pressed me down so that sleep forsook my eyes. Finally I made the attempt with fear and trembling, and since writing one hundred and fifty sheets of paper I can never express the peace and joy I have felt. I have had a desire to tell you all of the goodness and mercy of the covenant-keeping God to me. O how can he be so good after I murmured so because he placed such a task before me, knowing that I had no education and was not even familiar with the Scriptures? It seemed that any on earth could write of the true church better than I. He seemed to lead me in paths that I had not known. O rejoice with me that we have such a wondrous God, who works in the army of heaven and among the children of men, and none can stay his hand, or say, What doest thou? Blessed be his holy name.

Please pardon this lengthy and poorly written letter, and remember me and mine at the throne of grace.

We attended meeting at New Chapel two months ago yesterday, and it was indeed good to be there, for brother Joiner

came bearing a comforting message, and it was glad tidings indeed.

Your little sister in hope,

ANNA WINDHAM.

SPOKANE, Wash., May 3, 1914.

ELDER S. H. DURAND—DEAR SORROWING BROTHER:—Yesterday the SIGNS OF THE TIMES for May 1st came to me draped in mourning for the loss of our good editor, Elder F. A. Chick; also a card from dear sister Bessie Durand, saying her brother had gone to Elder Chick's funeral last Saturday. My sympathy goes out to the poor, suffering Baptists of the SIGNS who have met with this great loss in the death of this soul-comforting brother; but we will have to reason together, knowing as we do that the great Head of the church will in wisdom supply our great loss out of his unwasting fullness. I never met Elder Chick or heard him preach, though I have often expressed a desire to hear him. He came into my knowledge in 1894, when he commenced editing our precious SIGNS. His plain, sweet messages have often comforted and cheered me. I did not know he was sick for some time, but I could not help missing his soothing words. In the April 15th number I saw that Elder Chick was much worse, sleeping continually, then I was very sad, and said, May it be the Lord's will to spare him. But his ways are not our ways, nor his thoughts our thoughts. I remember about Elder Gilbert Beebe being removed and mother saying she felt the sun had ceased to shine, and she feared the SIGNS would stop. Then Elder Wm. L. Beebe and his brother Benton laid aside their armor and we had no more of their comforting writings. Still our dear family paper comes to our homes, and the great Father will continue to send

by whom he pleases. I know you must feel the loss much more than I do, being so intimately acquainted with him and associated in the ministry. I hope you are well enough to help dear Elder Ker bear his great burden in this trying time. I hope his wife is better and that he has strength given him according to his day. I know in whom he trusts.

"Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."

Dear brother, take your SIGNS and read again those two letters Elder Chick sent you when you were in deep sorrow over the loss of your beloved wife. They were full of soothing words directed by the divine pen, and spoke sincere sympathy. I, too, remember the first hymn I heard you read, commencing, "How sweet, how heavenly is the sight when those who love the Lord." The text you used in preaching was, "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." How that sermon is laid away in my storehouse of memory. Elder Southard was there, and his face shone as the sun when at the close he gave out the hymn, "Come hither, all ye weary souls," &c.

This last SIGNS is a precious number. All the letters, especially from those who knew our dear, faithful editor had gone to his perfect home of rest, were a tribute of loving remembrance. I thought of the alabaster box of precious ointment poured upon the head of our dear Savior by the woman, the odor of which filled the house. I wish I could hear a good gospel sermon once more. I have been here since last September, and have only heard three different speakers try to preach, but they

were not Old Baptists; the husks did not satisfy me. I hear there is a meeting of my kind to be held in this city the fourth Sunday in May. I hope my health will continue good, so that I can meet the assembly of the saints once more.

Forgive me for writing so much. I am alone, and my heart is full of sorrow for the family of Elder Chick. May the dear Father bless them.

LINA W. BECK.

SMITHFIELD, Ky., May 20, 1914.

DEAR EDITOR:—I am inclosing herewith a copy of a letter written to the Cane Run Church by our aged and highly esteemed brother, W. H. Chilton, which was read at our last meeting and by the church ordered sent to the SIGNS OF THE TIMES for publication. Brother Chilton has recently been deprived of his hearing, so that he cannot hear preaching at all, and he being a very noble brother, the church feels that it is due him to give this public notice through the SIGNS OF THE TIMES.

Your brother in hope,

G. R. TURNER.

CAMPELLSBURG, Ky., May 3, 1914.

BRETHREN AND SISTERS:—I would love to talk to the church, as I cannot hear preaching any more, so I will write a few lines to the members. O how I would love to again hear you all sing that good old hymn, "I am a stranger here below," &c., and hear brother George Turner start that good old hymn, "Salvation! O melodious sound to wretched, dying men," which was one of my father's favorites. He was singing clerk at Sulphur Fork Church for many years. Brethren, I have enjoyed meeting with you all in the past, and know that I have fellowship for you all, whether or not

you have for me. It has been one of my greatest pleasures to meet the members, and our dear pastor (Elder P. W. Sawin, supplied) has been breaking the Bread of life to us for many years, coming to us through heat and cold; so, brethren, stand by him and hold up his hands; be faithful to attend your meetings, it is encouraging to the pastor. I know he has always been faithful to come to us. Brethren, pray for me. May God's blessing be with you all, is the prayer of a poor old sinner saved by grace.

Your brother,

W. H. CHILTON.

ELGIN, Oregon, May 7, 1914.

DEAR BRETHREN:—I wish to give notice of a general union three days meeting to be held with the Big Spring Church, at Elgin, Union Co., Oregon, beginning on Friday before the second Sunday in July, this year. There was a call made by the Mizpah Church, at Touchet, Wash., in November, to the several churches in Oregon, Washington and Idaho, to meet with her at her regular meeting in November, to see if there could be some plan or agreement entered into by the several churches which do not belong to any association to hold an annual three days meeting, and at this called meeting it was agreed to hold a meeting at the place and time above named, and all the churches which desire to unite in such a union meeting once a year are invited to meet with us. We thought it well that each church send a letter giving their statistics, so that if it was thought expedient there could be a minute printed, and we believe this would be a good thing to do, as it would give some general information of the churches in the west. It was further agreed that the moderator of the church where the meet-

ing is to be held should be the moderator of the meeting, and the clerk of said church act as clerk of the meeting. There is to be no business done except what is necessary to maintain order. The purpose of the meeting will be for worship and a manifestation of brotherly love. Now I want to say that this general union meeting of the churches need not hinder or interfere with any of the churches that may wish to hold a three days meeting, as most of the churches are given to doing. Now, brethren, remember the meeting and the time and place. I will say to those who do not know, that Elgin is 326 miles east of Portland and 20 miles from La Grande, on a branch line. To leave Portland in the evening you would arrive at Elgin next morning at 8:30, but if you leave Portland in the morning you will have to stay in La Grande over night. Those coming from either east or west change cars at La Grande.

In gospel bonds,

G. E. MAYFIELD.

LEXINGTON, Ky., May 7, 1914.

ELDER H. C. KER—DEAR BROTHER:—I sympathize with you in your loss by death of dear Elder Chick. When I received the SIGNS stating that he had passed away the thought came to me, The Lord is calling his children home. The many readers of the SIGNS will miss his able editorials, which were clear and firm, yet gentle and kind. The church has lost an able defender of the faith once delivered unto the saints. Please tender to his family my heartfelt sympathy in this their sad bereavement. It is said that the heart feels most when the lips move not.

Yours in hope,

WM. F. SLOAN.



**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 1, 1914.

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.***A L O N E .**

HAVING had a little time to reflect upon the past and that which so recently took place: the death of our beloved associate, Elder Chick, the above word is very expressive of our feeling, and we think a short article along this line will not be out of place at this time. The SIGNS was founded by Elder Gilbert Beebe and other brethren, as will be seen by the prospectus, and edited and published by him from 1832 until 1881, when he was called home to enjoy the fullness of salvation at the right hand of God. After his death Elder Wm. L. Beebe, his son, was appointed to the position of editor, and continued until 1894, when he retired. During his service he resided in Warwick, N. Y., and Elder Benton Jenkins was in the SIGNS office, and of course was of great assistance to Elder Beebe, so that he was not "alone." Elder Jenkins was still in the office when Elder Chick succeeded Elder Wm. L. Beebe, and was appointed to the editorial staff with Elder Chick, so that neither was "alone." At the death of Elder Jenkins, in 1897, brother Benton Beebe, owner and publisher of the SIGNS, became associated with Elder Chick in the editorial work, hence was not "alone." At his

death, in 1904, we were assigned to the office work that had been done by him, and after a year or two were appointed to the editorial staff with Elder Chick, so that he was not "alone." We served together in perfect union and fellowship to the day of his death. Now that he has been called to his eternal reward we are left entirely alone, a condition of no editor of the SIGNS since the time when Elder Gilbert Beebe was the sole editor, and even then in the latter part of his work Elder Jenkins was in the office with him. The fact of Elder Chick having lived in Hopewell, N. J., one hundred and twenty miles away from the SIGNS office, much of the work, such as preparation of copy and proofreading, fell upon us, but while he lived we felt that he shared the entire responsibility of the publication of the SIGNS, and whenever anything of special importance came up we could advise with him, and always found his counsel wise and his attitude kind and gentle. But he is no more, and we are "alone" in the editorial department, which position we feel altogether unequal to, and never imagined that such responsibility would fall upon us. Few, if any, realize what the position means. Not only are we expected to write for each number of the SIGNS, but to see that nothing but sound doctrine enters its columns, also to avoid controversy and at all times to deal gently and kindly with all writers and subscribers, regardless of conditions or circumstances. The SIGNS OF THE TIMES has ever been a representative periodical, setting forth the doctrine of the original, or genuine, Old School Baptists of America, and to maintain its standard means more labor and hardship than many imagine. To write editorially number after number requires a very fruitful mind, in order to

have sufficient variety to keep its readers interested. To answer the many questions regarding doctrine, order and practice requires much understanding of the Scriptures, order of the house and plainness of expression. To judge matter for publication, and the preparation of the same, requires almost acute judgment, much patience and hours of labor. To convince a brother that it would be better not to publish his article, which in itself might be excellent, for the reason that it would be likely to cause controversy or offend some tender conscience, is not at all times an easy matter to accomplish. After enumerating the above qualifications of a man suitable for an editor of the SIGNS OF THE TIMES, is it any wonder that we feel utterly insufficient for the responsibilities now resting upon us? We humbly trust that the Lord has a David or a Solomon somewhere for the place, but until made manifest we shall have to do the best we can. Some way or other we feel that the Lord does not intend that such a grave position shall be occupied long by us.

We have received many letters of sympathy and encouragement since the death of brother Chick, and we appreciate each one and thank the brethren for their remembrance of us. Some have hoped and suggested that we maintain in all our efforts the meek, quiet, gentle and loving spirit that characterized all of dear brother Chick's labors. How gladly we would be such a man as he was, but the brethren doubtless know that every man has his own gifts, and it would be hypocrisy to be other than self, or, in other words, try to imitate another. Each editor of the SIGNS from its first issue has had his own gift, style of writing and expression; no two have been at all alike. This is also true in the ministry, every man has

his own gift, and while the same truth is expressed, it is always done in different language and with different emphasis. We can only look to the Lord for help, strength and guidance, and if he gives to the writers and subscribers of the SIGNS to hold up our hands we shall do the best we can to maintain the high standard of the SIGNS OF THE TIMES.

Be it remembered that if we delay in replying to requests it will be for lack of time or understanding, as we do not mean to be indifferent toward the wishes of any one. We hope the brethren and sisters will continue to write for the SIGNS as often as they can, we need their help in this direction also, and while it may be burdensome to one, and another feel that his or her gift is not great in writing, we say for your encouragement that often articles and private letters published in the SIGNS are much more enjoyed than the editorials, and we feel sure that such will be the case now more than ever before. The SIGNS is read by hundreds of believers who need just such comfort as those give who feel poor and needy, weak and worthless, sick and faint.

Before closing we desire to say that the Old School Baptist denomination has suffered a great loss in the death of Elder Chick. Not only was he an able editor, but an excellent preacher of the gospel of the grace of God. We had known him almost from childhood, and knew him to be a favorite with all classes of men, because of his kind and gentle manner. We never knew of his speaking illy of any one, but rather was always ready to excuse and forgive any who manifested faults and failings. His disposition was to be envied. He said of himself that he was never angry but once in his life, and that time when a mere boy. How richly

blessed of the Lord was he, an example of good works.

Often the people of God are made to wonder at his dealings with men, suffering hundreds to remain who would be glad to go because of age and infirmities, because of poverty and distresses, and taking those so useful, so much needed, in the very prime of life. At this time in our eastern associations there seems real need of ministers, as there are many more churches than preachers, and some churches accustomed to having meeting every Sunday have had to divide the time of their pastors with sister churches that have been left destitute through the death or moving away of their own ministers. But the Lord is able to supply all the needs of his people through the riches of Christ Jesus, and his promises are yea and amen to his honor and glory. Yet often many of us become "faint-hearted," and say with Jacob of old, All these things are against us. May the Lord give to each of his ministers to stand in their lot with zeal and fortitude, remembering that He is the builder of the house and the keeper of the city, and that when it pleases him the wilderness shall blossom as the rose, rivers break forth in the mountains and springs in the valleys. May the Lord keep all his people as the apple of his eye and reconcile them to his holy will in all things. K.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

## MARRIAGES.

By Elder B. F. Coulter, May 20th, 1914, at the home of the bride's mother, Glenmore, N. J., Raymond Yard and Helen M. Drake.

## OBITUARY NOTICES.

SISTER **Emily J. Ker**, beloved wife of Elder H. C. Ker, departed this life at her home in this city (Middletown, N. Y.) Monday, May 25th, 1914, after months of patient suffering. An obituary will appear soon.

**Mr. D. T. Gillis** died at his home in Muirkirk, Ont., Feb. 1st, 1914, in the 56th year of his age. The following is taken from the local paper, showing the high esteem in which Mr. Gillis was held among his fellow-men:

Our village sincerely regrets the death of our leading citizen, the well known retired general merchant. He had done much for our village, and his exemplary life gained for him the respect of all. The bereaved widow and children, Mina and Marvin D., have our sincere sympathy in the loss of a kind husband and devoted father. Although in poor health for years, he was up and around as usual last Sunday, and enjoyed the company of relatives. Soon after dark he suffered a stroke of paralysis, from which he failed to rally, and passed peacefully away at 9:30 p. m. He leaves, beside his widow and two children, two brothers, Duncan and Angus, and three sisters, Miss Anna, Mrs. Scoot and Mrs. Mitchell. Mr. Gillis was a man of sterling quality, a consistent follower of the Baptist Church. Funeral was held on Wednesday; burial in Duart Cemetery, after which Elder Slauson spoke comfortingly from Isaiah xlv. 22, 23.

The departed was favored to hear gospel preaching from his earliest years, and spoke of feeling his need of a Savior while mourning for a departed brother, whom he tenderly cared for, when the words came to him, Weep not for him. He was ever ready to do all that hand and heart could do for the comfort of the brethren. During a time of illness he said, "O, if I had a hope." I replied, "Blessed are they that hunger." He received a good hope in the year 1900, when we were on a visit to Dunwich. On a Sunday morning before he awoke he was repeating Isaiah xlv. 22, and it was told him where the words were. As I awoke he was reading the Bible. I asked him what he got. He told me the words came to him before he awoke. It seemed as if the clouds had parted and the glorious Sun of righteousness poured his effulgent rays upon us. Elder Pollard baptized his son's wife and sister Lizzie McCallum that day, and it was one to be remembered. Another morning Psalm viii. came to him in power and assurance. A feeling of unworthiness kept him from

uniting with the church, although he was often looked for to come. He said it took the same power that showed him those wonderful things to bring him. A few days before his death, when a brother wrote saying he hoped he would be given strength to come home, the tears flowed from his eyes. He was one with them, being baptized with the Holy Ghost and with fire of the Spirit. His disease seemed to baffle the most skillful specialists and physicians; they could give only temporary relief. There was but one Physician who could give relief, and to him he looked. Like Jacob, he was led about, instructed and kept as the apple of his eye. The reading of the Bible, hymns ("Keep silence, all created things," was his favorite) and all books that exalted a risen Savior, were his delight; we read many together. A few hours before the close as he rested he requested me to read Chamberlain's letters, and spoke of a text Elder Pollard used: "As the shadow of a great rock in a weary land." He had a slight stroke before Christmas, but, although somewhat weaker, was able to be around, and seemed more conformed to the will of him who was his tender Shepherd. He expressed gratitude for tender care, and as ever was anxious to aid in the duties of his home as his strength allowed. Feb. 1st he was sitting in the twilight, and as I passed through the room I took his hand and noticed the change. When asked if he were better, he said cheerfully, "Yes, better, better." He peacefully fell asleep in Jesus, as we are given to hope. The vacant chair draws many a sigh, but He who gave has taken. May he give strength to say, Blessed is his name.

JESSIE GILLIS.

I feel to add a few words to the above obituary. It was my privilege to know Mr. Gillis for three years, having met him on my first visit to Canada, little thinking at that time I should be called to attend his funeral, but the Lord's ways are in the deep. Mr. Gillis was a man deeply exercised upon spiritual things, and loved the truth as recorded in God's Word, and I feel assured that he left a bright evidence of a good hope through grace, and truly we cannot mourn as those who have no hope, for if we believe that Jesus died and rose again, then they also which sleep in Jesus will God bring with him. May the dear Lord comfort the mourning friends with these words.

J. B. SLAUSON.

**America Katherine Darnall** was born May 29th, 1851, and departed this life August 17th, 1913. She was married to Marian Darnall Dec. 3rd, 1868. To that union were born eight children, five of whom are living, as follows: Mrs. J. H. Rose, Joe Darnall and Mrs. Headley Heath, of Benton, Ky., Mrs. James A. Darnall and Mrs. Horace C. Jones, of Paducah, Ky. She united with the Primitive Baptist Church some twenty years ago, being baptized by Elder J.

P. Jenkins, and lived a devoted member until death. She was never too busy to attend her meetings, and her home was always open to the Baptists. Her death came as a great shock to us all, having been taken sick one day with cholera morbus and heart failure and dying the next. We can hardly realize yet that she has gone forever. She prayed God to send the children all home so she could see them once more, but they could not all reach her while she was conscious, yet they were present during her last hours. We want to go home and find her and father there, with so many things dear to our childhood memories, but her death has broken up the dear old home forever. We must live and fight life's battles without her help and sympathy. We miss her so much to come to us in sickness; she was never too tired to do anything to relieve the sick or help the poor and needy in any way. While it is hard to have her taken from us, yet we know the all-wise God doeth all things well. We feel that it was his will. Her whole trust was in God. She claimed no merits, but lived in the hope of God's grace. In these darkest hours, these hours of loneliness and sorrow, it is sweet to think her troubles and suffering are over, that she has been called home to the God in whom she trusted, there to live forever in his love, to join the angels, to sing praises to his holy name forever.

Funeral services were conducted by Elders J. M. Perkins and J. P. Jenkins, after which she was laid to rest in the family cemetery.

A DAUGHTER.

**Elder J. D. Hopkins**, of Knox County, Texas, died at his residence May 1st, 1914, of pellagra and bronchitis. The subject of this sketch was born near Albany, Clinton Co., Ky., Feb. 22nd, 1846. At the age of twenty years he joined the Missionary Baptists. He was married to Juan F. Wynn., of Gap Creek, Ky., July 28th, 1870. To that union were born five children, all of whom are still living. When he was twenty-eight years old he felt that God had called him to the ministry, and he was ordained to preach among that people. Not long after locating in Texas he began to be dissatisfied with them, and in 1895 united with the Old School Baptists during a session of the Pilot Grove Association, near Whitesboro, Texas. Not long after this he was set apart to the full work of the ministry among the Primitive Baptists. His companion died Feb. 27th, 1905. May 3rd, 1906, he was again married, to Mrs. A. E. Lagow, who still survives him. Elder J. D. Hopkins was well known all over north Texas. He had preached from Grayson County over most of west Texas. He was a man of peace, and I never knew him to be a party to church trouble or division. In politics he was a republican, also he was a conservative prohibitionist, not one of the kind who

felt that he should do all he could by his vote to do away with the evils of the saloon. He was a timid man, and never urged his views upon any one. In the pulpit he was a son of thunder, and gave out his words with powerful emphasis, but notwithstanding his forceful delivery no one ever supposed him to be angry or vengeful toward any who disagreed with him. Last year I arranged a tour for brother Hopkins, commencing at Bethel Church, in Wilbarger County, on to Mineral Wells, in Palo Pinto County. He filled all of his appointments, and was well received by the churches, and returned home feeling thankful for the journeying mercies of the trip that he felt might be his last one. It was last year that he moved to Knox County and placed his membership with the Little Flock Church, and therefore was enrolled with the ministers of our association at the last associational meeting. He was pastor of the above church when he died. One more name is taken from the list. Brother Hopkins and I have been intimate, and there never has arisen a point of difference between us on any doctrine or point of order. I visited him three days before his death at his home in Knox City.

Services were conducted by John Yarbrough and Elder Cowan. He was buried at Sweetwater, beside the remains of his first wife, where I endeavored to preach a sermon from the text, "Know ye not that there is a prince and a great man fallen this day in Israel?"—2 Samuel iii. 38.

May the Lord of glory extend mercy and care to his children and lonely widow, and may we all be enabled to say, Thy will be done in earth as it is in heaven.

J. H. FISHER.

GRAHAM, Texas.

**Sarah E. Betts** was born Nov. 11th, 1839, in Itawamba County, Miss., and departed this life Nov. 5th, 1913. She was married Oct. 8th, 1858, to I. R. Betts. To that union were born three children, all of whom preceded her to the grave. Sister Betts joined the Old School Baptist Church, in Freestone County, Texas, in 1873, and was baptized by Elder J. L. Lindsey. Sister Betts was truly a mother in Israel. She was sick a great many times in her life, so seriously that all hope for her recovery had fled, but God in his providence had designed that she should recover, and she had to remain on earth until our Father's time to call her to rest. In all our dear sister's afflictions she was never heard to complain or murmur, but was always cheerful even in her sickness. She was always faithful to every duty, a loving and devoted wife and mother. Her house was always a home for Primitive Baptists, as many who are still living can testify; she never tired of waiting upon the brethren. The Lord had blessed her with a comfortable home, a kind husband and a moderate competency. She leaves to mourn her de-

mise an aged husband and a host of relatives and friends, also the church, of which she remained a devoted member thirty years, or until her death. While our hearts are sad, and our nature is to mourn for our departed loved ones, we mourn not as those who have no hope. We feel sure that our heavenly Father has taken her to that haven of rest prepared for all his humble ones. Her body was laid to rest in the old Salem Cemetery, there to await the resurrection morn, when Christ shall come the second time without sin unto salvation.

W. O. BEENE.

FREESTONE, Texas.

**Mr. John Hobson** passed away in the month of March, in a home at Hawthorne, N. Y., where he had been for several months. He died of cancer of the stomach, in his 78th year, if I am not mistaken. His children, five in number, three daughters and two sons, and his grandchildren, were at his funeral, and gave him tender burial. Many will remember him as one who loved the truth of Jesus, ever seeking the company of those whose chief interest was in grace abounding to the chief of sinners. He mourned deeply because of his shortcomings, and truly hungered and thirsted after righteousness, and was blessed in that he was often filled with praise to his heavenly Friend and Deliverer.

W. A. BEARD.

**Daniel McIntyre**, our dear brother, departed this life June 22nd, 1913, in the 71st year of his age. Brother McIntyre was born in Aldborough, Ontario. At the time of his death his home was in Rodney, where he had resided for a number of years. Brother McIntyre in his early youth was exercised in mind regarding his lost condition as a sinner before the just and holy God, but desired that he might in some future time become a follower of the meek and lowly Jesus and hear the word of his blessed Lord speaking peace to his troubled soul. While sitting in the church one Sunday mourning when there was no preacher present these words came to him with great power: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." These words broke up the hard and flinty heart, and there the good seed of repentance was sown. Many other words of comfort came to him in his lonely hours, bringing that sweet comfort which only the Lord can give. Brother McIntyre was received in the fellowship of the Covenanted Baptist Church of Canada in 1885, and was baptized by the late Elder Pollard. His life was an exemplary one, adorning his profession with a well ordered walk and godly conversation, a lover of the precious gospel of God and our Savior Jesus Christ. He was sick a long time, but bore all his sufferings without a murmur, being very submissive to the

Lord's will, and felt that he would not suffer a pain too many, for all our sorrows and joys he fully believed are held in store for us. He was finally released from his sufferings June 22nd, 1913, when the dear Lord called him to his long home, as we fully believe, to appear with the likeness of his blessed Savior.

Elder Newton Peters preached his funeral sermon much to the comfort of the mourning friends. The body was laid to rest in the Rodney Cemetery.

Written by request of Mrs. McIntyre.

J. B. SLAUSON.

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---

A. F. Jones, Ga., \$1.75; J. C. Nelson, Ky., \$1.00;  
Mrs. W. F. Seid, Idaho, \$1.00.

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**M E E T I N G S .**

THE Delaware River Old School Baptist Association will be held with the Kingwood Church, at Locktown, Hunterdou Co., N. J., June 3rd, 4th and 5th, 1914. Those coming by B. D. R. R. to Stockton will be met with conveyance on arrival of the 5 o'clock p. m. train on Tuesday, or on going to Frenchtown will be met and cared for by friends living there. A cordial invitation is extended to all lovers of the truth to meet with us.

CYRUS RISLER, Church Clerk.

THE Middleburgh Old School Baptist Church has appointed her yearly meeting to be held the first Saturday and Sunday in June, 1914. A cordial invitation is extended to all lovers of truth to meet with us.

A. LIVINGSTON, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the Ebenezer Baptist Church, in New York city, to begin on Wednesday before the second Sunday in June (10th), 1914, and continue three days. The meetinghouse is No. 1216 Intervale Avenue, Bronx, near the Freeman Street station of the Subway. Take Subway train marked "Bronx," bound north, at any station south of 96th Street. A cordial welcome awaits all who can meet with us.

JOHN McCONNELL, Pastor.

THE Lord willing, the yearly meeting of the Old School Baptist Church of Canada will be held in the meetinghouse in the township of Euphemia, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1914, and continuing two days. Brethren of our own faith are cordially invited to meet with us.

ARCHIBALD McALPINE, Church Clerk.

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., JUNE 15, 1914.

NO. 12.

## CORRESPONDENCE.

### JEREMIAH X. 23.

“O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.”

It seems to me that to-day I realize the truth of these words, and I will try in my blundering way to tell why I realize the truth of them. Less than a week ago I was feeling so ignorant and unprofitable I resolved that I would never write another letter nor attempt to tell my thoughts and feelings; to-day, Sunday, I am at home, and my mind seemed to wander all over the country; that is, I began to think about the Lord's people scattered over all the land. How are they getting along? Are they rejoicing or mourning? Perhaps there are some rejoicing and some mourning. Yes, I believe there are some in each condition, because we are told there are times to weep and times to rejoice also. Those who are mourning I will refer to the words of Jesus: “Blessed are they that mourn: for they shall be comforted.” Hence the promise is to you, my friend, wherever you are. It matters not whether you are in the church or in some dismal forest, Jesus is watching over you; you

cannot get away from the presence of the Lord. He is not confined to any place, for his presence is everywhere. He is near you at times, and yet you cannot perceive him. Remember, you cannot look upon his unveiled face and live; but you desire to see him and to be like him, do you not? But before this can be, this mortal must put on immortality, and this corruptible incorruption, and when all this shall be accomplished, then shall come to pass the saying that is written, Death is swallowed up in victory. This is a mysterious and peculiarly serious subject. Perhaps this last sentence will seem void of meaning, and I will try to explain. When we consider the fact that we must some day lie down in death we feel sometimes very serious, yet, as said before, it is a peculiar seriousness. The fact is, it is not as serious as it seems to be. Why? some one asks. Well, I will attempt to answer, but I will need wisdom to do so. Will the Lord bestow such wisdom? I must tell what I thought in days past I should keep to myself, but it now seems to me that part of my dreams and anxieties of mind are for my brethren. “For my brethren and companions' sake, I will now say, Peace

be with thee," says the psalmist, so, regardless of ignorance, there are times when we want to say to brethren and sisters, Peace be within you. What are you mourning for? What is the need of it? You say, I am a sinner. Well, if you feel that you are a sinner, and are mourning because of the fact, then you shall be comforted, said Jesus. Remember it was Jesus that said it. He is the fairest among ten thousand; he is a rewarder of them that diligently seek him; he is the one that sticketh closer than a brother; he is the one that speaks, and ten thousands of angels rejoice; he is the one that prepares the tongue of the stammerer to speak plainly, and there is nothing too hard for the great I AM.

But perhaps you want to know what I was going to tell. It is this: The subject of death has given me much concern in days past. (Inasmuch as the church has found out the condition of my mind I can now speak a little more plainly.) The words, Comfort ye my people, have caused me much concern, and I have desired to do this. But here was the subject of death. One mind in me said, How can you comfort one who knows he must die? And moreover, what do you know about the next world? How do you know there will be any resurrection of the dead? Look at the horse and the ox and the fowls also, they breathe just as you do, and when they die that is the last of them, and how do you know but that it will be the last of the human race? You notice man, and see what there is in him; you will see him do things that are no better than a beast; you will hear him say things that are contemptible; he must die and return to the dust, and how can he be raised up again? Now I believed that the Lord was able to raise the whole human race from the dead, but it

seemed I wanted to know that this was true. It seemed that I wanted some reason given me why I did believe this, and I had a dream, and this was the dream: It seemed as though I was standing in a graveyard, and in the middle of it, and something said to me, Do you believe these bodies can be raised again and look again as they did when you knew them? (for I did know some who had been buried in this graveyard) and I did not know what to say, for it seemed to look like an impossibility, yet I believed the Lord was able, and this seemed to be what I said in reply: The Lord is able. Instantly I heard a noise from underneath, and it seemed like bones coming together, and they seemed to rattle, and it seemed I was about to see those bodies come forth; the graves were ready to open, and I awoke greatly frightened. My friends, this is not all I have seen in dreams, but it is enough to tell now. Now I feel as though I can say with some degree of certainty that the dead are raised up, and the Lord does this by his mighty power. My friends, let us reason together; let us, according to the wisdom given us, fight the good fight of faith. Let us ask the spirit of unbelief some questions, and see if it can answer them. Is it any nearer an impossibility to raise a man from the dead than it is to create him out of nothing? Is there not a power stronger than that of man? If this spirit should say no, then let us ask, Can man create a grain of corn or wheat that will sprout? Can man command the sun to come up, and can he make a course for the sun to follow? Can man change the seasons? Can man cause the wind to blow or to cease from blowing? Can man teach the newborn babe to cry and thus draw oxygen into the lungs that it may live?

Can man teach the robin to choose his mate? Did man give the mother hen the knowledge to use that peculiar note whereby she calls her brood when she sees danger approaching? The spirit of unbelief is sitting now in silence, and can hardly keep from praising the God of heaven. Surely the Lord is to be praised and held in reverence by all who are about him; praise ye his name.

Jeremiah said, "It is not in man that walketh to direct his steps." How did he find it out? did some one tell him? No, I think he found it out by bitter experience. In no other way can a man know the Lord. I do not want to be harsh, but I must speak the truth: this doctrine that one can become acquainted with the Lord by studying books is false doctrine. The reason I say this is because I tried these things myself for two or three years. I read after men who claimed to be ministers of Christ, and I tried to teach children, but the time came when I was shown how ignorant I was, and I have been ignorant ever since. If I know anything of spiritual things it is because the Lord has revealed it to me. I feel that I know only a little, yet I am glad, for there are some things that I do know.

I find I have not written as I thought to. I have not said much about the text or subject, but as I have already written lengthily I will not say more at this time. I will not say that I shall not write any more, for I do not know. It seems that I do just what I think I will not, so it is not in man that walketh to direct his steps.

A. T. BENSON.

CANNON, Del., Jan., 1913.

CANNON, Del., Aug. 8, 1913.

DEAR BROTHERS EDITORS:—I am sending you some reflections which I

have written to relieve the impression of my mind, and I hope that I am not controlled by a wrong spirit in doing this.

The spirits of just men who have fallen asleep in Jesus are praising him all the day long for what he has done for them, and at the appointed time the sleeping dust and the spirit will reunite, and the body will be changed and fashioned like unto His own glorious body, as the apostle has told us. I do not know how this will be done, but I feel as though I must say it will be done, and I do not believe it is the natural mind that is prompting me. It seems sometimes as though I am being controlled by a mysterious power. It seems as though some being comes near me and tells me what to write, and sometimes this same mysterious power seems to open my mouth, and I can talk a little upon some passage of Scripture, but this is not often. It seems as though I am commanded to write the following words and send them to the SIGNS OF THE TIMES. You who are bowed down and mourning, you who are so situated that you cannot get to meeting, and yet desire to go, take courage and press onward, for your redemption draweth nigh; the Lord will gather his jewels at the proper time, and you are included among these jewels. If Satan tempts you, care not for it, but rejoice, as the apostle has told you. It seems to me that I have been given a glimpse of what will be hereafter, as relates to the elect family. There is a great rejoicing going on now by the redeemed of the Lord, and when the Lord has done his will with his chosen he will gather them with the redeemed; therefore let us watch and be sober, and pray to be kept from evil.

I have said it seemed as though I had been given a glimpse of what shall be hereafter, as relates to the elect family.

I know this is saying much for a sinner like me, but I must speak the truth, and I do not feel satisfied in keeping these things to myself. First, I will say I have been greatly cast down for the last few years at times, and at just such times have I realized the power of God. I will tell of an experience I passed through about two years ago. It seemed that I became wicked, that is, I had a wicked heart and mind; some terrible thoughts passed through my mind, but I was kept from doing wicked acts or what the evil spirit suggested, and this terrible experience almost put me in bed, for I reasoned that no child of God could have such wicked thoughts as I had. I reasoned that I was deceived, that there never had been any change in me, even though I had been baptized. I thought I was the worst of all hypocrites. I thought I could not dare to pray in that condition, that the Lord knew all my thoughts, and I could not dare approach unto him in prayer, until at last I had to pray. I could bear this burden no longer, so I went to the barn one Sunday morning and plead as a little child would with its parents. I think I was humbled on this occasion, I could not raise my head, yea, I was brought low. I tried to tell the Lord what a sinner I was, and how I was troubled. Then it seemed I waited to see what he would say to me, and there was a peculiar silence, and I started to go back into the house, thinking that he had refused to hear me, but before I got out of the barn these words came with wonderful power: My grace shall be sufficient for thee. I wanted these foolish thoughts forever removed from my mind, but I had no assurance that this request would be granted while in this earth below, but I did have an assurance that his grace would be sufficient for me, thus I

could again sing. I had not felt like singing for some time, and I had a dream which comforted me, and it may comfort some one else, though of course I cannot know that. It seemed I was in a congregation, and in that congregation there was a wonderful being, having the form of a man, only he was perfect. It seemed he had no beginning nor ending, that he always existed, and he knew all things, and that he had decreed certain decrees and nothing could change those decrees. It seemed that I was ashamed, because I knew that he knew all about my wicked thoughts, and I expected that he would look with scorn upon me, but to my surprise he did not. It seemed as though his mind was fixed, and what I thought would cause him to look upon me with disfavor he paid no attention to, but it seemed to be made known to me that Jesus was my sufficiency, that my completeness was in him and that he had atoned for my sins. My dear friends, what a friend we have in Jesus; how much we are in debt to him, and nothing to pay. O let us bind his law upon our fingers, that we may remember him; let us not provoke the Holy One of Israel, let us not use vain language, let us turn our eyes from evil. Dear Jesus, help us, we need thy help; all the glory is thine. Let us never glory in ourselves, but in thee, for righteousness is of thee only.

A. T. BENSON.

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CHOUDRANT, La., April 30, 1914.

DEAR BRETHREN:—Can it be possible that I, a poor, unmindful mortal, should address you as brethren? I am a stranger to you, and often to myself, and feel to be to others, yet I sometimes have a little hope, and do have a name among the Primitive Baptists, and know that I love them and their doctrine, but can it be

that I am a sister to them in Christ? When we meet together, and often when reading the SIGNS, it seems sweet to me to have them claim relationship with each other; but I am so little it seems too much for me, and I am ashamed. But, dear christian readers, if I am really kindred to you in Christ, O what a rest, and what wondrous love is this, and what manner of person ought I to be? I fall far short of what I ought to be, and can only hope. I cannot live right, or do anything as I wish.

I am sending the experience and preaching travail of my brother in the flesh for publication in the SIGNS. I have often asked him to write it for me, and was very glad when he handed it to me. I thought it would be no trouble to address you and ask you to publish it, but when I would sit down I would feel so unworthy that I kept putting it off, until this morning I felt I must send it, and when I addressed you as brethren it rushed into my mind, Are those good people any relation to me? I could not say yes, and I hated to say no. O is there any one else like me? Dear editors, if you think this not worthy of publication just throw it aside, but I would much like to see this experience in the SIGNS, although he has left out many things I desired him to tell, feeling his unworthiness, and fearing it would crowd out better matter, but we submit it to your better judgment.

LUCINDA STOTT.

CLAY, La., March 20, 1914.

DEAR BRETHREN, SISTERS AND FRIENDS:—I have been asked many times to write out my travails, and many times have asked myself why such a poor, ignorant sinner should try to preach the unsearchable riches of Christ.

I was raised by Primitive Baptists, and as far back as I can remember I had serious thoughts about death. When I was about twelve years of age, as I sometimes hope, the Lord caused me to feel I was a lost sinner, but I tried to reconcile myself by promising to live better. As time went on I often asked myself if I were any better, and the answer was, No, but getting worse as fast as time moves. I began, I hope, to beg God for mercy, but it seemed I was too great a sinner, and could not get low enough to beg aright. My heart was too hard to even repent, and it seemed I mourned because I could not mourn. When I was about fifteen years of age I was picking cotton with my brothers and sisters, and I felt so sinful and so condemned, and nothing but a poor castaway, that I took my cotton sack off and went to the woods to try to pray. It seemed that even the bushes could see that I was too great a sinner to attempt to get on my knees before the holy God. Time went on until I was about twenty-one, and after I was married I was plowing in the field alone when my sins came upon me heavier than ever before, and I firmly believed my doom was sealed and I must sink down to hell. You who have been there know my poor feelings better than I can tell them. I could not see how God could remain just and save a sinner like me. I did not think I could live long in that condition, but thought the day of grace was past for me and I must sink down into everlasting punishment; all I could do was to go down begging for mercy. I sought a silent grove, and there fell on my knees, and all I could say was, Lord, have mercy on me; but the words seemed to fall to the ground. I arose, and going back to my plow was trying to beg God to make me reconciled

to justice, and though I went to hell I did not want to sin any more. It was then, I hope, the Lord gave me those words in the spirit, and I find the same in the letter: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Then I sometimes hope I was enabled to rejoice in Jesus my Savior, and have loved the words "free grace" ever since, both for time and eternity. If I ever had any impression to preach it was when relieved of that burden of sin. I then felt that if I knew where there was a poor mourning sinner I wanted to go to him, or her, and tell them that Jesus was their Savior and Friend. But in a few days I became doubtful of my sweet hope being of the Lord. Why should such a sinner as I think of going to others to tell them Jesus was their Savior? Then the words came into my mind: The days are coming when you will have it to do. This was a year or two before I offered myself to the church. I could not believe the impression was of the Lord, and do not know yet; I live by hope. I commenced trying to throw impressions away, for I could not believe that God would call a poor, ignorant sinner like me, and thought I would die before I would let any one know I had such thoughts, yet I felt condemned, with a fearful looking for God to send some punishment upon me. About this time I went to the church, and was received, hoping this fearful looking for some judgment would leave me, and it did for a few days, but soon came back heavier than before. When I would go from meeting it seemed as if I had left something I ought to go back and get. I began to want to leave the country and go where I was not known, so I sold out and went to Texas. I seemed to think that if I could travel all

the time the impression would leave me. While in Texas my burden grew so much heavier that I again thought I could not live and keep my mind, so I decided to come back to Louisiana, where my wife's parents lived, so they could take care of my wife and three little children. I moved back to Louisiana, and carried my church letter from Ephesus to Texas, and brought the same letter back, thinking I never would put it in the church again. I kept it for some time, and one day my father said to me, "John, why do you not put your letter back in the church?" I told him that I did not feel that I was fit to live in the church. He told me that our fitness was in Jesus, and he would like to see me come in with them again and do my duty, so in a few days I offered my letter to the church and was received, and my membership is there yet. At that time I was working father's land, and in the fall of the year my burden became so heavy I could not walk as I wished, and wanted to keep my troubles hid from every one. I was still looking for some great calamity to be sent upon me, and could not believe the Lord would call such a being as I to preach. One day when out in the field I heard my wife calling me, and I knew by her voice she was in trouble, which I was constantly looking for, and thought the time had then come. When I got to the house my oldest child was burned, but not seriously, and O how I wanted to thank the Lord that it was no worse, but I began to feel that that was only a warning of what was coming. I stayed about the house the rest of the day in so much trouble I could not conceal it from my wife. Before night I saw the tears running down her face, and thought I knew then that God had made known to her that he had laid a curse upon me, and

tried to beg him not to let her suffer for my deliverance; I felt I was too sinful for her to claim me as a husband. That night I asked her what was the matter with her, and she just said, "What is the matter with you?" I told her I did not know, but if I did not get better I could not live long. She said, "I can tell you what the matter is with you." Dear reader, it may seem strange, but I felt that I knew just what she was going to say, and it was almost like death to hear her say it, when she knew I could not preach. She said, "You are troubled about preaching, and you will have it to do." I replied, "Do not talk that way; you know I cannot preach, and God never calls such ignorant ones as I." But I told her it was on my mind, and the trouble was I could not get rid of it, and she knew I could not preach. This was the first time I had confessed it to any one, and I made her promise she would not hint it. Now this was a year or two before I made the attempt, and the trouble became so heavy even the sweet hope I once had in Jesus was gone and I became afraid of every cloud that came over, for fear God was going to destroy me by lightning, yet I could not believe that God would call such as I, still it was continually in my mind, Lord, what wilt thou have me to do? and I was often on my knees trying to beg him to remove this burden he had laid upon me. While in this condition it came into my mind to go and see my oldest sister in the flesh one more time before God took me from this world. She then lived forty miles from us. She believed with me on the subject of salvation by grace, and O how I wanted to see her and ask her to pray for me that I might know my true condition. I often feared that God was punishing me because I pretended christianity and was

nothing. I started to see my sister, but wanted to bid my wife good-by, as I felt that I knew I would never live to see her again, for I was so wicked God would not let me live with her and she so good, and he would be just in it, too. I started, and got to the gate, but went back and told her I wanted to bid her good-by for the last time, for I could not live to get back home, and I asked her to forgive me for being such a wicked husband to her. She was shedding tears, but I could only tremble, and felt to be too wicked to cry. I had sinned against every one, and every living thing hated me and wanted me out of their sight. Yes, it seemed that I felt the very fury of hell poured out upon me. While in this condition our communion meeting was held at Ephesus, and O how I wanted to tell them my condition, and ask them to pray that I might know what my duty was, for I could not yet believe that God would call such as I to preach, and it would give my poor heart some relief to tell the church, but I failed; and after all was over I was traveling the road with the wrath of God yet laid upon me, when, I hope, God gave me the power to pray to him. It came to my mind that I knew God was punishing me for something, and that he, and he only, knew what it was. In my heart I said, Lord, if it is my duty to speak in public, be pleased to give me some evidence. It was then my great burden seemed to be taken from me, and O how lovely everything looked to me. I tried to ask him now to give me once more the sweet view I had had of Jesus. That night while lying on my bed, trying to beg God to reveal to me Jesus as my Savior, as I had once thought, this hymn came to me: "O Zion afflicted," and it spoke my feelings. That passed away, and the New Testament took its place.

My mind was caught by Paul's writings, and I saw that he had suffered what I had, which was the reason he could write as he did. The Testament moved away and it seemed that a vest dipped in blood came in its place and was in my mind for a time. This passed away and I saw Jesus hanging on the cross. Although he was suffering, he looked on me with pitying eyes, and his dear countenance seemed to say, I know your sins are many, but my blood cleanseth from all sin; arise, go preach it to the poor mourner, and I will be with you. O how my poor heart did rejoice in Jesus my Savior. I have been trying to preach from time to time ever since, but, dear reader, many have been the times I have come home thinking I would go no more. Soon after this our church meeting came, and just before services father was sitting on the seat with his Bible opened and turned to me and said, John, will you talk some for us to-day? I made no reply, but taking the book from his lap read these words: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." I do not know how long I talked, but shall never forget the relief that came to my poor mind. When I stepped out into the yard everything looked beautiful, and God was my friend. But O, dear brethren, the doubts and fears I have been through since that day are more than I can tell. I am now sixty-four years of age, and know I have not many more years in this sinful world, but am living in hope of meeting all the poor and afflicted in that happy world above where Jesus is, and where is no more sin or sorrow. This is precious to me, but I feel to be the least of God's children, if one at all. I am so weak and

little I cannot walk unless Jesus leads me. I have to cry, Lead me, O Lord, and I will run after thee.

Now, dear readers, you can see why I did not go with the conditionalists; what I hope the Lord taught me kept me back. I do believe that God is all-powerful, and that he controls all things and nothing can pass its boundary, and there is no chance for his sweet promises to fail. His promises are yea and amen. Then fear not, little flock, it is your Father's good pleasure to give you the kingdom. I want to give our blessed Jesus all the praise for salvation, both for time and eternity. I cannot believe there is any sin so great that the blood of Jesus cannot cleanse.

Now, dear kindred and friends, I have written this as my mind directed, but have left out many things I thought of writing when I began. I have written to get it off my mind, and hope all who may read and who can have any confidence in it, will remember me, a poor sinner saved by grace, if saved at all,

J. R. CHANDLER.

WINNIPEG, Manitoba, May 17, 1914.

DEAR ELDER KER:—I inclose two letters which I believe would be read with interest and profit by the readers of the SIGNS. I have crossed out a few personal references. We feel deeply for you here in the great affliction that is being laid upon you, and pray that God may sustain you in his love and give you strength and faith to trust in him and find refuge in his everlasting covenant. We keep very well. Edith joins me in love.

Affectionately your brother,

GILBERT B. McCOLL.



CHICAGO, ILL., Feb. 3, 1914.

DEAR BROTHER GILBERT:—The Feb. 1st copy of the SIGNS has just come, long enough for me to have read two or three articles in it. The first one I read was your letter to sister Bonnie Chick. It gave me a desire to write to you, as the experience recorded in it has not an unfamiliar ring to me. I read my father's and the lovely article written by Edith's dear mother. I must say here that her articles and letters have invariably, I believe, come to me as gratefully as the late summer showers to the denuded and parched fields; this morning proved no exception. Sister Mildred in her little preface spoke the truth: sister Durand was indeed given to minister often the cup of cold water to the thirsty one, the word of comfort to the hopeless. Though now where mortal eye cannot behold her, she speaks to us of the Savior and of his precious dealings with his own. I would read her letters for the very beauty and simplicity of the diction, yet the deep and heartfelt experience she records is beyond all comparison even with her gift of expression. You no doubt knew her personally; I never saw her, yet she is, in her character of one of the little ones in whom we see the light of the knowledge of the glory of God in the face of Jesus Christ, as dear, inexpressibly so, to me as to you. She so often speaks of her uncertainty, of her lack of that very knowledge I have above spoken of, and yet I would have to go far before I would be able to find one who has been given, through the grace of God, to reveal to me in times of darkness more of that light than she. I was about to sit down and write her a little over a year and a half ago and tell her how very wonderful her last letter had been to me, when your wife's letter came, telling me her

dear mother had died a few days before. I grieved to think she was gone, and that I could no longer think to let her know how much she had comforted me, but O, for her how sweet the change. Yes, when I consider her I know that there is undoubtedly an eternity of blessedness in the presence of the triune God, and do you know, dear brother, that is a thing which often causes me to believe that for me at least there is nothing in religion, for by nature I am a skeptic, and this characteristic pursues me, the last three or four years particularly. I wonder if there is anything in the doctrines of our church; I wonder if there is anything beyond this life. Wesley does not know anything of this infidelity, his trials are from a different source. I have had experience similar to that you mention: separated from God, with no ray of hope in sight, and yet filled with an overwhelming longing for peace and reconciliation. You say you hope never again to go so far into the region of despair. I could not choose to do so either, nor to go through the peculiar experience which led me into the pit. This was in 1905 and 1906, yet I believe I can say now: Do with me as it seemeth best, but O lead me again to thy feet; cause me even to mourn all the day long, to be as one bereft of reason; let me again know the fellowship of thy sufferings, though it bear me down to my death, but leave me not as I am now, cold, full of infidelity, in captivity to Satan, incapable of forcing myself to read the Bible or the experience of those instructed of thee. Yes, I can look back to that period of seven months, most of them days of blank hopelessness, when the heavens were brass, when only love for my parents and sisters and dread of bringing reproach upon the church I still loved,

kept me at times from risking all in self-murder, even to that time, and say, Though I knew it not, the soil of my heart was being plowed deep; my nights were, it is true, filled with anguished prayer and tears, my soul drew nigh unto death, but sometimes I was given a ray of light which, though momentary, caused me to hope that this was a time of knowledge and growth in grace, that only by knowing to the full extent the awfulness and vastness of my own iniquity could I also know the sweetness and blessedness of deliverance. Jesus Christ cried out, "My God, my God, why hast thou forsaken me?" and this I cried out from my heart many, many times during those months of trial. Would that I could now say, My God. O indeed I can say, What things were gain to me those I count but loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ my Lord, for whom have I not suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Sister Durand says: "I did not know that one who had named the name of Christ and departed from iniquity could fall into temptation and do iniquitous things." This dreadful experience of mine was after I had been a member five years. There was, too, in that experience a peculiarity never felt in any other. I could, like Job, declare my integrity concerning the very thing

which Satan employed to bring me low, and this sense of innocence, the knowledge that, as it were, in the midst of prayer to God for guidance and strength the devil had taken me, took away all my hope. During this time I received my first letters from Wesley N. Spittler. They were blessed to me, and for the short period in which I could remember their contents I would feel a little, though strangely, uplifted. When God's time did come, on the eve and night of Feb. 13th and the early morn of the 14th, 1906, it was as it was with Job, a time of great things, wherein I saw that indeed my fault had not been that which I had imagined God had chastised me for, and of which I knew I was guiltless, but that he might withdraw me from my purpose and hide pride from me. O what a night that was, sleepless, one of ceaseless weeping, yet one in which I prayed unto God and he was favorable unto me. I saw his face with joy, my flesh was fresher than a child's, I returned to the days of my youth. On the 14th I was enabled to do something which I had for some time felt to be imperative, but which I had not been able before to do; an act which was to me the funeral of my hopes and plans and thought of life, and every vestige of earthly pride. Another sleepless, weeping night, in which my suffering and sorrow seemed as the billows of the ocean on which I tossed, yet ever the sense of the everlasting arms beneath. I rejoiced in my tribulation, I sang praises to God from my soul, though my natural heart was torn and broken and my natural eyes could not see for weeping. After this came a period of blessedness which lasted fully a year. In June Wesley came to Boston (from Schenectady) to see me, and the days of Saturday and Sunday, June 1st and 2nd, we spent together,

conversing constantly of the wonderful things of God. Great peace had been mine since February, but with the companionship of this young man came a joy I had never before experienced. I simply cannot attempt to describe the summer that followed, nor the fall. I often found myself wondering how the Lord could be so infinitely gracious to a poor creature of the dust as he had been to me. I find myself suddenly wondering just why I have written thus to you. I can but trust it has been of the Lord, for I had absolutely no intention of thus writing when I felt the desire and began to do so. I often think of you in Winnipeg, and wonder how it is with you. A year or more ago we thought your circumstances and conditions to be somewhat similar to ours, but I think yours, so far as church privileges at least are concerned, are brighter and more promising than ours. We have had such a weary way to travel, somehow, in Chicago, yet we do not wish to leave the city either, for there have been blessed times, and somehow we seem fixed here. Last March a dear brother, B. G. Ford, of Ohio, came to the city on business, and stayed three months. His stay was very blessed to us. There have been very few with whom we have felt to be in such sweet and sacred accord as with him. He had just come from New York city, where he had enjoyed the meetings greatly. We never missed a week when we saw each other and talked or sang together. He usually came over either Saturday evening or early Sunday morning, and if possible accompanied us to the Jacobs' (our English friends). During his stay, and largely attributable to his own zeal and love, we were able to have preaching three times: Elder Sawin in April, Elder Silveius in May and Elder

Tharp in June. He left, and we lived at Jacobs', as you perhaps remember, two months. Since then I can date my own great indifference and barrenness, although for a very brief period after our move I did feel God's sustaining presence. There appears to be a spirit of indifference enveloping the very, very few of us there are in Chicago. This has given Wesley and myself many hours of distress and attempted prayer to God. In July Elder Owens came one Tuesday and preached that evening so sweetly. This was at Jacobs' house; they heard Elders Tharp and Owens and enjoyed them greatly. In October Elder Humphrey came to us, and I did enjoy it, but felt exceedingly downcast and hurt because only two members beside ourselves appeared. In November Elder John G. Sawin preached again. That is the last time we have had preaching, and from present indications would seem to be the last for a good while. We have a very dear brother living about one hundred and twenty miles away. We spent ten days at his farm last August, and while there heard Elder Humphrey for the first time, and he certainly did preach sweetly and powerfully. His brother, with his wife and youngest son, were with us three days last month. We were not able to persuade a single member to come over while brother and sister Hopkins were here, but we did have sweet seasons just together. Brother Ford's son (who succeeded him) came over, as indeed he always does when possible. He is not apparently experienced, but likes to hear (and occasionally joins in as well) spiritual conversation. He, too, will soon be gone. Our children have coughs, so Wesley alone went with the Hopkins' to Jacobs' that Sunday. They had a most blessed meeting over there. Perhaps it

is best we have no visible church here in Chicago. Lost in infidelity and far from God as I have personally felt myself to be the last four or five months, I have never yet lost the desire that there should be a church here with members in sweet accord, and with frequent opportunities of hearing the word of God preached. Strange contradiction, is it not? Of course there are times when for a few moments or hours I have been given some enjoyment in hearing conversation (I rarely take part in it any more), and at such times it does certainly seem most desirable that we should be able to meet regularly with others of like mind. I have never been so dead, however, that I have not, peculiarly enough, been eager to meet and talk with believers, or hear them talk. I was very happy while brother and sister Hopkins were here; that we could have them as our guests was a blessed privilege, and their conversation savors truly of the grace and love of God. Wesley and I both, I believe, earnestly desire and await better things. O that we might be indeed constant in prayer, looking ever to God to direct our lives for us. O that we might constantly feel the sweet presence of Jesus Christ, as I trust I did when I read your letter this morning, with sister Durand's and Mildred's, and my father's (I have not had time to go further in the SIGNS as yet). I do feel now that a period has perhaps begun in which my heart shall be soft, when God's candle shall shine upon my head again and Jesus Christ shall indeed be my joy and song and every hope.

I have read once or twice some letter in the SIGNS where the writer has mentioned me and wished that I would write. I have desired very often to be able to write, as I used to occasionally, and then

the thought has come, Why? I have no heartfelt sense either of joy or of sorrow, no living experience to recount. It must certainly be a very fleshly feeling, that I should be again remembered, if only while my letter is being read, by many throughout the country. I do hope that God will never permit me to write if such is my motive. O that God will indeed send light to us, as individuals and as a church.

With love to you and Edith, I am

RUTH K. SPITLER.

CHICAGO, Ill., April 9, 1914.

MY DEAR BROTHER:—Ruth wrote a letter to you in February, and has held it, awaiting a note from me to you. Poor girl, she is waiting yet; I fear you will wish she had sent it on at once. We received a very nice and welcome letter from Edith a day or so ago. Perhaps we can get around to answering that before long.

Ruth has told you of the Jacobs. Three weeks ago to-morrow (Saturday) Mrs. Jacob, after a week of severe suffering, fell asleep in the Lord. A few minutes before she died the pain left her; but a little before that when in great pain her daughter asked her how she felt, and she said, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever." Mr. Jacob was very weak, too much so to be told of his wife's death until Sunday evening. He slept almost continually, and it was considered unwise to waken him. He became a little brighter Sunday evening and asked where his wife was. His daughter told him that she had "gone home." He wept a few minutes and then went to sleep; he hardly spoke after that. On Monday evening he could hardly talk at all, but I asked

him whether he would like me to read to him. He whispered, "Yes." I then asked what portion he would like to hear, the Psalms, Isaiah, or something in the New Testament. I could just distinguish that he said Isaiah. When I inquired what chapter he wanted he managed to whisper the fifty-third. What a lovely character he was we can never tell, but his humility and spirituality were such evident marks of the Holy Spirit we wonder others could not see their brilliance. We shall miss these two, but they are at rest. O that we could be as patient under such trying circumstances. It comes to me now that we have prayed so often that the life of Christ be more manifest to and in us, and we have been granted the sight, with our eyes opened, of two of God's loveliest. Now they are gone, and we in the very conflict and tumult of life. How long shall Satan keep us in bondage?

But I will close. Our love to Edith and baby.

Your brother, I trust,

WESLEY N. SPITLER.

LANHAM, W. Va., Feb. 6, 1914.

DEAR BROTHER HICKERSON:—As I read brother Peters' reply to your request in the February 1st number of the SIGNS there was such a feeling of love for him in my poor heart that I was constrained to thank God for such a gift. I felt truly that our God is not slack concerning his promise, as some men count slackness, for he has said he will never leave himself without a witness. Such testimony as Elders Peters', May's and Beeman's, with a host of others too numerous to mention, is to me plain proof that God calls and qualifies his ministers. Such, and only such, have ever, can or will preach the gospel of the Son of God with

comfort and beauty to the household of faith. As I pen these lines my mind goes back to the days of my youth, when my heart was filled with laughter; Jesus all the day long was my joy and my song. O that more of his salvation I might see. Alas, my dear brother, I now go mourning much of my time, with but little sunshine upon me. I have felt that truly dark and thorny is the desert through which poor pilgrims must travel. My experience is that I have been much of the time in darkness, and with David, the sweet singer of Israel, can say, I am like an owl of the desert. This is a very homely bird indeed, and most of his traveling is in the hours of darkness; his mourning is different from that of any other bird. Job in relating his experience said, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in days of my youth, when the secret of God was upon my tabernacle." He continues to describe the evils of his nature by saying, "I am a brother to dragons, and a companion to owls." I have felt, my brother, that the evil propensities of our Adamic nature, which so often perplex us, and cause us to mourn on account of our inbred corruption, are here represented by Job as "dragons." In our flesh dwells no good thing. Solomon, in describing these enemies in the flesh (yet he is speaking in the spirit which is applicable to all of God's children, for they are spiritually minded), says, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Here, to my mind, is represented the cunning, crafty disposition of our Adamic nature, which so often springs up in our few moments of rejoicing. It is then our joy is turned to mourning. We

mourn because we cannot mourn. We hate our sins, but cannot turn from them; when we would do good, evil is present, and how to perform that which is good we find not.

Brother Hickerson, after you have read this imperfect letter, if you feel that it would be of any benefit to the faithful in Christ, you are at liberty to send it to the SIGNS for their consideration.

Hoping to have a letter from you soon, I remain your brother, trusting in the finished work of Christ,

J. W. McCLANAHAN.

LANHAM, W. Va., March 3, 1914.

DEAR BRETHREN EDITORS:—I feel to send you this good letter from brother O. B. Hickerson for publication, as his writings always ring just right in my ears. I have never had the pleasure of meeting brother Hickerson face to face, but I am sure I have met him in full fellowship in the doctrine of God our Savior.

Yours respectfully,

J. W. McCLANAHAN.

NASHVILLE, Tenn., Feb. 23, 1914.

ELDER J. W. McCLANAHAN—MUCH BELOVED BROTHER IN A PRECIOUS HOPE:—Which hope is an anchor of the soul, both sure and steadfast; this hope we trust has been given to us poor worms of the dust with his love revealed to us, which is far above all natural love. The true love is sweeter than honey, and He is represented as the rose of Sharon and the lily of the valleys, and is full of love for his bride, and keeps them as the apple of his eye. He looks over his bride, and protects her members while in darkness, but brings them forth with joy which is unspeakable and full of glory.

Yes, dear brother, Elder Peters' reply to my request was all that the poor in spirit

could wish for. He showed to my mind that Christ was the apple tree, lavishing his fruit upon his bride, and his fruit was sweet to her taste, and when he comes he stays with his bride. As he hath said, all that the Father had given him shall be raised up at the last day. Dear brother, the great question with me is, Will I find my name written in the blessed book of life? We have the promise that he will not be left without witnesses, and such witnesses are Elders Peters, May, McClanahan, Beeman, Durand and others of the same faith, standing firm upon the apostolic faith, and putting no confidence in the flesh.

I read with pleasure your good letter in the SIGNS, also the one you wrote me, which drew me closer to you with a feeling of love which is unspeakable and full of glory; it was filled with humility, with humbleness of heart, with the desire to be taught of God and not of man. Our dear Savior humbled himself; he was oppressed and he was afflicted, yet he opened not his mouth. It was foreordained before the foundation of the world that God should send forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because we are sons God hath sent forth the Spirit of his Son crying, Abba, Father. But while here in time the enemies of truth are opposing the poor of the flock; we have dark seasons to pass through, but when the light of his countenance shines within us we feel to rejoice for a season, even with the thorn in the flesh, the messenger of Satan, which is the warfare while in the flesh. It appears to me that we are left in the dark to show us our nothingness, which brings us back to our first love, when his countenance shines bright and gives us the true light which

makes us hope we are pressing toward the mark for the prize of the high calling of God in Christ, forgetting the past, which is of the worldly-minded, the inventions of man, and cannot stand the test at the consummation of all things. The poor in spirit are the afflicted people living in doubts and fears, desiring to be with Christ, which is far better, but we must await God's appointed time, as he is our lawgiver. Dear brother, can we truly sing of that hope, that blissful hope, that hope which grace has given, that when days and years have passed we all shall meet in heaven? We can only hope for that which is not seen; we can only see through the flesh darkly, waiting for the adoption, to wit, the redemption of our body. We can never know until this mortal shall have put on immortality and this corruptible put on incorruption, but we feel to hope that our life is hid with Christ in God; in no other way can a poor sinner be saved. We feel we have nothing of ourselves to offer, as our works are nothing but filthy rags in the sight of God, so we have to go mourning all the days of our life until our change comes. We are in the hand of the Lord, and he is our sufficiency. My feelings and thoughts are poor, and filled with burdens and doubts, and I feel to say, O Lord, afford me kind relief, and strengthen the inner man. I trust I was brought down to the very dust, to feel the need of the Friend of sinners, one of which I feel myself to be, and that my sins were washed away by his precious blood.

Dear brother, your good letter was a great comfort to me, and I feel to hope it will be a welcome message to those who see it in the SIGNS, and I will be glad to read a letter from you at any time, as they are food to my hungry soul.

Your brother in hope of immortality,  
O. B. HICKERSON.

FOREST HILL, Md., May 25, 1914.

DEAR ELDER KER:—The inclosed letter from our dear departed sister Durand has been of such sweet comfort to me that I feel a desire to share it with others, and so am sending it for publication, if you think best.

Brother Ker, the hearts of our people go out in love and sympathy to you and your dear wife in your affliction. May the Lord very graciously remember you both, and grant you strength according to your day and trial.

Your sister in hope,

JENNIE GRAFTON.

SOUTHAMPTON, Pa., April 2, 1912.

MY DEAR SISTER JENNIE:—I feel as though I could not let you call me "patient and quiet," when my mind is in such a state of perturbation, filled with apprehensions of every kind, while hope and trust have departed, and faith seems dead. My prayers seem a mockery, and my hope the hope of the hypocrite, and like the spider's weaving, evolved from myself. For many months I have not had a season of real comfort. For awhile it was such deep distress I could but cry out. For awhile it seemed that the Lord hearkened and heard me, but now, while my condition is as perfectly apparent to me as it ever was, there is a sort of apathy or something, that stifles prayer. I know I want a better state of things; I know I desire comfort here, and heaven hereafter, but so does every one, and I cannot assure myself that I want it in any other than this selfish way, and I fear to insult the Lord by asking for something I do not want, and unless I have a spiritual mind, I cannot wish for spiritual grace. I am surely undone, unless the Lord will undertake for me. I know what the gospel says about Jesus having only come to

save sinners, but not the sinners who do not love his appearing. Why, if I love him, should I be filled with fears of every shape and name? All this after forty years of profession. In youth one likes to think of the path of the just, which shineth more and more unto the perfect day, and when faith is in lively exercise to hope that perhaps one is walking in that path. Looking back how many disappointed hopes we see. Many years ago I thought I had the promise that at evening time it shall be light, and I hoped it would so illumine my path that I need not stumble. I thought it would enable me to "read my title" more clearly to that inheritance reserved in heaven for those that love the Savior. It certainly does show me more clearly than ever my utter unworthiness, and although I seem so sinful, I cannot bear to think that I hate holiness and truth. I know that in times past I have felt like saying, "Praise the Lord, because he is good," and his holiness and justice, as well as his mercy, have caused me to rejoice. I cannot help hoping that he may yet show some mercy to me, although less than the least.

I do not feel like writing more now, but will say that I value your letters highly. Much love to you all.

Your sister,

C. E. DURAND.

SCHOHARIE, N. Y., May 1, 1914.

DEAR KINDRED IN CHRIST:—On this, my seventy-seventh birthday, I feel like penning a few thoughts, telling of the goodness of Him who brought me into this world, and after a time gave me a good hope through grace, and brought me into his church with the dear Old Baptists fifty-two years ago next month, and has kept me all these years in the fellowship of my dear kindred. O what great

reason I have to praise his holy name. I have been made to look back over all these years since I heard of dear Elder Chick's death. Another of his servants has been called home, and not one that I knew when I was first brought into the church is now living. Elder Durand came into the field a few years after, and he is now the oldest one I know. In reading his "Fragments" in the May SIGNS I thought, Why should he fear that he was losing his gift? for what a gift to give those "Fragments" to those who feel they have not even the gift of loving their brethren, nor can they tell them of the love they feel. It revived my hope, and just seemed to prove what brother Peters said in the same paper: that God is the one who placed the members in the body, the church, and was for the good of the church, and was complete in him before the members were made manifest in time, and how perfectly they fit in the body, each one filling the very place that was meant for him, as has been the case when former editors have been removed from the SIGNS. How well I remember when dear Elder Beebe was taken; the question was, Who will take his place? But there were others prepared and fitted to take up the labor. So it shows us that the work goes on, that the building was complete in the mind of the great Architect long before there was a building or church in the world, or ever the foundations of the earth were laid, and I have faith to believe that our dear family paper will still be a blessing to His people, although in the death of one of the editors it casts a gloom over all, and our hearts go out in sympathy to him who is left alone, still not alone, for He who has been with each and every one of the editors in all these years will be with dear Elder Ker, also with all who mourn the death of Elder



Chick. None will miss him as will his dear family, but they have one comfort: he had fought a good fight, and finished his course, and kept the faith, and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day, and not to him only, but unto all those also who love his appearing. O what a comfort to us when we are called to lay our loved ones away that they are with Jesus.

I would say to the publishers, you also are remembered by me in your sorrow, and I have thought of what a loss it is to the churches he served so long. May the good Shepherd give you another who will be as faithful as was he.

Your sister in hope,

(MRS.) HELEN W. KINNEY.

HUNTER, N. Y., April 5, 1914.

ELDER H. C. KER—DEAR BROTHER:—I have just been reading your article in April 1st number of the SIGNS, and as I have been impressed for a long time to write you, after reading this I felt I could not wait longer, although I feel my insufficiency to write anything that would be of comfort to any one, yet I can truly say that I have been greatly comforted by this, as I had never heard any views on the subject, and it had been on my mind, even before I united with the church, but at that time it was settled in my mind, so I could go forward in the solemn ordinance, although I have always felt I was too unworthy to participate in any of the blessed ordinances of the people of God, but I felt at that time that I did truly desire the Lord's body, and wished to be joined to them. But since then I have felt, as you express it, that there was something deeper than the mere partaking of the bread and wine, and you have

satisfied my mind and established the fact that I had the true meaning of it in both views, and O how it helps and strengthens one on the way who wishes to walk as a child here below, and proves that we are bearers of one another's burdens. Is it any wonder God's people are joined in bands that distance or time cannot sever? It is written that if one member suffers the whole body suffers with it, and we know it is true in a natural sense, and we have to prove it in the spiritual, and I think suffering affliction is a very efficient teacher, for when we suffer how much more ready we are to sympathize with others afflicted. I truly sympathize with you and sister Ker, for I, too, have been passing through the furnace. My husband has been sick for the past year, and January 5th he was very ill of pneumonia and heart trouble, and for weeks it did not seem he could live, and once we thought he was passing away; but no, he had not finished his work, and is now able to be around again. How wonderful it seems that mortals can be laid so low and then raised again; it is all through the mercy of our covenant-keeping God, and how plainly I can see and feel this sustaining grace under such conditions, yet how far short I come of rendering the praise to his adorable name that I should; I forget and complain, and feel sometimes that I am the most ungrateful and sinful creature that ever professed to call upon his name, and fear I never have known him experimentally, or believed to the saving of my soul. I come far from learning obedience from the things I suffer, and what a comfort it is to feel an assurance that his mercy endures forever, and that his loving-kindness he will not take from his children. But am I one of them? Is my name graven on his hands? Did he shed his

precious blood for such a worm as I? How often I am made to ask myself those solemn questions, for I cannot see how such wonderful love can ever come to such as I, and yet I am made to hope that this is the case, and that I shall yet behold his face and praise him. I once thought that as I grew older I would be better, but to my sorrow, such is not the case, and it seems to me the older I grow the worse I am, and I often feel to say, O, Father, take me away before I sin more, for it is more than I can bear. Then some sweet promise comes to give me new courage, or I read something from the pen of some dear one who complains of coldness and shortcomings, and I do not feel as though I were so much alone. Trusting in his love I tread the path of duty on, although the fleeting joys and dreams of life are past. I try to be still and know he is God, and that all of my ways are in his hand, and that he will not withhold good if I am his, but if not, O the solemn and awful thought, What if my name should be left out in that most solemn day! I often wonder if others ever pass through such days of self-abhorrence and regrets. O if I could only be restored to the bright and happy days I experienced in times past, when it seemed that the candle of the Lord shone around me, and I could sing praises and give thanks to his name for all his benefits to me. Those are all bygone days, and we are passing on, too, in paths we have not known, but I think I can hear sometimes the voice of One gone before in the same path.

Now, dear brother, I did not intend when I commenced this to write what I have, and I am ashamed to send it, for I am afraid instead of being of comfort I have only written things of a depressing nature, which was not my intention. I

will close, trusting that He who is the strength of Israel and the upholder of the universe will be with and sustain you and sister Ker, and all who look to him as their staff and shield, and that he will sanctify to each and every one their deep distress, and cause us to realize that our light afflictions here are working for our eternal glory.

Excuse poor writing, and believe this is written in love and sympathy.

(MRS.) G. H. FAULKNER.

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#### GENESIS VI. 4.

"THERE were giants in the earth in those days."

This was after men began to call upon the name of the Lord.

In a letter written by sister Durand and published lately she spoke of the late Elders William and Joseph Purington, Beebe, Trott, Leachman and others, and I was led to go back over the travel of the church in her separation from the isms of the world.

All Scripture is given by inspiration of God, and is profitable for doctrine, instruction, reproof, &c., so we believe this Scripture has some spiritual application also. It says, "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." And there were giants in the earth in those days. In the days before Elders Beebe, Purington and the rest the sons of God saw the daughters of men, the daughters of Babylon, and they were attired in an attractive way; they had begun to bedeck themselves with Missionary societies, Tract societies, Bible helps and Sunday Schools, and made quite a show and appearance; in other words, they were fair to the eye. The sons of God were among them, and the result was that giants were brought forth, men of renown. As all Scripture

is profitable for doctrine, instruction and reproof, should we not beware of any affiliation with these fair daughters? I know some who have professed Christ as their hope and salvation who have gone among these Babylonish gatherings hoping to gather a crumb. Surely this is contrary to godliness, going after false lovers. We had better be in most any place than to be where the name of Christ is blasphemed. Their sincerity does not make them right, and we who have come to know Christ should not follow after the harlots. We are commanded to come out from among them and be separate. The beast John wrote of in Revelation is rapidly forming, and we who have known the Lord should be unmovable, steadfast, always abounding in the work of the Lord.

J. M. FENTON.

HICKMAN, Ky., May 15, 1914.

DEAR BRETHREN:—It has been in my mind for some time to try to write something for the SIGNS, and leave to your judgment as to giving it space in our precious paper, but I am so ignorant, and cannot write as the dear ones do who have comforted me so often through the columns of the SIGNS. I am a poor sinner, and if saved it is all of grace, and grace alone; of myself I can do nothing, and am a failure if God does not lead me by his Spirit and uphold me by his strong arm. I sometimes hope that God for Christ's sake has put away my many sins, and will not remember them against me any more, but I have so many doubts and fears, I seem as one alone, and what I am it is hard to know. "I am so vile, so prone to sin, I fear that I'm not born again." My heart is desperately wicked, and I have to go mourning and begging for mercy all the time. I need the grace of God all the day long for a staff to lean

upon, I cannot walk alone. "It is not in man that walketh to direct his steps." I feel as did David, that I am about shut up and cannot come forth. Surely I am a poor prisoner. Paul called himself "the prisoner of Jesus Christ." If I am a child at all, I am what I am by grace given me. Brethren, is this the way you are led? Do you have to beg for mercy as I do? To whom shall we go but to Christ who said, "I am the way, and the truth, and the life"? Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." God so loved the world that he gave his dear Son to suffer for the elect's sake. "And an highway shall be there, and a way, and it shall be called, The way of holiness; \* \* \* No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

I have tried in weakness to write, as it is time for me to send in our remittance for the SIGNS another year, and if you should see fit to give this a place in the paper, do so; if not, cast it aside, and all will be right with this poor sinner.

Yours truly, L. T. HEATH.

PORTLAND, Ind., May 3, 1914.

DEAR BROTHER KER:—It is with sorrow that I write you, because I have learned of the death of our esteemed brother Chick, and may a double portion of the Lord's Spirit be given you to enable you to fill the editorial staff, and to be equal to the occasion, and may you be guided by that gentle, kind spirit that always characterized all of Elder Chick's writings, allaying controversy and strife by manifesting much charity to all the brethren, thereby cementing together a strong brotherly tie that has had a heal-

ing influence, turning brethren's minds to a right dividing of the Scriptures, and enabling them to grasp the truth from seeming contradictions, or, as it were, conflicting conditions, bringing out the spiritual interpretations of seeming hard-to-be-understood questions. I think I can truly sympathize with you and with Elder Chick's family.

NEWTON PETERS.

LAURELVILLE, Ohio, April 26, 1914.

DEAR BRETHREN EDITORS:—Our subscription is past due, so I inclose the price for another year.

I would like Elder Ker to give us an editorial on, "Make to yourselves friends of the mammon of unrighteousness," &c. I am, and for some time have been, wandering in darkness, and generally can say that I have no light. I feel to trust the God who forms the light and creates darkness, and who for national Israel was in the cloud as well as in the light. The darkness and the light are both alike to him. (Psalms cxxxix. 12.) He is omnipotent. I love to trust in a God who can save to the uttermost, one who can reach me in the lowest depths.

Pray for the weakest, poorest, most sinful being who dares to call on the name of the Lord,

GEORGE HARTSOUGH.

(See editorial reply on page 373.)

#### LETTERS ACKNOWLEDGED.

SINCE the death of our beloved wife and mother we have received many letters of love and sympathy, and as it is impossible to reply to each one separately we take this means of expressing our appreciation of the kind and loving remembrances. Your words have helped us bear our exceedingly heavy cross and loss.

H. C. KER AND FAMILY.

MIDVALE, Idaho, May 20, 1914.

ELDER H. C. KER—DEAR BROTHER:—The time is near for me to renew my subscription to the paper. I do not want to miss a number, for the dear old SIGNS is a great comfort to a poor sinner, and such I feel myself to be.

I was truly sorry to hear of Elder Chick's death. He will be sadly missed among the Baptists, and I fear his place as senior editor of the SIGNS will be hard to fill; but the Lord is able to send another, and I hope he will send one as loving and true as our dear brother Chick was; such a kind and loving brother. I truly sympathize with his bereaved family, and hope the dear Lord will comfort and bless them in their sad bereavement. We read that there remaineth a rest to the people of God, and we are fully satisfied that our dear brother Chick is enjoying that rest, sweet, sweet rest.

How is sister Ker? I hope she is better ere this, and I hope the dear Lord will restore her to health and strength again. Brother Ker, I hope the Lord will bless you, and continue the publication of the dear old SIGNS.

Please find money order for three dollars, two of which is to renew my subscription for another year, and the one remaining dollar is to help send the SIGNS to the poor of the flock.

Your little, unworthy sister, if one at all, for surely if one of God's children, I am the very least of all.

(MRS.) W. F. SEID.

#### LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 15, 1914.

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.*

**LUKE XVI. 9.**

"AND I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

It is encouraging to know that the mind of brother Hartsough is exercised to know the import of this parable. He speaks of darkness and wanderings of mind. How pleasant to find now and then a companion in the journey—two so agreed that they can "walk together." These experiences unite the children of God in love and fellowship, and cause them to long for the company and companionship of each other.

This parable, like all others, has a hidden import from the wise and prudent, but revealed to babes in Christ. Parables, because of the hidden treasure, should never be handled literally. The term, "a certain rich man," was used often by the Savior, but we hardly think meant the same thing always. Whatever the saying may mean in this parable, the lesson, or instruction, to the apostles was very important, and meant much to them in after years. This instruction, like many other sayings of Jesus, had to be sealed to them by the Holy Ghost. It really seems almost strange that the understanding of the

disciples was so limited during the years Jesus was with them in the flesh, yet in the wisdom of God it was far better so. They, like the prophets, knew just enough for the time, and the Lord's people know just enough now for their needs. The fullness of the revelation awaits those who are still on this side of the river. This rich man had a steward, and having all confidence in him entrusted all his goods to his care, but the steward wasted his goods. When the rich man heard of the unfaithfulness of the steward he called him and told him what he had heard of him and required of him an accounting of his stewardship, saying he should no longer be steward. He seemed to understand that the decision was final, hence offered no excuse, nor did he offer an apology, but began to plan within himself further dishonesty. He seemed very much opposed to work, and to beg he was ashamed, yet either would have been much better than what he decided to do. In shrewdness, however, he won the commendation even of his master. He had sold grain and oil, and knew perfectly well to whom and how much; therefore he went to his lord's debtors and said to the first, How much owest thou my lord? And he answered, One hundred measures of oil. And he said unto him, Take thy bill and sit down quickly and write fifty. Then he said to another, How much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill and write fourscore. This wisdom reminds us of the lawyers whom Jesus said would bind burdens upon others that they would not touch even with their finger. The debtors had no idea what they were doing when they were changing their bills from their original amounts, but the steward knew perfectly, having planned it all in

his mind for his own benefit. The debtors no doubt thought the steward was a real friend, when indeed he was an enemy, which had to be made manifest later. Just how long before his design was known to them we are not told, but when put out of the stewardship he made it his business to see these men again, and doubtless said to them, I will now make my home with you, and as I cannot work shall live in ease. Astonished they began to say, How is this? Under what obligation are we to you? Why should you expect us to take care of you, you to live in pleasure and at ease while we labor to support you? Ah, said the steward, do you not remember your indebtedness to the rich man to whom I was steward? Do you not remember that when you owed him one hundred measures of oil you defrauded and wrote fifty, and when you owed one hundred measures of wheat you wrote fourscore? Yes, they answer, but why does that bring us under obligation to you? The steward answers, You are in my power; no one but myself knows of your dishonesty, and should I inform upon you you would be sorely punished and your reputation be lost. I have nothing to lose, I have been put out of the stewardship, my standing among men is gone. In order not to be punished and lose your good names you must take me into your homes and support me; I hold your secret. Now let us remember that the lord of the steward did not commend him for the dishonesty that seemed to fill his very being, but for his wisdom, saying "he had done wisely." In the Savior's command to his disciples to make to themselves friends of the mammon of unrighteousness, he did not mean for them to imitate the wickedness of the unfaithful and dishonest steward, but

that they should "be as wise as serpents and as harmless as doves," making to themselves lasting friends. The word "yourselves" should be emphasized in reading this text, much depends upon it. As the steward knew he was to be put out of the stewardship and must make provision against the day of failure, hence made friends who would take him into their homes when cast out, so do you, said the Savior to the apostles. They were to be gentle, kind, longsuffering, honest, harmless and pure in all their dealings with men. Such a life would manifest that they had been with Jesus and learned of him. The term, "the mammon of unrighteousness," should also be read with special emphasis, in order to connect things previously said. Unrighteous men, through the wisdom of the steward, had become his lasting friends, and as failure was ahead of the apostles, in a certain sense, they would need friends to receive them "into everlasting habitations."

We are aware that the word "mammon" is generally taken to mean money, or riches, and it has been suggested often that the Savior meant for the apostles to lay by all they could against the day of need, but this idea seems rather strange when they were cut off from every avenue to wealth and strictly commanded to take no thought for to-morrow, but let to-morrow take thought for the things of itself. When Jesus said, No man can serve God and mammon, he meant, as it seems to us, that no man can serve God and unrighteousness at the same time. Paul in his letter to the church at Rome said they were once servants of sin, yielding their members unto unrighteousness, but that they had obeyed the gospel and become the servants of God. This shows the impossibility of serving

two masters. The Gentiles were in the eyes of the Jews and according to the law, though not under it, a "mammon of unrighteousness," living in idolatry and sin of every conceivable kind, yet God knew the heathen, had chosen their inheritance and would justify them through faith. The cutting off of the Jews, their failure as a nation, was couched in the three little words, "when ye fail." That people had been for centuries blessed of the Lord, but as a figure, or pattern, were soon to have the kingdom taken from them and given to another nation that would bring forth the fruits thereof in their season. Therefore as the church of God with all her branches was to be established among the Gentiles, the apostles should dwell with them and be faithful in all their stewardship of the manifold grace of God. When Paul and others preached in the synagogue the gospel of God they and their testimony were rejected, and they said, It was needful that the gospel first be preached unto you, but seeing that ye will not hear it, and deem yourselves unworthy of eternal life, lo, we turn to the Gentiles and they will hear us—receive us into everlasting habitations. The making of friends among the different nations was not a mere work upon their part, but wrought through the operation of the Spirit, God working in the apostles love, gentleness, kindness and power and ability to preach to the Gentiles the unsearchable riches of Christ, and working in the hearts of the Gentiles to receive the apostles and their testimony of Jesus, making both "wise unto salvation." When the Lord appeared unto Cornelius and prepared him to receive Peter and the gospel, he also appeared unto Peter, giving him the vision through which he was taught God's mercy and purpose toward the Gentiles,

and also assured him of the friendship he should find in Cornelius. It seems to us that the real import of the text is as follows: Make to yourselves friends of the Gentiles, that, when the Jewish nation fails, they may receive you in love and fellowship into the dwelling-places of God. As suggested already, the time had not yet come when they should mingle with all nations, nor did it come until after the resurrection of Jesus. Had he meant riches by the term, "friends of the mammon of unrighteousness," it hardly seems that he would have said, "that they may receive you into everlasting habitations," when riches perish with the using, and neither can they purchase anything "everlasting."

We hope brother Hartsough may consider what we say in the light of truth. We are always glad to give such views as we have, and it is right for every man to think for himself and ask God for wisdom and understanding. K.

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#### FIRST VOLUME OF EDITORIALS EXHAUSTED.

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

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#### 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.

### I PETER V. 5; ROMANS XII. 10.

"LIKEWISE, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."

The former is an apostolic admonition to the elders who were and are among the scattered people of God; the latter is addressed more generally to all the saints, irrespective of the position they may any of them hold in the church of God. The two passages, considered together, show us that the apostles have given exhortations, instructions and admonitions to all, whether elders or private members of the church of God. The apostles are by the authority of Christ seated upon twelve thrones, to judge the twelve tribes of Israel, and being divinely qualified for the very responsible and important position to which Christ has elevated them, their judgment and decisions on every point of doctrine, rule of order and exposition of every precept of the law of Christ, the establishment of every ordinance belonging to the house of God, together with all the relative duties and privileges devolving on or belonging to the saints, regulating their deportment in the church, and all their intercourse with the world, is accurately considered, authoritatively decided and unalterably established, never to be amended, improved nor repealed so long as this world shall stand. By the special command of the King eternal, immortal, invisible, the only wise God, our Savior, they are commissioned to teach the disciples of Christ of all subsequent ages to observe all things whatsoever Christ has commanded them, and to prevent the possibility of

the slightest failure, from forgetfulness or any other cause, the Holy Ghost is sent down from heaven, like a rushing mighty wind, to qualify them perfectly by its unerring inspiration, and to bring to their remembrance all the instructions which Christ has given them. Without the possibility of committing an error in their official administration of judgment, all they have bound on earth is bound in heaven, and all they have loosed on earth is loosed in heaven. In every decision they have made they have spoken as the Holy Ghost has given them utterance, God himself has spoken by them, and from their decisions there is no appeal. None may claim that they are disciples of Christ who are not governed by the decisions of the apostles in all matters of faith and practice, nor can any church, or branch of the church of Christ, be known as such, where Christ does not sit upon the throne of his glory, and his apostles with him, upon twelve thrones, judging the twelve tribes of Israel. (See Matt. xix. 28; Luke xxii. 30; Isa. xxxii. 1.) Wherever Christ is recognized upon his mediatorial throne, his apostles must also be recognized as his authorized judges and exponents of his laws. Our obedience to Christ is the test of our discipleship, and if we reject his apostles we also reject him, and therefore cannot be his disciples or his church. Peter not only claims to be an apostle, a judge, enthroned in judgment with all the authority of heaven and earth to establish his inspired decisions on every point, but he claims to be also an elder. An elder, in a gospel sense of the word, means a pastor, or one who is authorized to preside over and to feed the flock or church of God. This was at least a part of Peter's work, for Christ had specially commanded him to feed his sheep and to feed his



lambs. (John xv. 16, 17.) He was the more eminently qualified to hold that relation in the church from having been a witness of the sufferings of Christ. He was with him in his betrayal, when arrested, at court where he was tried and condemned to die; was with him in the garden, a witness of his agony, and from his mentioning this in our text we infer that the elders of the church, while they feed the flock, are qualified by the Spirit to be valid witnesses of the sufferings, death and resurrection of Christ. Peter was also a partaker of the glory that shall be revealed, as resulting from the sufferings and death of Christ. The prophets had testified of his sufferings and of his glory, and Christ said, Ought not Christ to suffer, &c., and then to enter into his glory? Paul testifieth that, He was manifested in the flesh, justified in the spirit, preached to the Gentiles, believed on in the world, received up into glory. Peter was a partaker of that glory, and so are all who have risen with him, and with him sit together in the heavenly places. The work of elders generally, who are not apostles, is clearly defined in Paul's valedictory to the elders of Ephesus, Acts xx. 17-38, but more especially in verse twenty-eight: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The pastoral labors of an elder belong to the church, and not to the world. Not, however, to every community who may call themselves or be by others called a church, or the church, but they stand related to and are the servants of "the church of God, which he hath purchased with his own blood." As there is but one church of that description to be found in heaven or earth,

the labor of the elder is restricted to that church alone. He has no commission or authority to feed the world, or any of the queens or concubines which are recognized by the world as churches, for the food which they are to deal out to the church of God cannot suit the appetite of any but the children of the living God. They being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, are qualified to receive and feed upon the sincere milk of the word.

The pastoral nature of the work of the elders is fully expressed in the exhortation of Peter, who, being himself an elder, had perfect understanding of the duties involved in the calling. He exhorts them thus: "Feed the flock of God which is among you, taking the oversight thereof." Observe he directs his epistle to the elect which were scattered as strangers throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, and this special exhortation is to the elders which were among these scattered saints, and they are exhorted to feed the flock of God which was among them, and to take the oversight of them; that is, as watchmen, not as lords over God's heritage, but as faithful watchmen; to warn, admonish, exhort, teach and administer the word and ordinances according to the instructions and examples given them by the apostles, and this they must do from pure motives, not for the gratification of a covetous disposition, but of a ready mind, and as examples to the flock, and as in this work they sustain to the flock of God the relationship of undershepherds, they are encouraged that they shall be approved and remembered by the chief Shepherd when he shall come.

From Peter's exhortation to the elders which are among the flock of God, and

Christ's charge to Peter, (John xxi. 16, 17,) also from Paul's charge to the elders of Ephesus (Acts xx. 28), we unavoidably infer that the pastoral work of the elders is very definitely and clearly stated: to feed the flock of God, the sheep and lambs of Christ. No authority, expressed or implied, is given to provide a flock, or to increase the flock, but to attend to the flock which the chief Shepherd has gathered with his arm, and which he carries in his bosom, (Isaiah xi. 2,) and to take the oversight of them, as shepherds, whose business is to look after their welfare, vigilantly watching for their peace, comfort and safety, and ready to give the alarm at the approach of their invading foes, their principal business being to see that they are well fed on good and wholesome pasturage. "Not by constraint." In the spiritual application of our figure, how unfit for the pastoral duties is he whose heart is not in the work, who does not delight to mingle freely with the flock, who must be induced by filthy lucre, or some worldly inducement appealing to his selfish, carnal nature. "Neither as being lords over God's heritage." Instead of being lord's, God's ministers are servants of Christ, and by his will servants of his church. "Ourselves your servants for Jesus' sake." Looking not to men for a reward, but to the chief Shepherd, who has the hearts of all men under his control, and will see that they shall be provided for here, and when the chief Shepherd shall appear they shall receive a crown of glory, which fadeth not away, or, as Paul says, "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. iv. 8.

Having thus briefly noticed the apostolic exhortation to the elders which are among the flock of God, we pass to notice the relative duties enjoined by the same unquestionable authority on all the other members of the Lord's flock.

"Likewise, ye younger, submit yourselves unto the elder." This submission is, in like manner, as the word "likewise," means. There is a reciprocity in the submission of pastor and people, of elders and younger. Whether we consider the elder as a pastor, or only a senior in church membership and experience, the submission must be mutual and reciprocal, for while the ministers of Christ are vested with authority to "preach the word," and to "teach with all authority," according to that Word, so that when they preach and teach according to the Word every member is solemnly required to submit to the instruction, and no member of the church has the right to disregard the preaching or instruction; so, on the other hand, while the elders preach, the church sits in judgment, and are authorized to investigate and decide whether they preach and teach according to the Word, for if they do not it is because there is no light in them. Know ye not that the saints shall judge angels? or messengers. Elders, whether by age or position in the church, are under the authority of the church, and must be in submission to the authority which Christ has invested her with, and this extends not only to the doctrine they may preach, but to their walk and deportment in the church, and in their intercourse with mankind, for all are under the supervision of the church. "For we must all appear before the judgment seat of Christ," and God has set his King upon his holy hill,

Zion. There Jesus, by his Spirit, sits in judgment, and arraigns all his subjects at his bar in Zion. That there is a marked deference to be paid to pastors and to senior brethren there can be no doubt; divine instructions are clear on this point. Read 1 Timothy v. 1, 17, 18. Here, while the apostle commands double honor to the elders, in both applications of the term, and especially to those elders which labor in Word and doctrine, he adds a most solemn charge before God and the Lord Jesus Christ, and the elect angels, to observe these things without partiality. As all the members of the body of Christ are equally precious, and all to be recognized in their appropriate places or gifts, as it has pleased God to set them in the church, the honor or distinction of honor due to age or gifts is not to be observed in a manner disparaging to all the other members of the body. The injunction, or command, of the apostle to the younger is applicable to all in the church who are not elders, either by age or vocation, and none are left at liberty to disregard, disrespect or disobey the instructions, admonitions or teachings of the elders, except where the elders evidently depart from the law and order of Christ as settled by the apostles. Thus while the elders are required to be kind and gentle, and in submission to the authority of Christ in his church, as servants and not lords, all the members who are permitted to receive their services are in turn bound to appreciate their labor and be in submission to them.

*(To be continued.)*

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### CHANGE OF ADDRESS.

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E. M. Miller has changed his address from Maynardville, Tenn., Route 4, to Crosbyton, Texas, Box 195.

### CIRCULAR LETTERS.

(Written by Frank G. Scott.)

*The Baltimore Old School Baptist Association, in session with the Harford Church, Harford County, Maryland, May 20th, 21st and 22nd, 1914, to the churches composing the same.*

DEARLY BELOVED IN THE LORD:—As the time for another session of our association is drawing near, and as is our custom, you will expect something in the way of a Circular Letter; so we tender to you this, our annual epistle, as a token of love and appreciation of the high vocation to which we humbly hope we have been called, to follow him who loved us and gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Many times we feel to doubt and fear that we are not of that number that Jesus came to redeem, but we know that the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his; and the Scriptures firmly declare that the Lord has a people in every kindred, tongue and nation. Then, dear brethren and sisters, as professed followers of Christ, and, as we humbly hope, children of God, the Father of our blessed Lord and Savior Jesus Christ, how careful we ought to be of our walk and conversation. "By this shall all men know that ye are my disciples, if ye have love one to another." This is the language of the blessed Savior, and how careful we should be to manifest this love. Jesus says, "If ye love me, keep my commandments." "This is my commandment, that ye love one another, as I have loved you." John says, "We know that we have passed from death unto life, because we love the brethren." God is love, and we love him because he first loved us; then it behoove

us to love those who are begotten of God. "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."—1 John ii. 10, 11. Therefore, brethren, may we pray for the peace of Zion, that love may abound, and that the Spirit of the Lord may guide us in all truth, that we may see eye to eye, and all speak the same thing; for where the Spirit of the Lord is, there love must dwell in the hearts of his people. Paul says, "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." Then, brethren, may we be enabled to live after the Spirit, and manifest our love one to the other, and adorn our profession with a well ordered walk and a godly conversation, and manifest our zeal by putting on the whole armor of God, and work out with fear and trembling that which is wellpleasing in the sight of our blessed Lord to work in us; for it is the Lord that worketh in us both to will and to do of his good pleasure, and may his divine presence be in our midst during our meeting, control us in all our deliberations, give utterance to his servants and prayerful hearts to his children, that his name may be glorified and our souls divinely benefited, and may there be a sweetness emanating from the "garden inclosed" that is full of joy unspeakable, and that peace, which passeth understanding, be ours to enjoy, is our prayer, for Jesus' sake.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

(Written by Elder B. E. Cubbage.)

*The Delaware Association, in session with the Salem Church, Philadelphia, Pa., May 27th, 28th and 29th, 1914, to the churches and associations with which we correspond sendeth greeting.*

DEAR BRETHREN:—In addressing you in this Circular Letter the one great aim and purpose is to set forth in humble boldness the truth as it is manifest in Christ Jesus our Lord, and to so present the excellency of that truth and the excellency of its Author that the churches whose messengers we are shall in one accord, and in circular, or never-ending, bonds of fellowship commune and covenant together, in church relation met, to praise God from whom all blessings flow.

We are met together in associated meeting, many messengers and several churches, led, we trust, of the Spirit of Christ our head, in the unity of the spirit and the bond of peace. Ye are many members, yet one body, with one head, even Christ our Lord. To set forth, therefore, in this one epistle the several testimonies of the many members, made one in Christ, is our desire and purpose, and by the grace and divine favor of God shall we covenant to speak and testify of the things of the kingdom of God's dear Son, and of the merciful dealings of our heavenly Father with us, both individually and collectively. It is by the grace of God that we are what we are. It is all of grace and not of works, lest any man should boast. When boasting is excluded, and when discord is displaced by concord, and "love in every action glows," the grace of God is manifest to his people, Israel, by the gift of his dear Son, who by his presence enables his people to be of one mind and one heart. We believe in the teaching of our spiritual Law-giver; all his doctrines

and graces are precious to us, and as often as we, in church relation, do the things that love and obedience indite in our hearts, we do it in remembrance of him. The love of God in the heart draws us and our feet run after him. Therefore, how shall we testify of the truth, save to testify of our longing and hungering and thirsting after Jesus and his love? He is the truth, and as our advocate with the Father we, in him, are children that will not lie. The obedience of Christ is the obedience of them that are in Christ at his coming. When God gave his only begotten Son he gave all things in one. He made a house, the house of God, a house not made by hands, eternal in the heavens. In the visible church, also the house of God, his people dwell by faith, seeing as through a glass darkly, and in hope and fear and trembling sing the praises of their risen Lord. When Christ came in the flesh he had no abiding city; there was no house; the Son of man had not where to lay his head; men were not of one accord with him; his kingdom was not of this world. We may determine from created things that God is everywhere present, but God dwells in but one place, namely, where he gathers his people together, the chosen in Christ, heirs of God and joint-heirs with Christ, to dwell with Christ at the right hand of God, where there is no discord, where perfect love and oneness are made by the presence of the spirit of devotion to the Father. The earnest of that spirit of devotion is found in Jesus. The hungry, thirsty, longing child of God longs for the home and home relations of the house of God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The Comforter comes. "My grace is sufficient for thee." Our eyes turned Zionward have beheld this

man of Galilee. But when the Comforter administers comfort we look, and him whom our eyes rested upon in the flesh while yet in time is gone, and our hearts follow. Where? He is risen. The Masterbuilder of the house of God has made a dwelling-place for his chosen family by the resurrection of Jesus Christ from under the law. The beauties of the house of God, therefore, and the perfection of the habitation where Christ dwells, and all the tributes of love of the truth and devotion to the kind, loving and merciful God that the heart of one taught in the school of Christ can give, all testify that the love of God shed abroad in the hearts of his people is that which strengthens, keeps, comforts and sustains his people, and when we can in love patiently abide God's own time, way and manner all his dealings with us are blessings, and we do praise him from whom all blessings flow. Amen.

B. F. COULTER, Moderator.

P. M. SHERWOOD, Clerk.

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## NOTICE.

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DEAR EDITOR:—Please give notice in your valuable paper, the SIGNS, that the Old School or Primitive Baptists have recently organized a church in the town of Williamson, W. Va., called Williamson Church, and the time of holding our regular meetings is on the fourth Saturday and following Sunday in each month. We would be glad to have our preaching brethren of the Old School Predestinarian stamp when passing this way on the N. & W. R. R. stop and preach for us, if only for a night. When convenient to stop write Elder Lee Adkins, Williamson, W. Va.

Your weak servant,

W. J. MAY, Mod.

## OBITUARY NOTICES.

My dear wife, **Emily J. Ker**, departed this life at 2:45 o'clock a. m., Monday, May 25th, 1914, aged 46 years, 9 months and 16 days. She had been in failing health for almost two years, and the last year of her life was one of intense suffering. She was hopeful to the last, though doctors and specialists gave us no encouragement from the first. The patience manifested in her affliction was far beyond anything we ever witnessed, and while anxious to recover, she often said if it were the Lord's will to take her it would be all right. We were married May 26th, 1886, and two children were the fruit of the union: Mrs. Louisa Remley, of East Orange, N. J., and Wm. Stewart Ker, of Middletown, N. Y. She was a daughter of Mr. and Mrs. Wm. S. Marvel, of Delmar, Del. In June, 1894, she was baptized by Elder A. B. Francis in the fellowship of Little Creek Church, Sussex Co., Del. In 1898 she united by letter with the Middletown and Walkkill Church, and remained a faithful member to the end. It seems more sad that she should pass away on the birthday of our daughter, an occasion always so full of joy to her, and just twenty-eight years to a day from the time she was dressed to be married she was dressed to be buried. In all my ministry she never said stay when duty called me from home, and on my return I always found her at the station to meet me or at home when I arrived; a good, faithful wife and loving mother. She is survived by her husband (the writer), two children, two grandchildren, her father and mother, six sisters and two brothers.

The funeral services were held from the home, and were conducted by Elders John McConnell and H. H. Lefferts, who spoke to our comfort. The interment was in the family plot in the New Vernon Cemetery. The home seems desolate without her, but for her it is far better. May the Lord comfort our hearts.

H. C. KER.

**Stephen P. Timmons** was born in Worcester Co., Md., April 16th, 1837, lived to the age of 76 years, 7 months and 15 days in the same county and entered into his eternal rest Dec. 1st, 1913. He was married in early life to Elizabeth Bethard, who preceded him to the better country a little over one year. They were both true and faithful members of the Indian-town Old School Baptist Church. Brother Timmons was baptized by the late Elder T. M. Poulson nearly forty years ago, and well did he show his faith by his works. His place at meeting was seldom vacant, and when such occurred all knew that it was for reasons beyond his control. He loved the truth, and did not want any varnish on it, either. He leaves no children, but Mrs. Ella Hastings was as a daughter to him and mourns him as for a father. It is by

her request this is written, as a tribute of respect to his memory.

Elder John G. Eubanks conducted a funeral service at his late residence, speaking comfortingly to the mourning friends. After the service his mortal remains were hurried in the cemetery near Libertytown to await the summons that shall awake all those who sleep that blessed sleep from which none ever wake to weep.

A. B. FRANCIS.

DELMAR, Del., June 2, 1914.

**Archie G. McIntyre**, of Dutton, Ontario, Canada, died at his home April 24th, 1914, in the 62nd year of his age. Death came very suddenly, as he was sick only a few hours. He was working in the field when he was suddenly stricken, but was able to get to the house without assistance. A hurried call was sent for a doctor and everything that medical aid could do was done to relieve his intense suffering, but nothing had the desired effect. He passed peacefully away at 7:30 the following morning, being sick less than twenty-four hours. Mr. McIntyre seemed to have had a presentiment of death for some time previous to his departure, feeling sure that he was soon to be taken from his family. When he came into the house from the field suffering with excruciating pain he told his wife that this had come to take him away. He had for some time been deeply exercised upon spiritual things; he was a lover of the truth, a kind and loving husband and a devoted father, a man of sterling qualities, loved and respected by all who knew him, and was a firm believer in salvation by grace. His only hope of salvation was in Jesus, the Savior of sinners, as he often said that he felt to be the chief of sinners. Just before the end came he fervently prayed the Lord to have mercy on him, and that he would comfort and sustain his family after he was taken. Truly he left a bright evidence of a good hope through grace to the comfort of his sorrowing family. Mr. McIntyre leaves a loving wife, two sons and one daughter, beside a large circle of friends to mourn their loss.

The funeral was held from his late residence near Dutton, and the large attendance showed the high esteem in which he was held. The writer tried to speak words of comfort to the mourning friends, using for a text Rev. xx. 11-15. Burial was in the Dutton Cemetery.

J. B. SLAUSON.

**Richard John Woodworth** was born March 3rd, 1826, came to Hancock Co., Ill., with his parents when a small boy; he served in the Mexican war in 1846. He was united in marriage to Adaline Haws Oct. 30th, 1851. To that union ten children were born, only two of whom survive, a son, Ira, of Grand Junction, Colo., and a daughter, Anna Zumwalt. The wife of his early manhood still survives, with the two children mentioned, nine grandchildren and

six great-grandchildren. Brother Woodworth united with the Primitive Baptist Church at Spring Creek about twenty-eight years ago. He died in the Soldiers' Home in Quincy, Ill., April 23rd, 1914. He was a firm believer in the doctrine of salvation by grace alone, and was always faithful to attend his meeting when able. His remains were brought to the old home, where the writer tried to speak words of comfort to the relatives and friends from 1 Peter ii. 7: "Unto you therefore which believe he is precious." After which the remains were laid to rest to await the resurrection. C. C. MELTON.

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

Mrs. Sarah F. Gandey, N. J., \$1.00; Jas. R. Crutcher, Tenn., \$1.00.

**M E E T I N G S .**

THE Lord willing, the yearly meeting of the Old School Baptist Church of Canada will be held in the meetinghouse in the township of Euphemia, Lambton Co., Ontario, seven miles from Alvinston Station, beginning on Saturday before the third Sunday in June, 1914, and continuing two days. Brethren of our own faith are cordially invited to meet with us. ARCHIBALD McALPINE, Church Clerk.

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OLD SCHOOL  
BAPTIST CHURCH,  
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11:00 A. M.

2:00 P. M.

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

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

**" IN PLACES OF  
DRAWING WATER."**

(Judges v. II.)

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**"SHOULD CHILDREN OF PRIMITIVE  
BAPTISTS ATTEND SUNDAY  
SCHOOL?"**

I have remaining about fifty copies of "Should Children of Primitive Baptists Attend Sunday School?" in board covers at 40 cents per copy. The limp covers are all sold. This binding is substantial and attractive, and every Primitive Baptist should have a copy in their home. The cost to me has been every cent I am asking for the book. My time and labor have been freely given to the cause. Please send all orders to me at the address given below.

D. W. OWENS.  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82.

MIDDLETOWN, N. Y., JULY 1, 1914.

NO. 13.

## CORRESPONDENCE.

PINSONFORK, Ky., May 28, 1914.

DEAR EDITOR:—I left home on the 7th of this month for a short visit among the Baptists in Henry, Shelby and Anderson counties, Ky., and was blest to meet all the appointments they had arranged for me, and the meetings were wonderfully interesting to me. Elder P. W. Sawin met me at the first appointment, which was the second Saturday and Sunday (9th and 10th) at Cane Run Church, Henry Co., Ky., and stayed with me all the time while I was there. I returned home on the 19th and found all well. Elder Sawin is a precious brother indeed, a wonderful preacher, an exemplary, upright and orderly servant of the living God. I have no remembrance of ever having visited sounder and more upright and precious brethren, sisters and friends than the Old School Baptists of Kentucky. I was treated very kindly at all their homes where I visited, and wherever I met with any of them. I have them in kind and loving remembrance, and shall have, I hope, while memory lasts May God's blessings remain with and upon them and theirs. Elder Sawin request-

ed me to write an article on the narrative of Sampson, as recorded in the book of Judges, thirteenth, fourteenth, fifteenth and sixteenth chapters, and send it to the SIGNS OF THE TIMES for publication, and now, with your permission, I will comply as best I can, and shall expect that you will correct mistakes, and strike out unnecessary words and phrases.

This peculiar narrative, from its beginning to the close, has very striking similarity to the birth and life of Christ during his sojourn on earth; in fact, to my mind he was a type of Christ, and by the sufferings of Sampson for his wife, whom he loved so well, we are taught something of the eternal love of Christ and his sufferings for his bride, in whom he delighted, but in this feeble effort I feel in great need of light from the Lord, who is the everlasting light of his people. The peculiar incidents in relation to the birth of Sampson have a wonderful similarity to the birth of Christ, and the cause which led Sampson to manifest and exert his superhuman strength was of the Lord. (Judges xiv. 4.) While the natural eye of Sampson could and did see a woman of the daughters of the Philistines that pleased him well, the omniscient eye of

God could and did see a woman of the progeny of Adam whom he loved with an eternal love, set up from everlasting in the person of his dear Son, in whom was his delight, for she pleased him well; and because of the great love wherewith he loved her he followed her down in the transgression, under the law, to redeem her from under the law, she being ten thousand talents in debt, with not a farthing to pay on that dreadful debt, which demanded the life of the transgressor; and this same Jesus who was and is the life and surety of this woman, the church, laid down his life to the just demands of the law of divine justice, and it was satisfied by his death. What an unspeakable mystery; what an ocean of love is manifested in the Lord Jesus Christ, the love-wonder of heaven. The earthy Adam, who was the figure of him that was to come (Christ), followed his bride, his loved one, in the transgression, under the law, for the great love, which was natural love, wherewith he loved her, typifying Christ following his bride in the transgression for the eternal love wherewith he loved her, which is incomprehensible, unspeakable and full of glory.

I have thought that the narrative of Jephthah, where he vowed (covenanted) to the Lord, pointed to the same event. He said to his daughter, "Thou hast brought me very low."—Judges xi. 35. Speaking in this sense, Sampson's wife brought him very low, brought him to suffer all these things and die for her sake. What wondrous love! A riddle is a mysterious secret; no one knows anything about it, only the one with whom it originates. All others who ever know anything about this profound mystery (riddle) know it by revelation, and the only one who ever could or ever did re-

veal this profound secret is the Originator, the one who caused it to exist. Hence Sampson, for the sake of his wife, whom he loved, made known to her, and to her alone, this hidden mystery, or riddle, which led to the fulfillment of God's purpose in the destruction of the Philistines, the common enemy of the Lord's people. Paul would say in speaking of the spiritual significance of this heavenly and eternal mystery, "To the intent [God's design] 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."—Eph. iii. 10, 11. As I cannot get down into the marrow and fatness in these wonderful things experimentally, like dear Elder Sawin and many others do, I will leave this sweetness found in the carcass of the lion for those who understand it much better than I do, for it has seemed to me, lo, these many years, and does even now while I am writing, that if I have a gift at all, it is mostly, if not altogether, a surface work, in which calling I would be glad to abide, though not satisfied. By the inconceivable wisdom and stratagem of Sampson in catching the three hundred foxes, and so arranging them and sending them out that they burned up the standing corn and the shocks, and also of the vineyards and olives of the Philistines, his enemies, I say, by this phase of this wonderful type, leads our mind to the infinite wisdom of God in calling, qualifying and sending his servants to preach the unsearchable riches of Christ with such power and heavenly love that it burns up all the shoddy, trashy and unscriptural doctrine of men, for our God (whom we preach) is a consuming fire. Sampson caught the foxes, and turned

them tail to tail, and put a firebrand in the midst between two tails, and when he had set the brands on fire he let them go into the standing corn of the Philistines, and burned up their standing corn and their shocks. This method of sending out these foxes, which to me is very significant, turned their faces in opposite directions, showing that they all come from one common center, the hand of God, as were the twelve oxen that stood under the molten sea which was cast in the clay ground of Jordan. This wonderful sea stood upon these twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set above upon them, and all their hinder parts were inward; (1 Kings vii. 25,) as is shown by the foxes, all coming from the same source, the hand of the omnipotent God, all facing the four points, going into all the world, preaching the gospel of the grace of God. These firebrands represent to me God's method of sending his servants to preach the gospel to every creature; that is, by persecution. How very different from the world sending their preachers.

Binding Sampson with the two new cords at the rock Etam, and his carrying off the doors of the gate of the city, and the two posts, bar and all, at midnight, carrying them up to the top of a hill before Hebron, and the seven green withs, and the ropes that never were occupied, &c., all represent the futile efforts that the powers of the world manifested through wicked and deceitful men to destroy Jesus before his hour came, the appointment of his Father, but they could not. Where the seven locks of Sampson's head were so woven with the web and fastened with the pin that he went away

with the pin of the beam, and with the web, represents, to my mind, Christ bearing our sins, which were so interwoven and fastened by covenant obligations that he carried and bore in his own body on the tree the entire web of all the sins and guilt of his chosen bride, the election of grace. This wonderful figure so amply concurs with the bright and lively type which was exemplified in the deliverance of Isaac from under the stroke of the knife, just ready to be slain in one moment, had it not been for the prearrangement and predetermination of God, who had the ram verily foreordained, and at the right place in the right time, fastened in the thicket by the horns. Our guilt wrapt about his head, as the weeds wrapt about Jonah's head, also prefigured all these representing Christ, who verily was foreordained before the foundation of the world, but manifest in these last times for you who by him do believe in God, &c. Now after all these miraculous deliverances, then in this last and seventh struggle he told his wife all his heart, for she pressed him daily with her words, and urged him, so that his soul was vexed unto death. He told her that there never had come a razor on his head, for he had been a Nazarite from his mother's womb. "If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man;" and Delilah, whom he loved, made him sleep upon her knees until the lords of the Philistines shaved the seven locks of his head, and his strength went from him, and the Philistines took him and put out his two eyes, and made sport of him, when they had taken him from the prison for that purpose. "He was taken from prison and from judgment."—Isaiah liii. 8. The seven locks of Sampson's head represent, to my mind, the seven attributes or di-

vine communications of God, and when these were removed from Sampson his strength was gone; he then was weak like any other man, and had no more power than any other man to withstand the power and death; so our dear Redeemer, the Lord Jesus Christ, when the divine nature withdrew from the human form, that he might die the victim to the law, had no more power to resist death than any other man, but gave up the ghost, and cried, "It is finished." O, what wondrous and unspeakable love faith beholds in this wonderful type. Sampson for the great love wherewith he loved Delilah laid down his life for her, told her all his heart, and laid his head upon her knees to die for her sake. "What wondrous love is this!" So Jesus, the love-wonder of heaven, for the great love wherewith he loved his bride, laid down his life for her. Hence, the birth and miraculous life of Sampson, which was a life of hardships and sufferings, and at the end he made his grave with the wicked, and with the rich in his death, and all for the love that he had for Delilah, the one that pleased him well. All this was but a faint representation of the substance, the Lord Jesus Christ, and his wonderful love and mercy, in giving his life for his bride, that he might redeem her from all iniquity, and purify unto himself a peculiar people, zealous of good works. Therefore, this wonderful narrative, with many others of like import, a few of which I have briefly named, all represent the great mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world (not by the world), received up into glory.

W. J. MAY.

OTTAWA, Kansas, May 4, 1914.

DEAR ELDER KER:—I have read and reread this letter, and to me it seems beautiful, and I have felt impressed to send it to you to do with as you think best.

I shall greatly miss dear Elder Chick's editorials, but have much enjoyed yours of late, especially the one on the text, "Out of the abundance of the heart the mouth speaketh."

With love and sympathy for you all, I am a sister, I hope,

ANNA MCKINNEY.

WHEELING, W. Va., January 31, 1914.

DEAR SISTER ANNA:—Your precious letter came this Saturday morning, and I have read it with much pleasure and satisfaction, and I want to say (while I have it in my mind) that I am made to feel how little the style of your writing matters, of how little moment it is to us that your lines are not always straight, or that the letters are at times a little uneven; it is the sweet truth they convey that matters to our hungry souls. You tell the sweet story in a way that makes us feel the earnest of it. In this respect I believe our God gives us your message just as your dear, honest heart delivers it, in sincerity and in truth and in much heartfelt tribulations. Whatever our outward tribulations are, the inward is more, the struggles against grieving the Holy Spirit, the feeble desires after righteousness, or for a closer walk with God. I say feeble desires, for I am often grieving because there is not the powerful earnest in mine that I want. There are times (and O how I wish they were more frequent) when the desire in me is intense, when my whole heart, soul and body are one fervent cry after holiness and all the divine attributes. O to be clothed with

our house from above, and O for the flesh and blood of our blessed Jesus to eat and to drink; I have much longed for this. Like our beloved Paul, I would have the thorn removed from my flesh: this messenger of Satan to buffet us, lest we be exalted above measure. Our blessed Lord has revealed some of his glories to us; that is, in our hearts. He has spoken to you about your dear child's health, and brought it to pass, and could we number his tender mercies to us if we were to try? The very fact that he did not leave you in ignorance of his laws, his precepts and his statutes is the greatest mercy of all. My heart melts in gratitude to his dear holy name for this sweet gift to my dear sister in him. O to think of our relationship being with the Father, Son and Holy Ghost, or the Comforter. This brings it down to the human family, or to His part of the human family. When you say that through much tribulation you were brought into the knowledge that salvation is of the Lord, you give clear testimony to the truth of God's word, for he says, They came up through much tribulation and have washed their garments and made them white in the blood of the Lamb. This is your seal of salvation, that you will have nothing to do with the daughters of Babylon. Like one of our saints of whom I read, after the Lord had opened his understanding, so that he knew salvation was by grace, and grace alone, he went into a church in England, where he had gone before, and where they have many ceremonies, but he said the people looked at him narrowly when he failed to go there with his performance; the most he could do on this occasion was to "sit in the tent and look on." The Lord had taught him, and in the light of divine truth he could see how foolish all this out-

ward performance was. My sheep hear my voice and shall follow me; a stranger will they not follow, but will flee from him.

Speaking of your little girls not knowing anything about Sunday School or Arminian preaching, this I consider a very brave step in you, for not many mothers would brave being thought peculiar and being in heart ostracized from those about them; I feel sure you are right, and I love you for it. No, dear sister, we have learned by experience that we cannot deliver ourselves from evil. I, too, have seen my works perish day by day, yet I will keep looking to myself for some good; I cannot help it. I strive against it, but it is always there, self, self, self, works, works, works; afraid that if I leave off trying I shall lose all promptings after heavenly things; afraid lest I become settled on my lees; afraid some sin will creep in unawares and take my poor susceptible heart by storm. I forget the storm that came down on Galilee when the Godman was asleep in the vessel, or these sweet words, If God be for us, who can be against us? He has promised that he will never leave us nor forsake us.

"Trust him for salvation,  
O why should we grieve?  
There's no condemnation  
To them that believe."

The Scripture you speak of as recorded in Luke, first chapter, beginning at the sixty-eighth verse, has been applied to your mind as the walls of salvation. Surely it excludes all works from the whole plan. I would be very glad if I could enter into the rest that remaineth to the people of God. It seems to be unbelief and a casting away of our confidence that keeps us out of his rest, unless we have entered in and do not know it. There is rest in that we know we are saved by grace

alone, and in knowing that Christ is the righteousness of his bride. When we come to the end of our feeble works we often find comfort in the thought that it is not we that stand before the Father pleading our cause for his mercy's sake, but his own dear Son. He is there for our justification and all that his own precious name insures to us, and, my dear sister, we will never know what these "all things" insure to his bride until we have passed over the river of time. I can in spirit seem to see you walking softly before the Lord and watching his dear hand in providence and in grace. This is a better feast than your neighbors know; I mean such as are helping God save the world; they are rich and increased in goods. Do you crave their riches? O no, I hear you say, but there are riches that you do crave, they are the riches that do not take themselves wings and fly away, they are the riches of God's grace, and you truly say that you know that unless you are kept by the power of God you will do anything any one else will. Herein you have great cause for rejoicing, for you know that you are kept by the power of God unto salvation, ready to be revealed in the last time; you know that you are patiently waiting for the time of his coming.

I have a little comfort to tell you about: one morning, perhaps a month ago, I awoke, and as I searched my mind for some heavenly theme I found nothing but a chaos of worldly thoughts; I felt lost and undone and helpless, then directly I was trying to knock, remembering that he said, Knock and it shall be opened unto you; then just for one brief moment I saw, as it were, a great phalanx of people, as if they stood as a solid army. They were all alike in stature, and stood entirely still, and as I gazed I knew

that they were helpless sinners before God, all under the curse of the law. A great pity and love filled my heart for them, and at once I was reminded of the love and pity that caused the Son of God to die for them. I was awake when this scene was enacted in my mind, and I felt comforted by it for a little while, but directly I was trying to work out my own salvation, and, dear sister Annie, I do hope it is God that is working in us; after all, it is not our works to long and cry after righteousness. This reminds me of what you ask about being judged for every idle word. I am truly glad that you spoke of it, for I used to be fearful about it. There was a hymn sung by the Methodists which used to make me quake with fear:

"And must I be to judgment brought,  
And answer in that day  
For every vain and idle thought,  
And every word I say?"

This was an alarming thought to me, until, as I hope, the dear Master showed me the meaning of it, even as I experienced it in my heart. It is one and the same as grieving the Holy Spirit, whereby we are sealed unto the day of redemption. You know Peter said, If judgment begin at the house of God, what shall the ungodly do? I think this judgment is right in our hearts: the Holy Spirit reproves us for every idle word and thought. He is the discerner of our thoughts, and, dear sister, that judgment which is pronounced against even an idle thought is by the Judge of the whole earth. How often we wonder that God suffers us to live; we think our backslidings are beyond his forgiveness, then our Joseph turns aside to weep, and a still small voice says in our hearts, I will be merciful to their unrighteousness, and their sins and iniquities I will remember against them no more forever; or perhaps this word comes,

I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee; or maybe no word of encouragement comes, then we are all undone, and mope and mourn and chatter to ourselves, and I am ashamed to say that I have often felt rebellious, and ready to reply against God because I had been suffered to sin. Usually when I have come into such thoughts I have been reminded that God will not give his glory to another, at least to poor earth worms. He gives this law, or judgment, against sin, that our mouths may be stopped and the whole world become guilty before him. Dear sister, I have been much concerned of late about the exhortations to repentance. I become mixed in these things, for our Savior preached repentance, and John the Baptist preached it, but we read that faith and repentance are gifts of God. I think I have heard it explained that this repentance was the same as turning from. How often they said, Repent, for the kingdom of heaven is at hand. Again, Except ye repent ye shall all likewise perish.

I have been thinking of you for several days, but thought I had written to you last. I saw and read Elder Hall's letter to you, and thought it was good. I still hear from brother Lomax occasionally, but find that I cannot write as often as I used to, for my mind is too weak, and often I cannot read because of nervous weakness, but my health has been better than I had ever hoped; I have been able to be about and attend to the light part of the work since some time in November. Mr. Pultz is about as well as usual. Write whenever you feel disposed, for your letters are always a source of comfort to me. May the lord bless you and your loved ones.

Your unworthy sister,  
FLORENCE PULTZ.

HAMPTON, Iowa, June 4, 1914.

ELDER H. C. KER—DEAR BROTHER:—  
It has been some time since I have written anything for the SIGNS, and if the Lord will give the spirit of right understanding of his inspired writers I will try to give some of my views on a Scripture you will find recorded in Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

Those who are accustomed to reading their Bibles know that these words were spoken by our Lord to his apostles when he was about to leave them and ascend to heaven. He is a very suitable character indeed to send men to preach the gospel, as all power in heaven and on earth is given into his hand. He is infinite in wisdom and goodness, being God manifest in the flesh, and so is omnipotent, omniscient, omnipresent and immutable, the creator and preserver of all things; he knew therefore whom to send and where to send them. But I design to speak more particularly on the characters addressed in the text, their call and duty. He does not say to the church, Send the gospel, but to the individual whom he calls to preach, as preaching the gospel is to preach Jesus, and him crucified, for there is no other name given under heaven or among men whereby we must be saved. We believe he is the great Head of the church, and calls those born of the Spirit; never calls the unregenerated man. Paul says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Christ Jesus is a stumbling-block, and is foolishness to all unregenerate persons,

and as much so to those who have been brought to the feet of Gamaliel, educated in a theological seminary, as to the most illiterate. It is written that he was in the world and the world knew him not, and the world was made by him, and the world will never know him; as he said, his kingdom is not of this world. Relative to the calling of those whom the Lord has designed to preach his gospel, we are informed in Hebrews v. 4, that "no man taketh this honor unto himself, but he that is called of God, as was Aaron." In the days of his flesh he said to Peter and others, And I will make you fishers of men, and in the language of the text, Go ye. He now calls by his Spirit, and that in so plain and powerful a manner that they can understand and obey. There is nothing too hard for the Almighty; he can as easily call one of his children to preach and give him a message to deliver as to call a sinner out of darkness into his marvelous light, set him in all array before him and enable him to see the justice of God in his everlasting banishment from the glory of the Lord's presence, and witness to him a pardon of his sins, giving to him the Spirit of adoption, whereby he will cry, Abba, Father. Says Paul, Necessity is laid upon me; woe is unto me if I preach not the gospel. Jeremiah said, His word is in my heart as a burning fire shut in my bones, and I was weary with forbearing, and I could not stay. Jonah resisted as long as he could, but found not much rest until he preached the gospel that God bade him. Much is said of preparing men to preach, by sending them to theological schools, but I consider it only antisciptural and unnecessary. We cannot believe that one whom God has called to preach the gospel can shut himself up in such a school for three

or four years; they who in ancient times were called to such work could hardly tarry five days. Some may say that perhaps he was already educated, and no need remained of his going to a theological school to prepare to preach, but I ask, Where did he study theology as it is taught in these days? If a learned man wishes to become a preacher he must go to the learned "D. D.'s" and spend a few months at least in the study of theology before he engages in the work. I think such schools are unnecessary, otherwise the Lord would have required them in his Word, but there is neither precept nor example for them, but ability to preach the gospel (besides natural gifts) comes directly from and through the Spirit. Hence says Paul, I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ. (Gal. i. 12.) Some will say that the apostles lived in a day of miracles. True, but it was no more a miracle to regenerate a sinner and call him, and call him to preach the gospel, than it is at the present time. Those who have the privilege of these schools not only differ much in opinion, as do others, but they seem to know the least. I am acquainted with several right here in this city who were not born when I settled here, who have graduated from these schools, and I have found them with no doctrine. I have also noticed a lack of meekness in their theologies, which is evidence against them. Christ said, Learn of me, for I am meek and lowly in heart. The duty of men called to preach the gospel is to preach the gospel. It has been said by antichrist ministers at certain times and places that if we had the right sort of preaching we could have a revival. I believe in revivals, but not of that kind. David said, Lord, revive us. The Lord



must be the leader. With reference to preaching the gospel to every creature, we understand the commission to embrace the Gentiles as well as the Jews, extending to all nations, all grades, all classes of men, and he that believeth and is baptized shall be saved. Believing is here meant, not a historical or speculative belief, but a believer through grace, (Acts xviii. 27; Eph. i. 8,) the faith of God's elect, which works by love and produces good works, yea, such works as are required by the gospel of Christ. This faith is also called the faith of Jesus Christ, as he is the author and finisher of it, and he is the end of the law for righteousness to every one that believeth. (Romans x. 4.) So we are not justified on condition of our obedience, but by faith in Christ; not for faith, but by virtue of the righteousness which faith receives. As it is written, his name shall be called, The Lord our Righteousness. This faith we observe produces obedience in Christ; not only a godly life in general, but submission to the ordinances of his gospel and the discipline of his house. Hence those who profess faith in Christ, but do not show it by their works, are to be rejected. Saith the apostle James, Shew me thy faith without thy works, and I will shew thee my faith by my works. (James ii. 18.)

"He that believeth, and is baptized, shall be saved." Our Savior instituted the ordinance of baptism, which is not only calculated to separate between his church and the world, and to be a sign of our death to sin and of the resurrection to newness of life, but by it we acknowledge the death, burial and resurrection of Christ. The Jews said to the people that Christ did not rise from the dead,

but his disciples stole him away. The doctrine of the resurrection prevailed, but they presumed to say he had no body, or he did not come in the flesh, (2 John 7,) which was doubtless calculated, if possible, to strike a death blow at the doctrine of the resurrection. But it was a vain thing for the people in primitive times to profess faith in Christ and refuse to be baptized, and it would have been so to this day had no other gospel been preached except Christ's gospel. (Luke xviii. 30.) Baptism is the first ordinance in the house of God, the Lord's supper the second. The supper was administered to those who had been baptized, and those only, (John iii. 22, 26; Mark xiv. 17, 22, 23,) and we therefore have no authority to administer it to any others but such as have professed faith in Christ and been buried in his name in the liquid grave, agreeable to Rom. vi. 4; Col. ii. 12. The table is the Lord's, and we are instructed, both by precept and example, to whom to administer it, notwithstanding many find fault because we Primitive or Old School Baptists cannot hold open communion. How will they charge the blame on us when they confess us to be scripturally baptized, and we cannot so regard them? We are charged with holding baptism as a saving ordinance, but all who know the sentiments of the Baptists know that we do not baptize any until we have evidence that they are saved and called. The last clause of the text reads, "He that believeth not, shall be damned." Why should any person, either young or old, be baptized in the name of Christ who does not believe on him?

Yours in gospel bonds,

E. A. NORTON.

SHELBYVILLE, Ky., June, 1914.

DEAR EDITOR:—I am inclosing two good letters from sister Attie Curtis, written several years ago, as her letters are always read with interest and comfort, bringing cheer and sunshine to many poor, weary, burdened hearts. Her name has not appeared in the SIGNS for a long time, and I am wondering if she is not dwelling for the most of the time down in Lodebar; if so, will she not tell us of the barren, desolate country? for many dwell there most of the time, yet the mercies of the Lord endure forever.

P. W. SAWIN.

LAWRENCE, Mass., Jan. 21, 1902.

ELDER P. W. SAWIN—DEAR BROTHER:—I was very glad when I came home to find your good letter waiting for me, and thought when I read it I would answer at once, but I have not seemed to be able to until now. It is not because you have not been thought of, nor because of less love and fellowship felt in my heart for you, but I could not seem to do it. One day I took my pen, feeling sure I was going to have a chat with you, when brother Vail came into my mind in such a way I knew I could write to no one but him. As I finished his letter brother Durand appeared, and I wrote to him. I hope you have known something of this in your own experience, and then you will understand me fully.

I had a very pleasant visit in Maine, and stayed much longer than I expected, and did not get home until nearly Christmas. I enjoyed the associations, and meetings at my home church. The preaching is just the same as all you ministering brethren proclaimed at Hope-well last spring. I never grow weary of listening to the gospel, "the power of God unto salvation." I do not always

rest in the assurance that I am included among his people, but there is something so cheering and comforting in hearing all power, wisdom and knowledge ascribed unto God that I just rejoice in the joyful sound and feel that whatever God does is right and well. He cannot possibly err, or be unkind. His ways are not as our ways, nor his thoughts as our thoughts. He has blessed me all the days of my life, and I desire to always be found speaking and writing of his great goodness to a sinner like me. I surely know I am just such a sinner as needs a Savior like Jesus Christ, one mighty to save; there is salvation in no other name but Jesus. When God's chosen and prepared ministers declare these precious truths in my hearing I forget myself, and am often made to sweetly rejoice in the consolation of the gospel which they are so ably setting forth. The bread is broken just right for them to give to the children so they can eat it and be strengthened. The flesh and blood of Jesus is meat and drink to those who have had the true Light shine in their hearts, and Jesus has been revealed unto them. No other name so precious, no other name to be exalted so high.

"Jesus, the name that calms our fears,  
And bids our sorrows cease;  
'Tis music to our ravished ears,  
'Tis life, and health, and peace."

It is just as true to-day as when Jesus said it, "Without me ye can do nothing." I feel glad sometimes that I am so wholly dependent upon God for all things. It is in him we live, move and have our being. He has set our bounds, and we cannot pass them. Our times are all in his hand, and he guides us with his eye. He leadeth me in the paths of righteousness for his name's sake. In the Lord have I righteousness and strength, so it

is always sure. If it were in myself that righteousness and strength were to be found, I should be a failure indeed. But not one of God's little ones will fail or perish, for they are a part of the body of Christ, and can never be separated from him. In his death and resurrection they were still with him, so you hear them sing, "O death, where is thy sting? O grave, where is thy victory?" They know the sting of death is sin, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." There is no boasting among his little ones, all are less than the least, nothing, less than nothing and vanity. I do feel glad, as you say, to dwell among just such a people, and do desire that my heart will be filled with love to God and his people, that I may feel as Ruth: Entreat me not to leave thee. It rejoices my heart for the saints to express love and sweet fellowship for me, and although I know I am not worthy of it, yet I desire it, and prize it highly. I can surely tell them that my worthiness is in Christ, not in my flesh. It pleased the Father that all fullness should dwell in Jesus.

I was sorry you were not well after you returned home. My health has been good, which is a great blessing, and my sister is well. It seems to me sometimes that I have the most reason to praise and bless God for all his goodness, mercy and loving-kindness. I am now looking forward to leaving home a few weeks before the associations begin, and meet with some of the churches at their regular meetings, and then attend the Delaware, Delaware River and Warwick associations, and know I shall have this privilege if it is the Lord's will. I feel it will be a pleasure to meet you again. I do hope sister Sawin is well, and that you

are able to go in and out before the people, declaring only the unsearchable riches of Christ, knowing nothing among them save Jesus Christ and him crucified. You may remember me to all of like precious faith whom you meet. I will write some to sister Goldie and inclose with this. I hope you will write again, and that this letter will be proof that I want the correspondence to continue. I hope we shall meet again face to face, and we shall if it is the Lord's will. My sister joins me in love to you all. I am well satisfied with your letter, and had no difficulty in reading it, and hope I understood it. It was of Christ and his work of redemption, which I hope you will find in this. I should be very glad to have sister Sawin write to me, also would like her photograph to go with yours. I hope to have mine ready to send before long.

May God bless and comfort you all, and make us realize that the everlasting arms are underneath us, is the desire of your unworthy sister in hope,

ATTIE A. CURTIS.

LAWRENCE, Mass., Jan. 21, 1902.

SISTER GOLDIE:—I was glad you wrote me, for in this way we become better acquainted. I was away over three months, or your letter would have been answered before this. It takes me some time to get settled down after I return, and get my many letters answered. I did not have my mail sent to me, as there is so little time when visiting to spend in writing. I have not left yours until the last by a good many. I was sorry you could not meet Elder Vail, and I am always sorry when he cannot come to Maine. Sister Vail came one time with him, and we all loved her much. I hope his family are all well. I hope, too, that

your mother has fully recovered, and that you are all enjoying one another. The sad changes come to all of us, and it is well when we are made to enjoy each day as it passes. The future is all known to our God, and his grace is sufficient for us. If we had no darkness to travel through we should not appreciate the light, and when we can remember that he hath led us, and brought us into darkness, but not into light, we shall realize that it is for our good and he is still with us. The darkness and the light are both alike to him. We cannot flee from his presence. I know we cannot rest in any of the promises of God unless our minds are stayed on him. We cannot do one good deed or think one good thought. No good thing will ever be found dwelling in our flesh, but all we need is treasured up in Jesus. He is all in all to us, a present help in time of trouble, the shadow of a great rock in a weary land. Our God leads us in the right way, and instructs us. All of his children are taught of him, and their peace is great. The peace of God passeth all understanding. Jesus says, Peace I leave with you, my peace give I unto you. It is something the world cannot give or take away.

I would like to hear your father preach again, and hope it will be the Lord's will for me to attend three associations this coming spring. Sister Ruth Keene has been buried in baptism and has a home with the people; she is fourteen years old. I presume you read her experience in the SIGNS. We are having quite cold weather for Massachusetts, but is better than the extreme heat. I hope you will write again; it is good to speak often one to another of the exercises of our mind.

Do you have far to go to your place of meeting? I can hear no gospel in this city, so I remain quietly at home. Sometimes Elder Keene comes to Woburn, Mass., thirty miles from here, and I go. That is the only Old School Baptist Church in this State.

I must now close, hoping you are all in usual health, and that I shall hear from you again. May God lead your mind into the truth as it is in Jesus and make us love one another, is the desire of your loving sister in hope,

ATTIE A. CURTIS.

KELLER, Texas, May 6, 1914.

DEAR BROTHER KER:—Last Friday the sad intelligence of the death of Elder F. A. Chick reached me through the SIGNS OF THE TIMES for May 1st, 1914, which melancholy information caused my poor heart to throb with emotion of sorrow and grief. He was a faithful minister, an efficient editor and expounder of the word of God, in meekness manifesting the sweet spirit of peace, of christian virtue, in deep humility and steadfastness in the faith of God's elect. I often corresponded with Elder Chick, asking his views on certain portions of the Bible, and his answers to the questions propounded were fully satisfactory, affording me great relief of mind and consolation of soul, and I therefore felt to appreciate the precious favor, and to take courage and press toward the mark of the prize. The Almighty gave him to comfort his poor, afflicted people in preaching the gospel of peace, and publishing the good news of salvation by grace and glad tidings of great joy. O how keenly we feel this dispensation of divine Providence. Elder Chick filled a

long and eventful period in the ministry, but is gone from the evil to come. Our dear brother, like the apostle Paul, fought a good fight, finished his course and kept the faith, and received the crown of everlasting righteousness, and though he be dead, yet speaketh, and his labors of love and devotion will still follow him, like his fellow-helpers preceding him, to wit, Elders Gilbert Beebe, Wm. L. Beebe, Benton Jenkins and our precious brother, Benton L. Beebe; all have been called up higher, and freed from the buffeting waves of time's ocean to the final rest and glorified state in heaven.

Now, in conclusion I would say, the memory of dear Elder Chick will long live with the writer, and I herein extend my deepest sympathy to the family of our dear departed brother, and pray the special blessings of our adorable Savior to richly dwell with them to brighten their prospects in sweet anticipation of a glorious beyond; also to dear Elder Ker and the publishers, who surely feel lonely under the rod of this sad affliction, in common with all the Old School Baptists everywhere throughout our country, and even foreign lands. But the Lord in his appointed time is able to raise up another witness to stand with Elder Ker and to take the place of dear Elder Chick on the editorial staff in the publication of the SIGNS. We all loved and held him in high esteem. I mourn, and repeat my sympathy for the bereaved family, the church at Hopewell and all the household of faith. The name of Elder Chick, like Elder Gilbert Beebe, will go down in history and be perpetuated to future generations. O Lord, reconcile us all to thy will, and unto thee be all the glory, both now and forever.

Yours in gospel bonds and tribulation,

ASA HOWARD.

CONESVILLE, N. Y.

DEAR BROTHER:—I received your epistle of love in due time, stating that you had read brother Leonard's and my letters. I am glad if there was anything in them that gave them favor in your sight. It is sometimes with us like Paul's feeling of appreciation: when he saw the brethren coming to meet him he thanked God and took courage. 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. I read in Jer. xxix. 10, 11: "For thus saith the Lord [of hosts], That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." How good to have such a friend, who loves at all times. Good when he gives, inexpressibly good; nor less when he denies, and crosses from his sovereign hand the blessings in disguise. For he doth not afflict willingly, nor grieve the children of men. Then there must be a needs be for all we suffer, to bring us by a way we know not. How cheering the thought! It is painful at present, but it will cease before long. O then how pleasant the conqueror's song.

Yes, after the seventy years the old saints returned to their homes with tears of joy, and could then sing, The Lord hath done great things for his people, whereof we are glad. So we, too, feel, as said in Lam. ii. 2, He hath brought me into darkness, but not into light. It is said, It is not in man that walketh to direct his steps, and while walking in this darkness we are apt to murmur and complain, like the children of Israel did at

the Red Sea; and again they murmured. (Num. xxi. Read the whole chapter.) As soon as the people confessed they had sinned against the Lord, then Moses prayed for the people, and the Lord said, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Isaiah tells us also how to do when in darkness, and says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."—Isaiah l. 10. You will see this is to the one that heareth and obeyeth, and if he obeyeth, then he must trust also, and feel content as the servant of Elisha did, saying, Alas, master, how shall we do? Read 2 Kings vi. 15-19. And Gehazi obeyed the voice of his servant and stayed upon his God. Read 2 Kings v., and see the assurances the Lord gave unto his people, strengthening them. How much we need to hear the voice behind us saying, This is the way, walk ye in it, and say unto them of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you. How good to feel like the psalmist: The Lord is on our side, I will not fear what man can do unto me. See what a variety of help the children have when they are trusting in the Lord, and David perhaps more than any other; he at one time said, Not only by my God I have run through a troop, and by my God have I leaped over a wall. Yet the Lord was with David wheresoever he went. I do not think he was with him any more in one respect than he is with the weakest of his people, but he was like Paul, a chosen vessel unto him, and

he said of Paul, And I will shew him how much he must suffer for my sake. He, like his Savior, had not where to lay his head, but when these sweet assurances came then how delighted he was, once rejoicing before the Lord with all his might, then again down in the valley sinking down with woe, and asking, Why art thou so far off from my roaring? then, as when fleeing in fear of his son, and with bare head and feet, weeping as he went, but said, Know ye not that I am king of Israel?

Pardon this imperfect letter.

D. S. ELLIOTT.

MURKIRK, Ont., April 19, 1914.

DEAR ELDER KER:—Inclosed you will find a letter written by a dear young sister, Miss Belle Maddock, who was baptized in Lobo last October by our pastor, Elder J. B. Slauson. We have not asked her consent, but think she will not object to having it published in the SIGNS, if in your judgment you think that it would be enjoyed by the readers of our family paper. Accept our tender love and sympathy. Kindly remember us also to sister Ker in her affliction.

Your brother and sister, we hope,  
(MR. AND MRS.) D. M. GILLIS.

FLINT, Mich., Feb. 16, 1914.

MR. AND MRS. D. M. GILLIS—DEAR BROTHER AND SISTER:—The word of God declares that it lieth not in man that walketh to direct his steps, and also that our ways are ordered of the Lord. How much I planned and looked forward to meeting you, with the rest of God's dear children, at the Duart meeting, but it seems it was not in the wise providence of God that I should. He alone knows why he willed it so. How often my mind reverts to the meeting last year,

and what a blessing I received, and how I should praise his holy name that I was permitted to attend all the meetings last year, and was fed so bountifully from his great storehouse, and seemed to bask all the time in the shadow of his presence. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I was so hungry, and the dear Lord supplied all my needs. It appears to me now that I have been brought back to waste and barren places, with only a glimpse of brightness now and then, but it seems to be the way the Lord leads his children, if we are his.

I was glad to get your very dear letter, which was a great comfort. I did not reply sooner, expecting to see you at the meeting. I am glad it has pleased the Lord to send Elder Slauson to us, for I feel he is a true, humble servant of Christ, and I hope his coming may be blessed of the Lord, both to his own and the people's good, and to the honor and glory of God. When we are made to realize that he looks on us poor, depraved, polluted creatures with the least degree of love and pity, how our hearts burn within us and cry for more of the love that binds his children together. If it were not for the love that has been implanted within I could not have the feeling I have for you. My dear brother and sister, I often think of you just to be an unbroken link in that great chain that binds the hearts of all believers.

I had a letter from my sister, Mrs. Maddock, saying Elder Slauson was at the meeting, but said nothing about any other elder being there, and she also told me of the death of your brother, Mr. Dan Gillis. If I could drop a word of sympathy or comfort I would gladly do so, but words seem so empty. There is only one source from which comfort springs, and

I commend you all to Him; he alone can heal and bind up the broken-hearted. I can tell you from personal experience that if it were not for the presence and sustaining power of God given me when my dear brother John was called from this life I would have been unable to stand it as I did; I could see God's hand through all of it.

Hoping that it may please God to bestow his richest blessing on you both, I am your very unworthy sister,

BELLE MADDOCK.

TORONTO, Ont., March 17, 1914.

DEAR SISTER IN THE LORD:—Your letter written to my sister, Mrs. Jones, and forwarded to me, arrived here last Saturday, and was read with deep interest. As I eagerly scanned the pages I could but discern the Spirit of Christ manifested in it all, that is, if I am any judge and have been given any discernment in the things pertaining to God's kingdom. I assure you, dear sister, if you only knew what comfort it gave me to read it you would feel amply repaid for your effort. I have had it in my mind and wanted to write to you many times since our last sweet visit, now nearly two years ago, but have been in such a dull and lifeless state of mind I have felt it useless to undertake to write on spiritual things, yet have no desire to write on other things. Cares of this world seem to have encompassed me about, seem to have robbed me of time to serve in the better things. Jesus plainly said, Ye cannot serve God and mammon. I remember of reading after Elder Chick on these words, and I certainly find he spoke the truth concerning them. Unbelievers serve only mammon, but how often the child of God tries to serve both, but it is impossible to serve both at the

same time. I have very little interest in the world, in fact the things of time and sense are for the greater part burdensome to me, but duty seems to demand a portion of responsibility toward my family. But, dear mother in Israel, why this dull and lifeless frame? I would ask your prayers in my behalf. I would, but cannot, pray; at least it seems there is no unction of the Spirit. The Bible for the greater part has remained a sealed book since coming here, no lively exercises of mind, yet I would not have you think I am without hope. No, it abides with me and I live in it. It has remained firm through all my various trials and temptations, and I want to praise the dear Lord for it. It is also through God's mercy that I am not consumed. Blessed is the man to whom the Lord impute his not iniquity. His mercy endureth forever. I do need mercy extended to me every day, yea, every hour, of my life. I am so vile, so full of sin. When a vessel is full it cannot contain more. I believe it just as Elder Ker made it so clear in the last SIGNS. The children of God have both an evil and good treasure, and each is made manifest. Such struggling this causes that words fail to express. That article of Elder Ker's was heart-searching. No doubt he is passing through deep waters.

I felt as you wrote about Elder Chick's editorial on Paul's last letter. The dear man's work is no doubt nearing the end. I would love to take him by the hand once more and tell him what a blessing his writings have been to me. What a wonderful work to be engaged in. It has seemed to me that a life such as his, as well as some others, would be worth living. But we know they, too, are called to pass through many conflicts or they could be of no service to us poor, weak, helpless mortals.

Now lest I weary you I must close soon. I called one afternoon about two weeks ago to see Mrs. Kennedy; she was well and we had a nice little visit. I go quite often to see Mrs. May and daughter, Mrs. Mortimer. She is a daughter of the late Elder Knifton, and is a thorough Old Baptist I am glad to say, and is good company. The SIGNS, too, is great company, and I feel I could never do without it. But we shall never be satisfied until we awake with Christ's likeness, then we shall see him as he is and be like him.

I cannot say whether I can get away to the May meeting or not, but I long to go and God can open the way if it is his will. May I submit. Write me if your heart feels inclined. I received a most comforting letter from sister Pultz not long ago.

With love from your unworthy sister in Christ,

(MRS.) W. C. YOUNG

SHERIDAN, W. Va., June 7, 1914.

DEAR EDITOR AND PUBLISHERS:—I know it is time for me to renew my subscription to the dear old SIGNS OF THE TIMES, which to me is a source of much satisfaction, as the writers all speak solid Bible truth, and sympathize with the afflicted and distressed. I am so glad we can speak often one to another through our dear paper, which has sustained so great a loss in the death of one of its editors. When I received my SIGNS for May 1st and saw it draped in mourning, and turned to page 283 and saw "Death of Elder F. A. Chick," how my poor heart did seem to sink and my eyes filled with tears, so I had to lay the paper down after reading what Elder Ker and the publishers said of him, and ever since when I look on the lines of mourning I



think of our great loss. Dear brethren and sisters who read the SIGNS, and also you, dear ministers of God, let us all pray as the eleven apostles did, that God, who knows the hearts of all men, may choose another to assist brother Ker, and help and encourage and cheer him in his loneliness and his great bereavement. I would like to write and express what I desire to, but my poor short-mindedness will not suffer me to do so. I can only say, The Lord is at hand. "Be careful for nothing [of a worldly nature, as I understand it]; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." Now when I look in brother R. H. Pittman's book and see both editors pictures looking so well, how very sad I feel to think one is taken from the shores of time and the other left alone to labor in the Master's vineyard. Farewell.

ELIZABETH JOHNSON.

PINSONFORK, Ky., May 6, 1914.

DEAR ELDER KER:—I herewith inclose a short letter from brother W. B. Ely, of Knoxville, Tenn., which I hope you will publish in the SIGNS OF THE TIMES, if you judge it worthy a place in its columns. It is quite short, but to me wonderfully comprehensive, for in it a stranger in the flesh, but dear brother, has ascribed all power in and over all things in heaven and earth, and in the seas and land, to Him who created all things, visible and invisible, and by him they all consist; that is, they all continue fixed, answering his eternal design in and for creating them. May the Lord so wonderfully bless us all to thus ascribe greatness to his blessed name.

Yours in hope of eternal life,

W. J. MAY.

KNOXVILLE, Tenn., May 3, 1914.

DEAR ELDER:—After a long silence I again attempt to write you a few lines, feeling that I am too unworthy and sinful to address you, a beloved and highly esteemed elder, one that I have never seen in the flesh, yet love devotedly, and as I believe my mind and pen, as well as everything we can call to mind in heaven and earth, the sea and all deep places, are in the hand of the omnipotent Sovereign, who is eternal, all-wise and all-powerful, he may and will direct this letter to the intent he designed before the highest part of the dust of the earth was formed or before there were any fountains abounding with water. I have often thought of you when about my daily occupations, and with a heart full of love for you, and would wonder if we should ever meet while in this vile body of flesh. I am now occupied as groceryman on a small scale, and the God of all flesh has prospered my way so far. I realize my business is in his hand, for he is the supreme Head over all.

Hoping to hear from you soon, I will say adieu for this time.

With love to you and your family and all absoluters, an old sinner,

W. B. ELY.

SOUTHAMPTON, Pa., June 16, 1914.

DEAR BROTHER KER:—It has been a long and sorrowful time waiting and watching by the sick bed, tenderly seeking in all possible ways to mitigate the suffering of the loved one, and at the same time pressed down with the care of work that must be done; anxious also as you have been during this long season of weariness and grief concerning your brother editor, our dear brother Chick. It certainly has been a sad trial for you. Your brethren far and near have had you

in their hearts, and their sympathies have gone out to you, and you have surely had their prayers for your welfare, and that sustaining grace may be given you. The dear wife has gone home to rest forever in unspeakable felicity. For you and the dear children there are left sorrow and loneliness for a little while, but for her eternal joy. You now turn to your work and find added grief; not only desolation in your home, but also in your field of work. I trust that you may feel the dear Lord saying unto you, My grace is sufficient for thee. It undoubtedly has seemed impossible for you to do the same work, and likely an added quantity, with your brother gone, but the promise is still a living word: As thy day thy strength shall be. Brother Chick was in many respects a wonderful man. He was persistent, patient and enduring; he was faithful to what he felt as duty, and it was easy and pleasant for one who loved the truth to dwell together with him in unity. If there was a difference on any point it was pleasant to talk over the difference with him, for he would not quarrel. It was my privilege to be much with him for over forty-five years. You, my brother, were much with him since you entered the ministry, and more since you entered upon your editorial work.

I want to say now to you that I believe you are well qualified for the especially arduous and responsible work in which you are engaged. You have had much experience since you began this work, and must have learned much. I know that there are a great variety of responsibilities resting upon an editor, though I have never been engaged in it, nor have I felt any inclination or ability for that work in myself, except in the preparing and publishing of some books. My best wishes are for you. If you find

it necessary to have another with you I hope the Lord will fully supply your need. I feel a deep sympathy for the publishers. Remember me to them in love.

Your brother in love and fellowship,  
SILAS H. DURAND.

[We much appreciate the above kind letter, and feel both helped and encouraged by it. We all recognize brother Durand as a father in the gospel, and his words of comfort and judgment mean much to us. May he be comforted and strengthened in his own soul.—K.]

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### CIRCULAR LETTERS.

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(Written by Elder John McConnell.)

*The Warwick Old School Baptist Association, in session with the Ebenezer Baptist Church of New York City, June 10th, 11th and 12th, 1914, to the churches within her bounds, sends love in the Lord.*

“Behold, we count them happy which endure.”—James v. 11.

In the Old and New Testaments the word “behold” occurs over twelve hundred times. When used as an exclamation it invariably calls attention to a matter of great importance; something is being declared of amazing interest, the understanding of which is beyond the wisdom of man. All Scripture is given by inspiration of God, written for our learning, that we through patience and comfort of the Scriptures might have hope. No man knoweth the things of God, but the Spirit of God; they must be spiritually discerned, and the apostle is speaking now as never man spake; his understanding is in him a wellspring of life and joy and peace. There is no life in the letter. The letter is called law, a ministration of death. No mercy is written in that, and therefore nothing of long

suffering or endurance. But the apostle is being shown God's covenant of grace, and of how salvation is come to them which endure. He is in the Spirit a new creature; old things are passed away, all things are become new. In thinking upon the multitude of God's mercies, he counts the long suffering of God salvation, and exclaims, "Behold, we count them happy which endure." The natural mind cannot glory in tribulation, or believe that the kingdom of God is within those who endure temptation, and that "the crown of life, which the Lord hath promised to them that love him," is received when he is tried. When Jesus said, "He that shall endure to the end, the same shall be saved;" "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you," James did not understand how these things could be. But when the day of Pentecost had come, the Spirit of understanding was given him to know that the words Jesus spake are spirit and are life. Now he rejoices "in hope of the glory of God," and desires to make all men see what is the fellowship of the mystery of God manifest in the flesh. "Old things are passed away; behold, all things are become new." The way of life, wherein salvation is manifest, is not in a feeling sense of having overcome the world, but rather in passing the time of our sojourning here in fear. Tribulation in the world, confession to being strangers and pilgrims on the earth, is the living testimony of all to whom it is given to know the mysteries of the kingdom of heaven. "The kingdom of God cometh not with observation." The patience and the faith

of the saints have in them no confidence, or rejoicing in anything the heart of man can conceive. Our confidence is "knowing that, whilst we are at home in the body, we are absent from the Lord, (for we walk by faith, not by sight)."

"It is Christ that died, yea rather, that is risen again," and in the power of an endless life the members of his body are presented faultless and blameless before God in love. He who suffered was God manifest in the flesh, and his person, majesty, Godhead, justice, goodness and righteousness, being every way infinite and eternal, made all the results sure and unchangeable. The effects of this finished and complete work of Christ are confirmed unto the heirs of promise by two immutable things: the counsel and oath of God. They extend to all time, before and after his death on the cross; they extend to all his children in all ages, to their sins and every obstacle between God and them. Unless Christ was truly God and truly man in one person, unless his righteousness was absolutely perfect, unless his sufferings strictly and really atoned for sin, and God testifies his acceptance of all the work of Christ by raising him from the dead, our hope of eternal life is vain; and further, after the work is accepted of God we can never be benefited by it without an effectual way of its application to us, with a preparation of heart to enjoy it, such as was evident on the day of Pentecost. There is comfort in believing God's work is perfect, that "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," that in this world he triumphed over death, hell and the grave; that his life is the life of his people, and because he is our life, "as

he is, so are we in this world."—1 John iv 17. It seems like any sound mind could understand that all the world is guilty before God, and that by deeds of the law there shall no flesh be justified in his sight, for we know that all law, natural or spiritual, commands obedience and forbids iniquity, and sets forth the penalty for transgression, for where there is no penalty there is no law. We know that no law can confer a reward or bestow grace; it exacts obedience. When obedience is rendered the law is satisfied and the doer takes, not as of reward, nor as of grace, but of right, whatever the law proposes as the condition of obedience. For disobedience the penalty must be inflicted. It is not possible, therefore, for any law to save a transgressor, nor to reward the obedient. The righteousness which results from blamelessness as touching the law, was due from us, and while we live we owe this obedience, and though all our past sins be blotted out, we owe it still, and as sinners are incapable of rendering it. This debt of obedience Christ has discharged, and obtained for us by his obedience that righteousness the law required. He put away sin by the sacrifice of himself, thereby reconciling us unto God, "for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The obedience and the sufferings of Christ were constant and inseparable throughout his life, for the act of suffering was an act of obedience, and every act of obedience was a humiliation in respect to his infinite being. Great and marvelous are the love, mercy and condescension of Christ, the Holy One, in rendering obedience, satisfying the law in our nature, making himself of no reputation; though he was rich, yet for our sakes he became poor, that we through

his poverty might be rich, for there was no other way in which he could reconcile us unto God and become our righteousness but by his obedience unto death. How mysterious that the only perfect life ever lived on earth should have been a continual experience of humiliation and suffering, to terminate in a shameful death. The mind of man utterly fails to comprehend the wisdom and righteousness of God's determinate counsel not to spare his only begotten Son, notwithstanding he possessed the highest degree of human excellence. But the word of the Lord endureth forever ("all flesh is grass"), and the word made flesh is living testimony that "all the goodness thereof is as the flower of the field."

We often deplore the skepticism, unbelief and resentment of some against the righteousness of God's dealing with men, but all that has ever been uttered or written against the wisdom and goodness of God is not worthy to be so much as once thought of when placed by the side of the unbelief and enmity the true believer has overcome. Satan does not reveal his strength to willing followers. The spirit of man never approaches the agonizing doubts, fears and questions which cause heart and flesh to fail. If growth in grace could be distinctly recorded it would show nothing more clearly than the utter insignificance, hollowness and ignorance of those who have a form of godliness, but deny the power thereof. The great battles fought and victories won in the patience, or endurance, of the saints, are in the warfare of flesh and Spirit, and we are persuaded it is a mistake to presume we might gain anything, in the power and distinctness of a christian experience, could we avoid these conflicts, and it is as great an error to suppose that the gospel of Jesus

Christ can be commended to any one by attempts to lower the terms of this warfare, on one side or the other, or both sides. The declarative glory of God is the very end of salvation, and whoever has any understanding of the way in which God saves sinners is correspondingly wise to the working of his mighty power which he wrought in Christ when he raised him from the dead. This knowledge of God can only be attained to through the effectual work of the Spirit of grace; without the appearing of the grace of God there is no knowledge of him or of salvation. No chastening for the present seemeth joyous, but who ever heard that enduring the burden of sin ever led such an heavy laden soul into fulfilling the lusts of the flesh? The mercy of God flows from his goodness and grace, and grace and mercy alike have reference to sin; one regards our unworthiness, and the other regards the misery which that unworthiness produces. Only as sin is removed by grace can the misery produced by sin be relieved by mercy. Mercy could not remove the misery without removing the cause of it. The mercy we receive is, in its very nature, just so much goodness which we do not deserve. Christ hath not only loved us, but hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savor. He who was the brightness of God's glory, and the express image of his person, and who upheld all things by the word of his power, before he sat down on the right hand of the Majesty on high had first, by himself, purged our sins, for the very object of his coming into the world, and the very will of God which he came to execute, was that we might be sanctified through the offering of the body of Jesus Christ, once for all. In his sufferings, by the sacrifice of himself, he

made perfect satisfaction to the justice of God, thus procuring us the forgiveness of our sins, and by fulfilling the law he procured for us righteousness, both of which are necessary for our justification. So that for Christ's sake our sins are forgiven and our persons and services are accepted as righteous in the sight of God. Christ obeys for us and suffers for us. He redeemed us from the curse of the law by being made a curse for us. He gave his life a ransom for us. He is our propitiation, our reconciliation, our redemption, our healing, our peace and our Savior. "Other foundation can no man lay than that is laid, which is Jesus Christ." It is good to be afflicted, to sorrow after a godly manner, for such sorrow worketh repentance to salvation not to be repented of. It is given unto you in the behalf of Christ not only to believe on him, but also to suffer for his sake. The fellowship of his sufferings, being made conformable unto his death, is the blessedness of knowing him, whom to know is life eternal. Enduring temptation, hardness, affliction and sorrow, the opposition of all earthly powers, is the way of life as it is in Christ Jesus, and "he that shall endure unto the end, the same shall be saved."

"Behold, we count them happy which endure." Paul's determination was not to know anything among the brethren, save Jesus Christ, and him crucified, and confidently he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in

Christ Jesus our Lord." The Spirit himself bore witness with his spirit that he was a joint-heir with Christ, and to be glorified with him he must needs suffer with him. His testimony of oneness with Christ is, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." You who believe grace and truth came by Jesus Christ, to you he is precious. If God be for us, who can be against us? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Surely it is an afflicted and poor people who think upon and trust in the name of the Lord; the beauty of holiness is altogether lovely and desirable, and they long to be conformed to the image of God's dear Son, the Holy One; of such is the kingdom of heaven. It is given unto them to know the mystery of godliness, and in the multitude of God's mercy they dwell in his house, and in his fear do they worship toward the temple of his holiness. (Psalms v. 7.) "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

(Written by Elder B. F. Coulter.)

*The Delaware River Association, in session with the Kingwood Church, at Locktown, Hunterdon Co., N. J., June 3rd, 4th and 5th, 1914, to the several churches of which it is composed, greeting.*

DEARLY BELOVED:—In sending you

this, our annual Circular Letter, we desire your welfare in the Lord. Peace and joy reign in our midst.

The object of a Circular Letter is not necessarily to take up a portion of Scripture and attempt to expound it, but more particularly to set forth the fullness of the doctrine of Christ which we advocate and which we preach. The word of God, which is written in our heart, embraces all the doctrine of faith and practice, in which the saints live and move and have their being. The church throughout all ages, from the day of Pentecost, has "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and of prayers," and has contended for the faith once delivered unto the saints. We believe that the religion of Jesus Christ, the wisdom and understanding and knowledge of God, come to us only by revelation. The Spirit takes of the things of Jesus and reveals unto us the things of his kingdom, and his kingdom is not of this world. We are associated together for the worship of God, and not for the purpose of making laws and rules by which the churches are to be governed, or usurping authority over them. Thus our associations are not conducted in opposition to the teachings of the Scriptures. The Scriptures are a testimony of that perfect word which is written in our heart. We know that the word of God is true when it comes to us as a testimony and as a faithful witness in the work of grace which we experience day by day. We cannot by searching find out God, but love and grace and the faith of God are freely bestowed upon us from on high. The love of God being shed abroad in our hearts brings about a living exercise in our life, and we love God because faith points out the way of salvation through Jesus

Christ our Lord. We look into the perfect law of liberty and behold Christ as the Alpha and Omega of all our hope, in which liberty we rejoice in Christ Jesus and have no confidence in the flesh. 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. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

J. M. FENTON, Moderator.

DAVID M. VOORHEES, Clerk.

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### CORRESPONDING LETTERS.

*The Baltimore Primitive Baptist Association, in session with the Harford Church, Harford County, Maryland, May, 1914, to the associations and meetings with which we correspond sendeth greeting.*

DEAR BRETHREN AND SISTERS:—We are having a pleasant meeting. Our Lord has seen fit to give us good weather and kind friends, who are caring for us in their homes. There has been no famine in the land of bread and water, we have had full and plenty; neither has there been a famine of preaching the word of God. Our ministers have preached no new doctrine to us, but the glorious gospel of the Son of God, pointing to him, the fairest of ten thousand and the One altogether lovely, knowing no other save Jesus Christ and him crucified.

Our next session is appointed to be held with the Ebenezer Primitive Baptist

Church, in Baltimore, next year, at the usual time, where we hope to meet you again.

May the Lord watch over us, and guide us, and keep us faithful, is our prayer for Jesus' sake.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

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*The Delaware Association, now in session with the Salem Church, to the sister associations and churches with which we correspond, greeting.*

DEARLY BELOVED:—The time is at hand, and again the manifestation of the abundant mercies of the glorious Lord has been revealed unto us. Your messengers and messages have come to us laden with sweet expressions of that oneness that dwells alone in the house of our God. The preaching has been good, all of one accord, Jesus Christ and him crucified.

Our next session is appointed to be held with the Bryn Zion Church, at Clayton, Delaware, Wednesday, Thursday and Friday after the fourth Sunday in May, 1915, where and when we hope to receive your messengers and messages again.

B. F. COULTER, Moderator.

P. M. SHERWOOD, Clerk.

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### FIRST VOLUME OF EDITORIALS EXHAUSTED.

As our supply of the first volume of Editorials is exhausted, we will be unable to fill any more orders for them, but have quite a number of the second volume left, which we are closing out at seventy-five cents each. As neither of these volumes was electrotyped, we will not be able to supply either volume after what is left of the second volume is disposed of. Address all orders to

J. E. BEEBE & CO.,  
Middletown, Orange Co., N. Y.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**ANNOUNCEMENT.**

It is with great pleasure that we announce to our readers and subscribers generally that Elder H. H. Lefferts, of Leesburg, Va., has consented to have his name added to the editorial staff of the SIGNS OF THE TIMES, and with this number begins his labors as an editor. We do not feel that he needs any introduction, as his writings have appeared in the SIGNS from time to time for some years, yet it is due him in this announcement that we say he is all that we could desire in a man for the place. He is in the very height of manhood, both physically and mentally, being thirty-five years old. He was born of Old School Baptist parents; his father, now deceased, was a deacon of the Southampton Church, of which Elder S. H. Durand has been pastor for many years. Elder Lefferts united with this church when about twenty-three years old, and at once the gift to preach was discovered. He was very soon ordained, and after a short time was called to the care of the Warwick Church, N. Y., where he remained three years, when he accepted a call to the Virginia churches formerly served by Elder E. V. White. He now is pastor of five or six churches, and beloved by all who know

him. His ability as an expounder of God's Word is recognized by all the churches of our correspondence, and we know that this announcement will make many glad hearts, and not one more so than our own. We did not feel that we could bear the burden "alone," and are very glad to have Elder Lefferts as our associate and companion in the editorial work. He will continue, of course, his home in Leesburg, Va., and we shall endeavor to look after the office work and write as often as is possible. Again we say, we are glad for our readers, as well as for ourself, that Elder Lefferts has consented to accept the position made vacant by the death of our dear and faithful brother, Elder Chick, the memory of whom will long live in the minds of the readers of the SIGNS. 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.

**LOST IN THE MAIL.**

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

**EXTRA COPIES OF THE SIGNS OF THE TIMES.**

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.



## SALUTATORY.

VERY much to our surprise, the publishers and editor of the SIGNS OF THE TIMES have insisted that we assume the duties and responsibilities of associate editor of the above named paper. Inscrutable indeed it is to us why their minds should revert in our direction when in search of some one to serve them in this capacity, for of all the ministering brethren within the range of our acquaintance surely we are the least qualified in every way for such a place as that of editor of such a substantial periodical as is the SIGNS. However, during all of our life in the Old School Baptist Church since our baptism in December, 1900, at Southampton, Bucks Co., Pa., by the late Elder F. A. Chick, we seem never to have been able to set ourself against the wishes of our brethren when expressed with definite emphasis. When the church at Southampton in the spring of 1903 declared that in their opinion we were called to the ministry, and thereupon called for our ordination, we could do nothing but submit, though had the church at that time had respect to our own personal feelings in the matter they would have immediately dropped it. Well-nigh all the evidence that we have ever had of a call to the ministry has been in the manner in which our ministry has been received by those among whom our lot has been cast, rather than in any special exercises of mind to which we have been subjected. We do not mean to say that we have had no exercises of mind whatever with reference to our being called to the ministry, but it seems to us they would have been negligible without the affirmative testimony of the churches where our labor has been allotted us. For the reason, therefore, that the church has demanded and called for

our service, and not because we felt we had any great service to render, we have endeavored since our ordination to preach the gospel of the Son of God with such ability as he has been pleased to afford us at the times of his appointment and in the places of his guidance. And now comes to us the strongly expressed request of those in charge of the SIGNS that we undertake, in conjunction with Elder Ker, the editorial work of the SIGNS OF THE TIMES. We dare not be obstinate and refuse, though we wonder very seriously what they have ever seen in us to make them think we can perform such work. It is in much trepidation that we agree to assume with them the care and labor of issuing this oldest and highly appreciated paper of the Old School Baptists, which has and still does afford comfort to many otherwise deprived of gospel privileges, and we agree to do this fully realizing our great limitations, and that nothing but superhuman intelligence and wisdom can fit one to faithfully discharge such arduous duties. The SIGNS from the time of its first publication has been remarkable for its cleanliness—its freedom from controversy and from false doctrine. The present publishers and editor desire to maintain it so, and with this aspiration we are in most hearty accord. The SIGNS has never been a hobby-rider, but has always endeavored to accord equal emphasis to all phases of the doctrine and of the experience of the people of God. The gospel is so full of such an infinite variety of harmonious truths that a man's limitations alone get him into a rut, and not the narrowness of the gospel. Therefore in our editorial work our limitations will be plainly manifest to all who read our writings, and there will appear from time to time our failure to treat satisfactorily upon all

texts submitted to us with request for our views. We can only submit such views as we have, and many requests must perforce remain uncomplished for lack of knowledge to answer them. Only with such ability as the Lord is pleased to give us can we promise to serve the readers of the SIGNS, for we have no reserve capacity of our own to draw upon. That which the Lord has freely given us we are disposed to hand on to you, no more, no less. To preserve the SIGNS free from error and from the fallibility of men requires the everlasting vigilance of the Holy Spirit, and nothing short of it. In former days the SIGNS has had to meet and combat outspoken and visible forms of error and false doctrine, but never before in the history of the Baptists in America has the insinuation of evil and falsehood been so secret and subtle as now. Such a situation demands clear and bold presentation of the truth, with great plainness of speech. When we think of the warriors of God who have since 1832 labored in editing the SIGNS in defense of the truth, we seem to ourself to be but a mere stripling beside them, but rejoice that David's God still reigns and rules in the army of heaven and among the inhabitants of the earth, and that he will ever unerringly direct the simplicity of truth to the fatality of all that arrays itself against the little flock, to whom is given the kingdom of heaven. To all the readers of the SIGNS we would say, we need your charity and forbearance, and the encouragement of your prayers to help us forward in our work. Remember that we are by nature but a weak, erring man, in constant need of the grace of the Lord Jesus Christ to make us of any value whatever to those who love the truth, and only with that measure of divine grace which

God in his mercy grants us do we promise to serve you. With the sincere desire that the relations of the editors and publishers of the SIGNS with each other and with the readers of the paper be mutually helpful and comforting to all concerned, we desire to subscribe ourself,

Yours to serve in the obedience of the gospel,  
H. H. LEFFERTS.

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### EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

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I PETER V. 5; ROMANS XII. 10.

"LIKEWISE, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."

*(Concluded from page 379.)*

"Yea, all of you be subject one to another." The church of God is one body, having one spirit, even as her members are called in one hope of their calling. The movement of the body in obedience to the dictation of its spirit requires that there shall be harmony in all the members which make up the fullness of the body. To attain this harmony no member can be independent of its fellow-members, but all must be subject one to another, and all subject to the spirit by which the whole is governed, otherwise there will be schisms in the body paralyzing all its actions. If, for instance, the eye refuses to see for the body, there being no other member that can perform that service for the body, or if the ear refuses to hear, or the tongue to express the sentiments of the body, or if the hand refuses to labor, the foot to walk, the body cannot travel. As a whole, all the members must obey the head, and each member be in subjection to the body. If in labor one hand refuses to act in harmony

with the other, the one builds, the other throws down, nothing is gained. The one foot, in obeying the spirit, would move Zionward, the other inclines toward Babylon, and will not be in submission, the whole body must be in confusion, and the spirit which directs to Zion is disobeyed until the unyielding and offending foot or hand be cut off, or the offending eye be plucked out. As in the natural body, so in the church, all the members of the body are members one of another. The hand can do nothing without the co-operation of the arm, and the arm must have the co-operation of all the body, and this co-operation and harmony require that all the members shall be in submission one to another. A morose, haughty, selfish disposition in any of the members would involve all the body in perplexity, and therefore that spirit is forbidden, and the opposite is enjoined on all: "Be clothed with humility." Clothing not only shields and protects the body and members from the cold, and so contributes to the health and comfort of the body, but covers and conceals its deformity. The whole church, and all her members being clothed with humility, allows no manifestations of arrogance or want of unanimity to appear, and this seems to be the design of the figure in our text. "For God resisteth the proud, and giveth grace to the humble." No higher incentive can be known or felt by an humble child of God than to enjoy his divine approval. A proud, lofty or haughty carriage, especially when detected in a child of God, is sure to meet the marked disapprobation of our heavenly Father. His rod will find them out, but he giveth grace or favor, beauty and support to the humble.

"Blest are the humble souls who see  
Their emptiness and poverty;  
Treasures of grace to them are given,  
And crowns of joy laid up in heaven."

The other text proposed for consideration, Romans xii. 10, presents the same admonition, only in other words: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Both are addressed to the children of God, who, being born of God and led by his Spirit, are a spiritual brotherhood, but being also in the flesh, which is born of the flesh, are liable to be led by the corruptions of their fleshy nature to a selfish and unlovely course, in which there is danger of biting and devouring one another. Were it not that they have a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members, they would not need these admonitions with which the Scriptures abound, but in their present condition they need to give the more earnest heed to them, lest they fall out by the way. The ardent desire of Paul for the well-being of the saints seemed to enlist his whole soul, and in the most pathetic and imploring manner he said: "I beseech you, therefore, brethren, by the mercies of God, [What a striking appeal!] that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This sacrifice of our bodies includes all our worldly interests, wealth, honor, fame, ease, or life itself, if need be, and all must be laid upon the altar, all surrendered and submitted to God to be disposed of as he shall direct, allowing nothing of a worldly nature to divert us from that course which we are called to pursue as the followers of the meek and lowly Lamb of God. This living sacrifice requires that we shall not be conformed to this world, but transformed by the renewing of our mind, that we may prove what is that good and acceptable and

perfect will of God; not indulging in vain conceit, or cherishing exalted views of ourselves, but regarding our standing in the body of Christ, as members of Christ, and as members in him one of another, each member having its appropriate gift and measure of faith for the benefit of all the body. "Let love be without dissimulation." Let it not be feigned, or in hypocritical pretence, but the honest, sincere and unfeigned outgushing of holy affection which comes welling up from the depth of the heart where God has shed abroad his love. "Abhor that which is evil." Those who love God supremely, and by virtue of his love in their hearts love his word, his people, his ordinances and all that God approves, do not, as some seem to suppose, therefore necessarily love everything. If they love truth, they hate error; if they love holiness, they hate sin; if they love God, they hate mammon, for God's love is discriminating. If we love the world, the love of the Father is not in us, and just as far as we love that which is good we will hate and abhor that which is evil.

"Be kindly affectioned one to another." As the possession of christian love in our hearts to all the fraternity of the saints is the distinguishing and infallible evidence that we have passed from death unto life, are born of God and belong to the brotherhood of the saints, it is therefore clearly established that all who are born of God do possess an undying affection for all the saints. But the peculiarity of the words of this admonition seems to imply something more than that the principle of love or of affection shall exist in our hearts. To be affectioned, as we understand, means not only that we love, but that we should show our love; and to be kindly affectioned means that our spiritual affection shall rule and control our

actions, and that our affections shall be seen in acts of kindness, sympathy and devotion to those whom we love in the Lord. That brother who sees his brother in need, and shuts up the bowels of compassion, saying, Be warm, or be clothed, without ministering to his necessities, is not kindly affectioned towards him. How dwelleth the love of God in that man? Not the priest, nor the Levite, but the good Samaritan, was kindly affectioned towards the man who had fallen among thieves, yet his might only have been a natural affection, still it was manifested by at least neighborly kindness. The kind of affection enjoined on the saints in our text is more than neighborly, for the admonition is, "Be kindly affectioned one to another with brotherly love." By that love in which our fraternal relationship is founded. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." If love is thus displayed in our sonship, and our being the sons of God makes us brethren, then our sonship shows that God was kindly affectioned towards us. "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," &c. To be kindly affectioned one to another with brotherly love, is to be so governed by that filial, fraternal, spiritual and divine love which God has bestowed on us that in all our deportment our actions should be marked with kindness to all our Father's children. No unkind, ungenerous, unfeeling or reproachful word or action can result from the love of God in our hearts. The kindly affectioned brother loves with a pure heart fervently, can bear a brother's burdens, share his sorrows, seek his comfort, sympathize in his afflictions, weep when he weeps and

participate in his joys, will not watch for his halting, nor exult in his downfall, nor make him an offender for a word.

"Love suffers long with patient eye,  
Nor is provoked in haste;  
She lets the present injury die,  
And long forgets the past.

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

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

"In honor preferring one another." The christian who is kindly affectioned to his brethren is not ambitious to monopolize the honors which distinguish some above others. It is a remarkable and a distinguishing trait in the children of God that each esteems others better than himself. The young convert in the fullness of the love of God newly shed abroad in his heart says, O how gladly would I mingle with the dear people of God if I were worthy. The lovely ordinance of baptism, how joyfully would I lay my poor, sinful body in the watery grave where Jesus laid, if I were worthy. The old travelers in our King's highway are often heard to say, If I had such a gift as my brethren and sisters have how I would delight to improve it. They sometimes think all their brethren are far before them in all that is excellent, and themselves less than the least of all saints. Unaspiring after preterment, in honor preferring one another. A minister is to be called to the work, but O, not I. Ah, Lord God, I cannot speak, for I am a child. (Jer. i. 6.) Is a deacon to be set apart to the work, every other brother seems better qualified than I. Now, while we hold that each member should be subject one to another, and abide the decision of the church as to where their

place shall be, we still hold that it is a heaven-granted right each one saint may claim, in honor, to prefer one another. O that this spirit may prevail in all the church of God, and then what jealousies would have to die; what fires of hell would be quenched; what strife and bitterness would be banished from our borders. What is more lovely in nature, in families and in communities, than a kind and affectionate regard for the welfare and happiness of each other? a sight but too seldom witnessed. But in the church of God, the pillar and ground of truth, it is superlatively glorious, and as delightful as it is beautiful; especially so when all around in the world and in antichristian communities all is hatred, malice, wrath, strife, seditions, envies, murders and every abomination. Then how beautiful for situation is Mount Zion, in the sides of the north; the city of the great King!

MIDDLETOWN, N. Y., March 1, 1866.

## OBITUARY NOTICES.

**Ben Franklin Peters** was born in Orange County, Ind., May 27th, 1832, and died at his home in Temple, Okla., May 7th, 1914, making his stay on earth 81 years, 11 months and 10 days. It is with a sad heart that I attempt to write this obituary. I have known brother Peters most of the time since he has been in Oklahoma, and to know him was to love him. He was married to Miss Plebea Keith, Feb. 28th, 1855. To that union were born five children, three girls and two boys, all of whom survive him. Sister Peters is very sick at this time. Brother Peters was a kind and affectionate husband, a loving father and a christian man, much devoted to the cause of Christ, and was well informed, as many of his dear friends know. He joined the Primitive Baptist Church at the age of twenty-three, and lived a devoted member for nearly sixty years, more than the average life. He moved from Indiana to Iowa in 1856. His membership was with the church in Iowa, where he joined nearly sixty years ago. He moved to Oklahoma in 1907, where he lived until his death. May the dear Lord bless and comfort dear sister Peters in her bereavement, and help her to be resigned to his holy will, and bless the dear children and grandchild-

dren. May they be prepared to cross over the valley and shadow of death fearing no evil, and meet their beloved father and grandfather in the sweet by and by, together with all the redeemed of the Lord.

The unworthy writer conducted the funeral services at the home of the deceased May 8th, after which the remains were laid to rest in the Temple Cemetery to await the resurrection morn, when the dead in Christ shall be raised and fashioned like unto His glorious body.  
M. G. JOHNSON.

**Miss Susan Joanna Welling**, youngest daughter of Mr. and Mrs. William Welling, departed this life May 11th, 1914, (in the house in which she was born Jan. 25th, 1839) aged 75 years. She had lived in several other places in and around Warwick. She was baptized in the fellowship of the Warwick Church by Elder Wm. L. Beebe, Sept. 30th, 1883, and remained a devoted and faithful member until called home. She had enjoyed good health until several weeks before her death, when she suffered from la grippe, but seemed to be much better and was up about her work until two or three hours before the end, when she was stricken with heart trouble. Her death was a sad shock to her many friends. In disposition she was cheerful, always trying to make others happy. The church has sustained a great loss in her death, but for her it is far better. She is survived by one sister: Mrs. Mary E. Kolyer, who is a member of the Warwick Church, and owing to the death of sister Welling has gone to make her home with her son in Summit, N. J. We shall all miss the kind, hospitable home, and deeply sympathize with sister Kolyer in her great loss.

The funeral services were held from the home, and were conducted by her pastor, the writer, and were largely attended. Interment took place in the Warwick Cemetery.

May the Lord help us all to bear our burdens and prepare us to rest from our labors and trials at last.  
K.

**Clifton Dance**, the subject of this memoir, was the son of E. Scott and Susan R. Dance, and was born Feb. 9th, 1880, and died April 18th, 1914. Clifton was not a member of the church, but was strictly a moral young man and highly esteemed by all who knew him. He was employed by the Washington & Baltimore Electric Railway as conductor, and on April 18th was caught under a car and so badly crushed that he died in a few hours. He leaves a widow and two little boys, father, mother, one sister and four brothers, with a host of friends, to mourn his absence. His wife being a Methodist, a Methodist preacher had charge of his funeral, but the writer was present and made some remarks. The presence of many friends and the abundance of flowers bore witness to the popularity of the deceased. May the

God of all grace bless and sustain each and all of the bereaved ones, and comfort them in the thought that their loved one shall arise at the last day with the glorified likeness of Jesus our Lord.

Written at the request of his sorrowing mother, our dear sister, Susan R. Dance.

In loving sympathy,

JOSHUA T. ROWE.

## MEMORIALS.

The Baltimore Association, in session with the Harford Church, desires to express their sorrow and felt sense of loss in the death of their dear brother and former pastor of some of their churches, **Elder F. A. Chick**. As a man, Elder Chick was one worthy of the very highest regard of every one. As a servant of God and the churches, he was one worthy of and enjoyed the fullest fellowship and best love of all his brethren. As an association we miss him, and feel that our loss is great, but his gain is greater. We desire to bow in submission to the God of all grace, knowing that he doeth all things well. We desire to thank him for the gift of so precious a brother for so many years, sound in the faith, clear in his expressions, able in his presentations of the simple gospel of Christ. We esteemed him highly in love for the works' sake. We desire to extend our heartfelt sympathy to our dear sister Chick, his children and the churches of his care in their bereavement, praying the blessings of the Lord upon them. May they be comforted in the blessed doctrine of the resurrection so ably and so earnestly preached by their loved one while he lived. May the Lord give us others as faithful and true.

ALSO,

**Elder T. M. Poulson**. As a frequent visitor to our association he had endeared himself to us as a true minister of Jesus Christ, and we extend our sympathy to the churches of his care, and trust that the Lord will supply their need according to his riches in glory by Christ Jesus.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

(DELAWARE ASSOCIATION.)

As an association, we extend our sincere sympathy to the families and churches of those able, gifted and faithful ministers of the gospel, **Elder Thomas M. Poulson**, of Virginia, and **Elder Forris A. Chick**, of New Jersey, who have been called away from their labors on earth into the fullness of the joys of their Lord during the year that has intervened since the last session of this association. In Elder Chick, not only his family and the churches of his pastorate, but all the readers of the SIGNS OF THE TIMES, from ocean to ocean, and from the Dominion of Canada to

the Gulf of Mexico, who for nearly half a century have been cheered and comforted by his writings, and especially for the last twenty years, through his editorials as senior editor of that periodical, feel a sense of personal loss in his decease, but all feel that he filled up the full measure of the gift that was so abundantly bestowed on him, and can say of his work, "Well done, thou good and faithful servant." Both of these able and fearless soldiers of the cross have attended most of the sessions of this association for more than forty years, and we sorely miss their able ministry and faithful counsel at our meetings. May the Lord reconcile us to his all-wise decrees, and raise up other able and faithful men to continue the work of the harvest, and may he also administer the blessed consolations of his word to the sorely bereaved families and brethren. Amen.

B. F. COULTER, Moderator.

P. M. SHERWOOD, Clerk.

### MARRIAGES.

By Elder J. B. Slauson, June 3rd, 1914, at the residence of Dugal Walker, in Rodney, Ont., Canada, Durand Campbell, of Duart, Ont., Canada, and Elizabeth Janes Vines, of Rodney.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., JULY 15, 1914. NO. 14.

## CORRESPONDENCE.

ST. THOMAS, Ontario.

ELDER H. C. KER—DEAR BROTHER:—  
Having had some thoughts upon the words found in Proverbs v. 15, I will now endeavor to put them on paper for your consideration, and should you think them suitable for a place in the SIGNS you are at liberty to publish them. The words which have been on my mind are as follows: “Drink waters out of thine own cistern, and running waters out of thine own well.”

In considering this Scripture I will first call attention to the strange woman in verses three and four of the same chapter. Wisdom is here describing a certain character, and is warning her son to beware of her instruction and her deception: “For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two edged sword. Her feet go down to death, her steps take hold on hell.” The spirit that animates this strange woman is the spirit of deception, which has its origin in the old serpent, and was manifested in the garden of Eden when the serpent be-

guiled our mother Eve. The serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, “Yea, hath God said, Ye shall not eat of every tree of the garden?” In Gen. iii. 4, 5, the serpent said unto the woman: “Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.” To have one’s eyes opened, and to be as gods to know good and evil, was to be desired, and the fruit being pleasing to the sight and desired to make one wise, his words appealed to her natural pride, with which we are all tainted. To become as a god was to become famous among men, and to be held in high esteem, to be looked up to as a ruler, naturally would be desired by any of the offspring of Adam. The smooth words of the serpent took root in the nature of our mother Eve and brought forth fruit, and the fruit of deception still is to be found in the nature of all Adam’s race. The words of deception are smooth and oily, and often are spoken by the spirit of the strange woman to puff up or deceive the children of God. For instance, when a poor serv-

ant of the Lord is blessed with sweet liberty in preaching the gospel to the comfort of his children, Satan takes advantage of his pride and says to him, You preached a wonderful sermon to-day. His words are smooth, and taking root in his nature bring forth fruit: pride and vanity, and also nurture that seed sown by the cunning craftiness of the deceiver, and those who listen sometimes forget to look beyond the watchman, and they give all praise and glory to man. O let us beware of the spirit of this strange woman and her smooth words. O that we may heed the warning of Wisdom given here. Her feet go down to death, her steps take hold on hell.

“Drink waters out of thine own cistern.” The preacher has been exalted and filled with pride, as have also those who heard him. Now it is needful for him to drink waters from his own cistern of humiliation. The same poor and dependent servant of God has now no liberty in preaching, shut up in his mind, the Scriptures are sealed to him, his tongue becomes stammering, his words awkward, he is drinking the bitter waters from his own cistern, or experience of humiliation. O how needful to drink these bitter and painful waters, that we be humbled and brought low, that all praise and glory be given to the Lord, who opens and none can shut, and shuts and none can open. It is needful that we are often brought to know where our strength lies, and that we keep in remembrance that the preparation of the heart and answer of the tongue are of the Lord. To see others brought down low in the valley of humiliation is not so painful for us as to have that experience for ourselves. In all the phases of christian experience there must be a personal application of the Spirit. For instance, to repeat the prayer of the

poor publican: “God be merciful to me a sinner,” is one thing, and to feel it in its fullness, to feel in need of mercy, and that only the mercy of God can reach such poor, needy sinners as we know ourselves to be, is altogether another thing. One is drinking water from the anguish of a broken heart, calling upon the Lord for mercy, and the other would be only form, what we might justly term drawing from broken cisterns which hold no water. We must have the water of consolation applied to our own troubled souls; that which consoled others, although being of the same Spirit of grace, will do us no good until it is applied to our own soul's experience. The blood of the lamb was sprinkled on the doorpost of every Israelite, so must every sinner feel the sprinkling of the blood of our adorable Redeemer in his own conscience. We must have the witness within, the longing of our own souls must be satisfied in order that we rejoice in the things of the kingdom of God; we must experience them for ourselves. The strange woman with her smooth mouth and plausible words will often lead astray the children of the Lord. With her cunning and winning manners she entices us to take some part in the pleasure of the world, and paves the way that our conscience will become seared as with a hot iron, until we see no harm in any worldly pleasure. A picnic is no harm, says the strange woman with her smooth and oily mouth; just come out for a day, it will do you good, and see some simple and harmless games played; certainly there is no harm in watching a ball game or seeing a horse race, and ere we are aware we are in her net, and are off with the strange woman to feed upon such unwholesome food. It is no food to our poor, famishing souls, but it feeds that nature of ours. O let

us beware, take heed, her feet go down to death, her steps take hold on hell. We may drink water from our own cisterns in such experience and know the very truth of the words of the apostle: "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. vi. 8. If we have listened to the words of the strange woman, and have partaken of her fruits, we have gone with her upon the broad road; let us ask ourselves, Are we letting our light so shine before men that they may see our good works, and glorify our Father which is in heaven?

Just here comes into my mind a scene in a garden of long ago; it was not a garden that flourished with worldly pleasures, but quite the reverse—a garden of the most intense suffering. We saw the most lovely character that our eyes ever beheld kneeling upon the ground beneath a great and mighty burden, which wrung from the anguish of his heart a fervent prayer: "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."—Luke xxii. 42-44. O stop, dear child of God, and listen to the fervent prayer of this most lovely character. What does all his suffering mean? Is he sweating those great drops of blood for me, and I so forgetful of him, having listened to the smooth words of the strange woman, I who once felt that this dear Jesus suffered for me and bore my sins in his own body on that eventful night, yet I so forgetful of his love and mercy to me, a poor sinner, that I should ever be capti-

vated by the plausible and enticing words of the strange woman, and be led by her into worldly pleasures? O Lord, keep us from the snares of this deceiver. O that we may drink water from our own cistern, and learn in such experience that the way of the transgressor is hard. Truly God is not mocked, for that which we sow we shall also reap. The words that come to others, bringing to them peace and quietness, stilling the tempest in their souls, will not bring peace and quietness to us until they are spoken directly to us. We must drink of the waters of salvation and feel the healing influence of them in our own souls; Jesus must be a personal Savior to each subject of his grace, we must feel the forgiveness of our sins in order that we may know Jesus as our Savior. In this we drink from our own cistern, or experience, and running waters out of our own well. It appears to me that those running waters are the promises of God which come to every child of God, bringing the sweetness they contain, and, being running waters, they find their way to every needy soul in every quarter of the globe, east, west, north and south, and they flow out to and into every nation, kindred and tongue where the Lord's poor and afflicted people are. Running waters, as promises of God, began before time, when God chose his people in Christ Jesus. There and then centered in him all the promises of God, for all the promises are yea and amen in Christ Jesus. Jesus stood as a lamb slain from the foundation of the world in the eternal purpose of God, and this promise is sure to the chosen of God through all time. Jesus as the Lamb of God is the spotless Lamb offered up for the sins of his people, and by this one offering he hath perfected forever them that are sanctified.

A promise was made to Abraham: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice."—Gen. xxii. 17, 18. This promise, not to the seeds as of many, but to the one seed, and that seed is Christ, in whom all the nations of the earth are blessed, has been and is being fulfilled whenever and wherever a child of God is brought from nature's darkness and translated into his marvelous light as he experiences that sweet hope and rest in the forgiveness of his sins. This is drinking running water out of our own well, or experience. Jesus said, And lo, I am with you alway, even unto the end. This promise of the blessed Lord was not confined to his apostles alone, but is broad and takes in every vessel of God's love and mercy, and every object of his love drinks from his or her own well as the felt presence of their Savior is manifested in their souls, dispersing the clouds of darkness, binding up their broken hearts, pouring in the oil and the wine to heal the wound that sin has made. He is with us alway, even in the most distressing hour; he is there to soothe our sorrows. Prisons will palaces prove if Jesus will dwell with us there. The fulfillment of all the promises of God to his people through Jesus Christ our Lord will be completed and fulfilled when he shall come the second time without sin unto salvation, when he shall descend with the voice of the archangel and the trump of God, and the dead in Christ shall be raised first; then we that live and remain shall be changed, in a moment, in the twinkling of an eye, to

be caught up in the air with the Lord, and so shall we ever be with the Lord. This we cannot drink of here in time, but we have the earnest of it, so when it shall be fulfilled we shall see him as he is and be like him; then shall we be satisfied.

J. B. SLAUSON.

**MATTHEW XVI. 18, 19.**

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

It has been requested that I write such views as I have upon this text, and also upon the following verse, which reads as follows: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The first expression, which is found in the eighteenth verse, has been thought by some to mean that God would build his church upon Peter, and that he was the rock spoken of, but this is far from the true meaning, if I understand the Savior's expression, for this would conflict with many other Scriptures. The apostle Paul in his letter to the Corinthian brethren gave them to plainly understand that other foundation can no man lay than that is laid, which is Jesus Christ. Also it would conflict with the Lord's word in Isaiah xxviii. 16, which reads: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," and if Peter was the rock upon which Christ was to build his church, then another foundation than that which is laid would be introduced, and this also would be in contradiction to what the apostle Peter himself declared in 1 Peter ii. 6-8, for he said: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a

chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense." The apostle Paul in Romans ix. 32, 33, said: "Wherefore? Because they [Jews] sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." This stone that was laid in Zion was a stumblingstone to the Jews, and it has been a stumbling to those who would undertake to prove that Christ was going to build his church upon Peter, for Peter himself refutes such an interpretation in 1 Peter ii. 6-8; also the apostle Paul in his letter to the Ephesian brethren told them that now they were no more strangers and foreigners, but fellow-citizens of the saints and of the household of God, and were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord, for he says they are builded together for an habitation of God through the Spirit, and Christ said to the Jews, Did ye never read in the Scriptures, The stone which the builders (Jews) rejected, the same is become the head of the corner? and that this was the stone that is set at nought of you builders, and it is marvelous in our eyes. Hence we would not for a moment have Christ's meaning of the text to infer that Peter was the rock or foundation upon which Christ would build his church, for if so, then another foundation would be laid other than that is laid, which is Jesus Christ. The apostle Paul said, "According to the grace of God given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The apostle said to his brethren, Ye as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable unto God, through Jesus Christ our Lord. Hence this great building is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all this wonderful building is so fitly framed together; yes, fitly framed together. How complete is this building! As lively stones they are built up a spiritual house. What a wonderful building is this church that is built upon this rock; how wonderful must be its structure: fitly framed together, builded together for an habitation of God through the Spirit, fitted together by joints and bands which every joint supplieth, a building of God, a house not made with hands. Every house is built by some man, but he that built all things is God; so let us look at this mighty structure, let us walk about Zion and mark well her bulwarks, and consider her

palaces, that we may tell the towers thereof; this Zion, the city of our solemnities, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, or one of the cords be broken; for the glorious Lord will be unto us a place of broad rivers and streams, wherein goeth no galley with oars, or gallant ships pass by. "And upon this rock I will build my church." "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," and other foundation can no man lay than that is laid, which is Jesus Christ; hence we must conclude that Christ himself was the rock upon which he would build his church, and thou art Peter; and now Peter understands these things, that upon this rock, Christ Jesus, I will build my church, and the gates of hell shall never, no, never, prevail against it, for it is built upon myself. I am a stone, a tried stone, a precious stone, a sure foundation, a chief corner stone; I am the head stone of the corner, I am the stone that was set at nought of you builders, which is made the head of the corner. Paul said, We preach Christ and him crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called, Christ the power of God and the wisdom of God.

The nineteenth verse reads: "I will give unto thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." The pope of Rome, it is said, claims to be the successor of Peter, and that the keys of the kingdom of heaven also descended unto him; at least this has been affirmed by some, yet I do not know if this is claimed by the pope. Also that

the pope has the power to bind and loose as Peter had. The point I wish to dwell upon is, what were the keys of the kingdom of heaven? I have understood from many scriptural references that the kingdom of heaven Christ had reference to was the kingdom of heaven that Christ and his apostles came preaching was then at hand, which was ushered in with many infallible proofs, such as the raising of the dead, healing the sick, cleansing the lepers and casting out devils, opening the eyes of the blind, unstopping the ears of the deaf, causing the lame to walk and the healing of all manner of diseases; these were the many proofs of the power of Christ and his kingdom, and this kingdom I understand to be none other than the church that Christ built upon that rock, Christ Jesus, for when Israel journeyed in the wilderness they were baptized unto Moses in the cloud and in the sea, and ate of that spiritual food and drank of that spiritual rock that followed them, and that rock was Christ. While to Peter was given the keys of the kingdom of heaven (or church), yet we do not understand that to Peter was given anything more than the other disciples, for in the eighteenth chapter of Matthew, where Christ is instructing all his disciples how to deal with an erring brother, he says, If he shall neglect to hear thee, tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen and a publican. He then adds, "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." We also read in John xx. 21-23, where he ap-

peared unto his disciples in the evening, after he arose from the dead, and had shewed them his hands and side, he said, "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed upon them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Therefore the keys of the kingdom given unto Peter were no more than those given to the others, and had the same meaning, which was the power to bind or loose in the churches, and is simply the authority given them from heaven to maintain the order and discipline of the house of God, as in the case of the apostle Paul when he instructed the Corinthian brethren to set their house in order, by delivering that one who had married his father's wife over to Satan for the destruction of the flesh, that the spirit might be saved in the day of Jesus Christ. In another case he said he had delivered Philetus and Alexander over to Satan, that they might learn not to blaspheme, and the apostle Peter in pronouncing judgment against Ananias, and Sapphira his wife, who had kept back part of the price of their land, and also the seven churches of Asia were instructed to set their house in order. There had false doctrines crept in among them, and must be put away; and in one church that woman, Jezebel, was seducing God's servants, and she must be put out, and whatsoever the church binds on earth, the same stands bound in heaven; therefore the keys of the kingdom of heaven are the power to bind or loose by the church, which is to maintain the order and doctrine of the church, and brethren learn an act of a church when prompted by the Spirit of God is binding on earth and in heaven. There has no

one any right to lord it over God's heritage, and there seems to be no delegated power on earth that is higher than the church, and her ruling and decisions are bound to be respected, for what she binds on earth stands recorded, or bound, in heaven.

NEWTON PETERS.

### OUR SPIRIT.

"THE Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16.

The Holy Spirit, or Holy Ghost, beareth witness, testifies to the same truth that our spirit testifies to, viz., "That we are the children of God." This fact being established in the mouth of two important witnesses, becomes a certainty that we are heirs of God, and joint-heirs with Christ. "He that believeth on the Son of God hath the witness in himself." There seems to be no doubt among believers about the meaning of the words: "the Spirit," "the Holy Spirit," "the Spirit of God," though no man can define the word Spirit in any way, but we just confess that the word means God, but there is a doubt among believers about what the words "our spirit" mean in the Scripture cited above. If we take the position that "our spirit" here means our fleshly, natural spirit, how then can it know anything of the Spirit of God, believing as we do, that natural things are naturally discerned, and that spiritual things are spiritually discerned? I hope I am not wrong when I say that I believe there can be found among the children of men both spirits: a natural spirit that accompanies the flesh, and a heavenly spirit that testifies of Jesus and of the powers of the world to come. It is not in accordance with Baptist teaching to say that our natural spirit bears witness with the Holy Ghost, or that the Spirit of

our God bears witness with our natural, fleshly spirit. We cannot tell what a spirit is, but we know that a spirit hath not flesh and bones. None can worship God only those who worship him in spirit and in truth. The hour now is, "when the true worshippers 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."—John iv. 23, 24. The spirit in which we worship God is given us of God, or else it would be impossible for us to worship him. Why should we oppose the thought that God gives us a new spirit in the kingdom of grace, when Paul expressly says that he is the Father of spirits? A holy writer of old declares that the Lord said he would give the outcasts of Israel a new spirit. (Ezek. xi. 19; xxxvi. 26.) It is only by and with this new spirit that we can know and worship God. They who have been sanctified (set apart) by God the Father "are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Enough Scripture has been cited to show that no natural spirit of man can worship God; that the new spirit must come from God, and that in this spirit God's people worship him. I have observed the order of the Scriptures in writing the word "spirit," whether in a small or large "S," that we may not have any conflict on that ground, for sometimes the size of a letter may mean a world's difference from that of another. If the man of God in his journey through this world had only the natural spirit of man to lead him, why then does the apostle John in writing to the "beloved" say, Believe not every spirit, but try the spirits whether they are of God? From this it seems in early days

that there were many false prophets gone out into the world. "Hereby know ye the Spirit of God [that is, every spirit that has come from God]: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."—1 John iv. 1-3. One spirit is called the Spirit of Christ, the other the spirit of antichrist. One the Spirit of truth, the other the spirit of error. It seems that all of the spiritual household of God who comprehend the deep mysteries connected with the salvation of sinners must do so through the spirit given unto them. That disciples of Jesus may at times be led by a different spirit is shown in Luke ix. 55, where Jesus rebuked his disciples for manifesting carnal desires, and said unto them, Ye know not what manner of spirit ye are of. This spirit that the disciples manifested did not comprehend any wisdom from God. They did not serve the Lord in that spirit, or else Jesus would not have rebuked them. Those who serve the Lord do so "in newness of spirit, and not in the oldness of the letter." Ministers of the new covenant are made able ministers through the Spirit, and not through the "letter" or forms of old time. This "ministration of the spirit" is glorious, though natural eyes cannot see the glory or the natural spirit comprehend it. Something real is imparted to man before he becomes a believer in the riches of God's grace. If this were not true, how could he come up from the grave which all men have fallen in, except in "newness of spirit"? I think the "newness of spirit" is "the earnest of the Spirit," which Paul speaks about in 2 Cor. i. 22, and v. 5. Earnest is something real; it is not mythical or lacking in real substance. Earnest is a



pledge given of a promise made which seals the recipient in the bundle of grace which contains all the promises of God in Christ Jesus the Lord, making him secure, without the shadow of a doubt, to the end, or final fulfillment of the stipulations embraced in the real pledge given, though centuries roll between the time of the giving of the pledge and the time of the redemption of it. The earnest so well secures the full crop that the gates of hell, the devil and all his angels cannot prevail against it. It is in the old way, made known unto Abraham by promise, and confirmed by the oath of God; these are two immutable things: first, God's promise that is unchangeable, and second, his oath in his own name, puts an end to all strife, so that any warfare that may be waged against this way shall never prosper. All opposition to the crowning of God's saints is decreed to come to naught. Again, to try to illustrate the meaning of "the earnest of the Spirit," I might say that earnest means an advance payment that secures the fulfillment of the promise in the time to come. Then the child of God in his believing state has received the gift called by the apostle "the earnest of the Spirit," "the first fruits of the Spirit," and more nearly expressed to our understanding in 2 Cor. iv. God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. This shining in our hearts is a treasure, a given treasure, a heavenly treasure, the germ of immortality, or an advance manifestation of eternal life. Paul to Titus calls this treasure, "In hope of eternal life, which God, who cannot lie, promised before the world began." "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. God put this

treasure in earthen vessels, man did not do it, hence the power is all of God; all excellence is of God; we did nothing to bring God down, unless it be our vile sinning, which sent us to the bottom of that horrible pit and miry clay from which it was impossible to extricate ourselves. "Our spirit" is the evidence of things not seen, and is itself in evidence that we are the children of God; but it does not stand alone, the Spirit of God confirms and is with it. The spirit of man rejects all testimony relating to the power of the Spirit in the quickening and in the confirming of sinners in the faith of God's elect.

This is at the disposal of the editors of the SIGNS.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., May 12, 1914.

NEW YORK, N. Y., June 6, 1914.

DEAR BROTHER KER:—I have just read your article on the word "Alone," and as you express the hope that the brethren and sisters will continue to write I feel impressed to contribute, as it were, my mite to the columns of the SIGNS. While all the readers of the SIGNS will greatly miss Elder Chick's writings, his departure will be more keenly felt by you because of the additional burdens placed upon your shoulders. Had this been all, you could no doubt have borne up valiantly beneath the load, but, for reasons better known unto the Lord, he has seen fit to touch you more deeply in taking away your dearest and most helpful helpmate, thus magnifying a hundredfold your already state of loneliness. But, dear brother, in this hour when you have so many reasons to feel alone, at home and abroad, I recall that our blessed Jesus had similar experiences. He was

heard to say on one occasion, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Again, he gave vent to the anguish of his soul in the words, "My God, my God, why hast thou forsaken me?" When one is brought into the place where the very heartstrings of his inmost soul are made to vibrate with the echo of such cords as these, it seems to me there should be consolation in the fact that Jesus traveled the same road, and that just so sure that one is made a partaker of his sorrows and sufferings, even that sure will he partake of his joys. They must tread the winepress alone, and of all the people there can be none with them. The Lord's way is to bring his people one by one, to lead them into paths they have not seen and ways hitherto unknown, that they may not trust in man or the arm of flesh, but that they may look to him alone for deliverance.

If I may attempt to write upon a quotation of Scripture, I would like to offer some thoughts on the language of the psalmist in the seventy-seventh Psalm, the latter portion of the thirteenth verse: "Who is so great a God as our God?" This question can only be answered in the negative, for surely there is no likeness to our God in the heavens above or the earth beneath. Now I do not understand that we are taught this only by reading the Scriptures. No, we must have the witness within. If the only evidences we have of God's mighty power, his infinite wisdom, his never-ending mercy and eternal, unchangeable love was the testimony found in the Bible, it seems to me we would have a sandy foundation upon which to build our hope of salvation, but, thanks be unto God, we have something more vital, more personal than

that. It is not sufficient for us to read that David felt there was no God so great as our God, but our own life must be a true witness to the fact that he is the God that worketh wonders. I started to say "a" God that worketh wonders, but he is "the" God, the only God. It must be an individual matter with us. To us his name must be Wonderful, Counsellor, The Mighty God, The Prince of Peace, the Everlasting Father. He must be known unto us as the one who hath delivered our feet from the pit of miry clay, the one who hath placed our feet upon the rock, even that rock upon which Jesus declared he would build his church and the gates of hell should not prevail against it. But how is he to be made flesh unto us, and how are we to know that he has taken upon himself the likeness of sinful flesh and dwells among us? It seems to me that the experience of the psalmist as related in this Psalm must be the experience of every child of God. The writer begins by saying, "I cried unto God with my voice; even unto God with my voice; and he gave ear unto me." Let us bring it home. Have we ever known what it was to cry unto God? Was there not a time with us when we felt to be outcasts in the land of Assyria, aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world? We sank into what seemed to us the very belly of hell, where the worm dieth not and the fire is not quenched, realizing that we had no right to even dare hope for mercy. As the psalmist continues: "My sore ran in the night, and ceased not: my soul refused to be comforted. I complained, and my spirit was overwhelmed and I was so troubled that I could not speak. Then did we inquire, Will the Lord cast off for ever?"

Is his merey clean gone for ever, and hath he forgotten to be gracious?" Dear brother, it seems to me that we must be brought into these places before we can be delivered from them. Christ must suffer the ignominious death on the cross of Calvary before he is raised in glory. But when we have gone down into the depths, where there is no standing, where there seems no eye to pity, no arm to save, and yet at God's own time be made to realize that his everlasting arm is underneath, that he is still the unchangeable God, with whom there is no variableness, neither shadow of turning, and that he will ever keep his promise never to leave nor forsake his people, we must confess that there is great comfort in resting upon his firm decrees and sweet promises. He says, I will be with thee in the sixth trouble, and in the seventh I will not forsake thee, and as we review our deliverances in the past and behold the wonders he hath wrought in our own lives, that the way we thought was unto death has been the way of life, and the many times as we have journeyed that we have seen the dead raised up, the lame to leap as an hart, the blind receive their sight, the deaf ears unstopped and the stammering tongue let loose to speak the praise of our God, and even when storms are at their worst and we feel we must sink and perish, to behold him riding upon the angry billows that would swallow us up and saying, Be not afraid, it is I, like one of old we feel to say, It is enough. His disciples did not recognize him until he had made himself known unto them, neither do we understand his ways and judgments until he gives us eyes of faith to look beyond the things that are seen to those which are not seen and behold him as the Captain of our salvation, then we are renewed and can say, He is at the helm of this

great ship and will pilot us safely home. He came to save that which was lost, and sometimes I have thought it a wonderful blessing to be made to feel lost, not knowing which way to turn, but standing still and waiting on the Lord; then when he comes and takes us by the hand and leads us to his banqueting-house, where there is a feast of fat things and wine well refined, how can we refuse to join with the psalmist in saying, "Who is so great a God as our God?"

In conclusion, I want to repeat that it is not enough for us to know that he preserved Moses in a most wonderful way when his little life was being sought by King Pharaoh; that he wrought wonders before the eyes of the Israelites in bringing them up out of Egypt and leading them through the wilderness, causing living waters to gush out of their flinty rock trials; that he should loek the jaws of the lions when Daniel was cast into their den; that the flames could not kindle upon the three Hebrew children when they were cast into the furnace heated seven times hot; that he should strike Saul down at the time and in the manner that he did; that he should send an earthquake to loosen the bands and open the gates of the prison in which Peter was bound while the disciples prayed without; no, I say this is not enough, the true witness must be able to say, I have seen, I have tasted and handled, and know for myself, and not another; then it is when such an one can read the experiences of the prophets, apostles and all Bible writers, or the children born of that kingdom eternal in the heavens, not made with the hands of man, but who are the workmanship created in Christ Jesus before the world began, and there is something within saying, Amen to it all, and can see their life clearly described by the writer or the

speaker, then are they comforted and built up together on that most holy faith. We are brought together as one, and are testifying with one of old that, Other things did Jesns, the which if they were told the world itself could not contain the books that it would take to describe the greatness of our God and the wonders of his grace in saving poor, wretched sinners. It seems to me we can only receive the Scriptures to our comfort in the measnre that we see our lives set forth and the promises made applicable to ns. We must find our life written in that Book of books. This is the evidence that is worth while, and the only kind that the God who gave his only begotten Son as an offering for his chosen people will consider. I feel that I would love above all else to set forth the greatness of our God, but the words at my command utterly fail me, and for fear I will weary my readers, if this finds its way to the columns of the SIGNS, I will submit.

In much love, I am your unworthy brother,

R. LESTER DODSON.

HOPEWELL, N. J., June 5, 1914.

ELDER H. C. KER—DEAR BROTHER:—I feel like expressing a few thoughts in your good paper, the SIGNS OF THE TIMES. I do enjoy reading the messages from the brethren, many of whose faces I have never seen, but to read their experiences draws me near to them, and I am sure they are all taught of the Lord. Paul said to Timothy, Consider what I say, and the Lord give thee understanding in all things. If the Lord does not give us understanding we can never have it. He speaks and it is done; he says to the tronbled waves, Be still, and there is a calm. Jesns taught as man never taught, and did wonderfml things, such

as healing the sick, making the blind see, the lame walk, healing the woman who had an issue of blood for twelve years, cleansing the leprons, but men say it was a "myth," like dividing the Red Sea so the ransomed of the Lord could pass through dry shod, which the Egyptians endeavored to do and were all drowned. He said, All power is given me, power to lay down my life and power to take it again, all for the sake of his dear people. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The Lord's people are a peculiar people, chosen out of every kindred and nation; many are called, but few are chosen; not many mighty, not many wise, bnt the poor of this world, poor in spirit, but rich in mercy. He says, I will be merciful to their unrighteousness, and their sins will I remember no more. The words of the psalmist seem sweet to me. He said, "My meditation of him shall be sweet: I will be glad in the Lord." He also said, Unless the Lord build the house, they labor in vain that build it. Blessed is the nation whose God is the Lord. How long wilt thou forget me, O Lord, forever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? I waited patiently for the Lord, and he heard my cry, he set my feet upon a rock, he established my goings. Not unto us, O Lord, not unto ns, but unto thy name give glory for thy mercy and thy truth's sake. His mercy endureth forever. Mark the perfect man, and behold the upright, for the end of that man is peace. The salvation of the righteous is of the Lord; he is their strength in time of trouble. The Lord knows all his people: They shall be my people, and I

will be their God. He calls them his sheep: My sheep hear my voice, and they follow me, and I give them eternal life, and none shall perish. Feed my sheep; feed my lambs. He speaks of his chosen people: You have not chosen me, but I have chosen you. If you abide in me I abide in you. I am the true vine, my Father is the husbandman. All branches that bear not fruit are cast aside and burned; all branches that bear fruit he purgeth, that they may bear more fruit. The branches cannot bear fruit without the vine. Jesus said, Greater love hath no man than to lay down his life for his friends. There is a Friend that sticketh closer than a brother; he died and rose again for our justification, that we might be redeemed of the Lord, one with him. He came not to do his own will, but the will of his Father that sent him. He died on the cross that his people might be saved. He was a man of sorrows and acquainted with grief, and was led as a lamb to the slaughter, not a word from his lips. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blessing. Without him we are helpless. All things we have, or ever can have, come through him. The fields are his, the cattle on the thousand hills are his. In him we live, move and have our being. A merciful and gracious God, a God of truth, without iniquity, just and right is he, our Lord, our salvation. He will have mercy on whom he will have mercy, and whom he will he hardeneth. He searcheth the hearts of men, he knoweth them that are his. Oft it causes anxious thought, Am I his, or am I not? I feel to be the least among the brethren, as prone to err as the sparks are to fly upward; when I would do good, evil is present with me; the good that I would

I do not, and evil thoughts are continually suggesting things that I ought not to do. The flesh lusteth against the Spirit, and the Spirit against the flesh; one contrary to the other. Miserable, fleshly thoughts drive away good and pure thoughts; an outcast, an outsider, but I trust he who rules in the army of heaven and among the inhabitants of the earth will save his people from their sins. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. "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. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." We can trust him. I am not ashamed to own my Lord, nor to defend his cause. Why should I be ashamed, when I know by my experience that he is all and in all to me, our God, and there is none beside him? He has promised never to leave or forsake one of his children. Let them be ever so small they are all alike to him, and he takes them in his arms and carries them in his bosom; they shall all know him, from the least to the greatest. They "spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as

a man spareth his own son that serveth him." He will discern between the wicked and the righteous, between them that serveth him and them that serveth him not. We are told not to forsake the assembling of ourselves together as the manner of some is. Where two or three are gathered together in my name, there am I in the midst. I have attended several of those meetings when there were but two or three beside the pastor, and they were sweet to me, the same gospel truths proclaimed as if the house had been full of people. We greatly miss our dear pastor, Elder Chick, who was a man with a sweet disposition, a lovely character, without spot or blemish, always seeming the same way. I often wished I could be like him. I never heard him speak illy of any one. He was a good husband, a good father, a good neighbor; such men must be missed, and his memory will not be forgotten. The Lord gave, and the Lord hath taken away; blessed be his name. We sorrow not as those who have no hope. The Lord said, Be of good courage, I will strengthen you all, ye that hope in the Lord. What shall I render unto the Lord for all the benefits he has bestowed upon me? I will take the cup of salvation and call upon the Lord. Be strong in the Lord. What faith and confidence to say, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in paths of righteousness for his name's sake." "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil." "Yea, though I walk through the valley of the shadow of

death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." We love to sing the sweet words, Bring forth the royal diadem, and crown him Lord of all. Salvation is of the Lord; in no other way is there any salvation. The adulterated salvation that men are claiming is a myth. We must crown him Lord of all. His crown cannot be divided; if so, it would be an empty crown. We believe that every hair of our head is numbered. Thus far shall you go, and no farther. Be still and know that I am God, the God of Abraham, the God of Isaac, the God of Jacob, our God. Jacob was the lot of his inheritance; he found him in a waste howling wilderness, kept him as the apple of his eye, led him about and instructed him. As the eagle stirreth up her nest, fluttereth over her young, taketh them and beareth them, so the Lord alone led Jacob, and there was no strange God with him; and that is the way he leads all his children, and not one shall be lost.

I have written more than I intended at the start, but there seems to be no stopping-place for God's sweet words and promises, they are from everlasting to everlasting. I feel to say with Ruth, Entreat me not to leave thee, or to return from following after thee. Where thou goest will I go, and where thou lodgest there will I lodge; where thou diest there will I die, and there will I be buried.

From a poor, trembling brother in a precious hope,

D. L. BLACKWELL.

SOUTHAMPTON, Pa., June 26, 1914.

ELDER H. C. KER—DEAR BROTHER:—  
In reading your very touching editorial, "Alone," I was prompted to write you a few lines at once, telling you how my very being was stirred at your words, but a hesitancy prevented me, which I always realize when attempting to write anything which I think may appear in your columns. But as the impression still remains, I am yielding, remembering the sweet enjoyment I have found in this way, of forming an acquaintance with some dear kindred in this sacred relationship. Your article was so full and so real that one could not help realizing your deep sorrow and great loss, which I am sure has reached many sympathizing hearts, for in the vast number who read the SIGNS there must be many who feel "alone," but not many doubly bereaved at the same time. You have lost your life companion, the mother of your dear children, making your home desolate, also your brother editor, leaving you without help in such an important work, but He who has promised to comfort all that mourn will surely fulfill his promise and give help in every time of need. How many will miss the comforting words and faithful ministry of dear Elder Chick, but none like his own beloved and now sorely bereaved household. How painful in the dear home, now so lonely, to see the vacant chair, and to hear the dear voice no more, and how bitter to realize that its affectionate tones are silent. When I read his last editorial my heart trembled, for it seemed that, like Paul, he was saying farewell to all on earth, and that he fully realized he was soon to leave these fading scenes, but with the full assurance of entering a home where there is no more pain or sorrow, but joy unspeakable and full of

glory. I have been reading over again the last few numbers of the SIGNS, beginning with the February number, which contains the last writing of Elder Chick, and surely this and every article is worthy of being read over and over. In the first, "Great is the mystery of godliness," we see some of this mystery unfolded in the clear language of one of the Lord's dear servants. The next is the rich experience of Elder Tharp, which I doubt not has enabled him to comfort many downcast souls. Then comes the sweet letter from sister Wright, of California, which it seems to me could not be read without the deepest emotion. Surely she has long possessed "the pen of a ready writer." Each communication in this and the following numbers seems to have a clearer meaning than when I first read it. Some of them appear to be written out of my own heart. What wondrous love is this, causing those who have never met in this life to be drawn together in such sweet companionship and heavenly union. Some far, far away, separated by high mountains and broad rivers rolling between, and many across the wide, wide sea and in distant islands, yet as one of these takes up a paper and reads how some poor soul who was hungering and thirsting after righteousness and has been filled from the great Fountain of eternal love, which is better than wine, then does the heart reach out in fellowship for that one, however far away.

I notice that sister Harriet Larue has entered into rest. It is many years since I last met this beloved sister, but there was a time in the past when I was favored to enjoy her companionship for a season, and ever since I have had great esteem for her, and she has been dear to my heart. In the same number is the

obituary of sister Hannah Jenkins, whom I also dearly loved. I have had many spiritual letters traced by her dear hand. How lonely and empty the world appears when loved ones are taken from us. It seems that they grow dearer as the years pass, and how sweet when they sometimes come to us in dreams which bring afresh the years that are gone and the hallowed scenes of the past. But O how good when the mind is permitted to search out and contemplate the unspeakable joy into which our dear ones have entered and the peace which is beyond all understanding. I cannot tell how lonely is our dear home since our beloved Clarice is with us no more. We miss her dear presence all the time, for she was a sweet reliance, even when she could not leave her room.

"But we know she has gone where her forehead is starred

With the beauty that dwelt in her soul;  
Where the light of her loveliness cannot be marred,  
Nor her heart be flung back from its goal."

With love to all our dear kindred, from  
an unworthy sister,

BESSIE DURAND.

CLAREMONT, Cal., May 19, 1914.

DEAR BRETHREN:—I have been asked to give my understanding of Luke x. 21, also some other questions that I can, as far as is expedient, answer in the body of this letter. Hoping that you can give room for it I am submitting it to you.

"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."

This and other language of nearly the same wording in other places in the gospels, is Christ's language after showing

how impossible it is for those to whom the truth has not been revealed to have any conception of the workings of Christ in doing the Father's will. In verses just before this he says that it will be more tolerable for Sodom than the cities that would not under the then present conditions receive the gospel, for if the mighty works that he and they were then doing had been done in Tyre and Sidon, they would have long ago repented in sackcloth and ashes, and hear him tell them that they should not rejoice that they can do these wonders, but that they rather should rejoice that their names were written in heaven, explaining in verse twenty-two, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."

"He turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things that ye hear, and have not heard them." Speaking of prophets and kings, let us go back to that old patriarch, Job, who was so afflicted, and see what he has to say in the twenty-eighth chapter. After telling how all natural things have signs whereby they may be detected, that gold and silver lie in veins, and speaking of natural wisdom generally, then he says, "There is a path that no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." This is the path that all of God's chosen ones tread, and praise be to God, it is so hidden from those who would defile it that the eye of the fowl, the ravenous fowls, nor the most keen-scented of



animals can even suspect it; no, only the babes to whom the Son hath revealed it can know it. O how beautifully he keeps it hidden from those who would buy it or procure it in any other way than by the grace of God. "Amazing grace, how sweet the sound that saved a wretch like me." Yes, and it is the gift of God; not of works, lest any man should boast. Yes, God moves in a mysterious way his wonders to perform, and after we receive so much comfort from these sweet promises we are brought to where Paul said, O who shall deliver me from the body of this death? and called himself the chief of sinners, and said that he died daily. Then we want to sing that dear old hymn, "'Tis a point I long to know," &c. This is the all-important question, and it brings us to where he told his disciples to not rejoice over the power that they had had given them, but rather rejoice that their names were written in heaven. O, if we could be sure at all times that our names are written there; yet when we receive that hope, however small it may be, we learn that it is more to be desired than all earthly attainments, and though we often have to go back to where we first felt to know him, we can get comfort from the fact that after we have once found them, we love the brethren. Why do we love them? Because they have found the way that we hope we have found, and when they tell of their travels through nature to the very path that can only be shown to those who have had the leadings of God's hand, we recognize them as fellow-travelers, and know them to be worthy the name they hold.

But why should I be writing to those who know more of those paths than I can ever hope to know? Yes, I, who have been a castaway from all those that I loved, I who have suffered that which

as a rule incapacitates a person for ever attaining anything of consequence. But thanks be to God, whose presence I have been made to feel with that all-conquering trust, and which I was given power to express when every man's hand seemed to be against me, he has seen fit to fulfill that which seemed to me to be a promise, restoring to me all that was dear and sacred, and making it possible to attain more than I had ever hoped to attain. Yea, he has restored to me all that I had and more. Let God be praised and man abased. In the language of the prophet Isaiah, Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?

I used to wonder, when my father and mother would go so far every month, he to preach the gospel and she to listen with rapt attention to the words as they fell from his lips, if I should ever see the time when I would so love to go, and that if I should have such a dear, attentive, motherly companion to go with me. Since the time that I could see that picture in my mind's eye I have been sorely tried; surely I have been afflicted, but I feel that such great afflictions are all that would bring me to this path, if so be that I do know anything about these truths that are revealed only to babes. But in truth can I say that I have experienced, "Though he slay me, yet will I trust in him," and whom can I praise for this blessed trust? None other than Jesus Christ, the Son of God, who saves to the uttermost. Yea, none other can do anything for such a rebel as I. It must be some power that cannot be turned aside, some power if needs be can move earth, heaven and hell, that he whose name is written in heaven may not be lost. O if I only had the assurance that my name is written there I would

know that all the darts of Satan, let him buffet me as he might, I would at the last triumph over him, through the power of Jesus' blood that was shed on Calvary as a ransom for all those whom the Father gave him before the foundation of the earth was laid. O how blest we should feel ourselves to be for that wee, small spark of hope that our sins are forgiven; even the hope that I sometimes feel to have is worth millions of years of suffering. But to return. Yes, I would wonder if ever I should be so situated, and now, when by the grace of his sovereign love and mercy, by permission of my dear brethren, I am permitted in my stammering way try to tell of some of these truths that I know are only for babes to know, and look into the faces of dear, kind brethren, whose presence I feel so unworthy of, and to see the weeping eyes of that dear one whom God has seen fit to bring to me as a companion in my afflictions, I am made to declare, God moves in a mysterious way his wonders to perform. O how good he has been to me. How can I ever repay him for his loving-kindness? It is impossible. If it were possible that I might live for a million years without committing sin, the sins already committed would doom me to eternal punishment. Only by his taking upon himself my sin can I be pardoned; this is the only way of escape, and now my prayer is, that when I am called to depart this life that he may give me the restful assurance it was my lot to experience about nine years ago. If when I am to go I can experience that trustfulness that I then felt I will have no fear but that my name is written there. But since that time I am often found trying to hope that I have a hope. But we read that on one occasion a man said, Lord, I believe, and with the next breath he

said, Lord, help my unbelief. So we have some comfort in the thought that doubts and fears are common among his people. May God's little ones be comforted everywhere.

Your little brother, if one at all,

OLIVER P. SPEIRS.

HAMPTON, Iowa, Feb. 19, 1914.

DEAR BROTHER KER:—I inclose a letter from C. J. Johnson, as it was very comforting to me, and I would like to see it published in the SIGNS. He is not a member of the church, as he has always felt too unworthy. He was left an orphan, and is now about forty-five years of age. I have known him since he was a little child.

I have just read the SIGNS of the 15th inst., and every number seems to get better, and I could not get along without it. I read it to my wife, as she cannot see to read.

I hope that your dear wife is improving. I am improving slowly, but am still very weak in body.

Yours in gospel bonds,

E. A. NORTON.

NORA SPRINGS, Iowa, Feb. 7, 1914.

DEAR BROTHER AND SISTER NORTON:—Is it possible that I have ever tasted of the Lord's graciousness? Sometimes I am made to feel that I have tasted a few crumbs from the Master's table, which gives me a little hope of eternal life, but, Elder Norton, I am not worthy of anything, let alone a taste of his love and redeeming grace, and I am glad that this life and implantation of divine nature cannot be bartered or given away; but even if it could, we would not give it for all earthly pleasures, for all earthly things must come to naught, but the love of the Lord endureth forever. The Lord's will

be done, whether I am his or not, for having all power in heaven and in earth, and working all things after the counsel of his own will and for the purpose of his own glory, he never can fail in his work, for it is a finished work from the beginning. Man's will was not consulted in the creation, neither was it in the redemption, for the Scriptures say that he created us all subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; so now, Elder Norton, after being given a hope through the grace and love of the Redeemer, how can we keep from praising him? We cannot, for he has said that the wrath of man shall praise him, and the remainder of wrath he will restrain. I am trying to show that all things are working according to the plan of the Creator, and he created man subject to vanity, so when he was left to himself he ran right after natural things and transgressed the law of God, "Thou shalt not," and now we must suffer the penalty (death) which is pronounced upon every sinner. But thanks be to the Redeemer, who hath given us a hope through his everlasting love and grace, for in him was the only way of our salvation; in fact he is our only salvation, and now we can praise his name forever and ever. But if we had never transgressed his holy law there would have been no need for a Redeemer, nor a cause to praise him for our redemption. Elder Norton, I am glad that things are just as they are, and that he works all things after the counsel of his own will and for the purpose of his own glory, and also that all things shall praise him, even the wrath of man. I am also glad that he works all things for our good, for the good of them that are called according to his purpose. I am also glad that he said he had finished the work the

Father gave him to do, and that he did not leave it for puny flesh to finish.

Now I will close, with love to you both, and to all the true children of grace. I am not worthy to even think of his name, let alone to be one of his children, but I would not give my little hope for all the world, because it is not left in my hands to give. All the folks are well as far as I know, and I am feeling better than I deserve.

JOSHUA JOHNSON.

CLEARMONT, Mo., May 10, 1914.

DEAR BRETHREN EDITORS:—My mother, Mrs. Hannah P. McClure, my sister, Mrs. Emma B. Holbrook, and the writer just arrived home from Maryville, Mo., where we had been in attendance at the monthly meeting, or association meeting, of the Old School Baptists of Nodaway County, Missouri, and can report a most enjoyable time indeed. The meeting was held at brother and sister W. A. Cox's home, on South Main Street. Both brother and sister Cox did everything in their power to make things pleasant for the visiting brethren and sisters, and I can vouch for each one visiting there that they certainly succeeded in their endeavor, and I must say that the two daughters, Misses Nettie and Nellie, contributed no little in making things pleasant. Brother and sister Henry Foster entertained quite a number very pleasantly on Saturday and Sunday night, brother Samuel Hostetter and wife, brother Levi Moffet, Elder C. C. Moore and the writer were partakers of their hospitality. Unfortunately sister Emma Holbrook, sister Hannah McClure and myself had to leave before the evening session. We heard three very instructive good old time Bible sermons by Elder Moore, and they had the old time ring,

and brought me back in memory fifty years, when I, with my mother, attended the meetings of the Old School Baptists at Mt. Pleasant, Iowa, where we used to listen to brethren Roland, Simmons and James Gilmore, also brother McCarty, and now to-day, after fifty years, I again in the providence of God have the pleasure of hearing the same good old Bible doctrine preached once more. Hallelujah! Praise his name, who ordereth all things just right and as seemeth best in his sight. In my fifty years of wandering far from mother and sister he has continually been with me, gently leading, guiding, reproofing, chastening and keeping me, and in all my lifetime there have been no more pleasant and profitable times than those spent in listening to Elder Moore and others at this meeting.

Now, brother, Ker, if there is anything in this you do not think worth publishing all will be right with me.

Yours for the faith once delivered unto the saints,

C. L. POWNALL.

SHELBYVILLE, Kentucky.

DEAR EDITOR AND PUBLISHERS:—I am pleased to note in the last number of the SIGNS (July 1st) you have selected, or chosen, our esteemed young brother and Elder, H. H. Lefferts, to assist in the editorial department of the SIGNS. I have been asked quite often since the death of our beloved brother, Elder F. A. Chick, who would likely be chosen, and my mind would always center upon the one chosen. I sincerely hope and pray he may be given the spirit of wisdom and love that characterized the life and labor of the late senior editor. It has seemed to me that there never was a time when a greater steadfastness in the faith and doctrine was needful, yet to speak the

truth in love, but in the fear of the Lord. No doubt the SIGNS has always filled an important place since its first appearance, but it seems to me it was never more needed than now, when the love of many waxes cold, and the denial of the doctrinal principles upon which it was founded. It then stood alone as the only advocate of Bible doctrine, meeting the isms of the day. The elders and messengers at Black Rock representing the Baptists generally were agreed upon the prospectus of the coming paper, that the principles set forth were according to the Bible, the only standard for our rule and practice. As has been well said, no one can fill Elder Chick's place, he alone could do that, but he was a pattern of good things, bearing about him the marks of the dying of the Lord Jesus. Paul said, Be ye followers of me, even as I am of Christ. Somehow we see Christ the real model and pattern, or we yet look beyond the man. When I see such lives I long to be found walking like them, having them for example. I am not writing these things with the vain thought that I am possessor of them, but because I so desire them and have so admired them in the conduct of the SIGNS, and feel assured, as has been expressed by the now senior editor, that it will continue. May the labors of the editors and publishers be abundantly blessed, to the mutual faith and good of all the dear household of faith. May the editors in their labors of love be made strong in the power and spirit of Israel's God. The position they occupy is one of trust, of great responsibility in judging what should or should not go in the columns of the paper, and right here allow me to suggest to all the dear writers and readers of the SIGNS that you will save the editors and publishers much trouble and embar-

rassment if you keep your personal and church troubles at home, and your subscription promptly paid up.

From one who hopes he prefers Jerusalem above his chief joy, yet who is the least of all, in gospel bonds,

P. W. SAWIN.

DAISY, Tenn., May 16, 1914.

DEAR BRETHREN:—Since my return to this place I have been in much darkness, the darkness that is felt, and I have been cast down, but not destroyed, and now I am grieved to hear of the death of Elder Chick. Precious in the sight of the Lord is the death of his saints, and faith takes hold of the fact that the Lord can yet supply Zion's needs. But how? I cannot tell; only by the working of that power by the which He is able to subdue all things unto himself. So then can he not turn this bereavement to our good? We at a distance shall read his writings and shall see his face no more, and those who have been associated with him will no doubt feel to bear up under their great loss, and all, both far and near, can but feel grieved, as they will miss from time to time his letters and editorials, while his family, the brethren and sisters, the readers and friends of the SIGNS, will miss the writings of a gifted though meek and humble writer, whose writings have been blessed to the comfort and instruction of the Lord's people for many years. But now he hath finished his course, his race is run; how applicable seem the lines of the sacred bard, who said,

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.

The pains of death are past,  
Labor and sorrow cease,  
And life's long warfare closed at last,  
His soul is found in peace.

Soldier of Christ, well done;  
Peace be thy new employ,  
And while eternal ages run,  
Rest in thy Savior's joy."

These lines are submitted in love by one who had learned to love him for the truth's sake, which is in us and shall be in us forever. May the Lord reconcile us to his providential dealings, and show his hand.

"Too wise to be mistaken He,  
Too good to be unkind."

In sorrow, yet in the comfort of hope,  
I remain your brother in the common  
faith,  
T. D. WALKER.

MACOMB, Ill.

DEAR EDITOR AND PUBLISHERS:—My heart goes out in love and sympathy to you in the loss of dear Elder Chick. O how we will miss his comforting editorials. May the Lord greatly strengthen dear Elder Ker in the great burden laid on him as editor. His writings are always edifying and comforting. May God sustain him in the loss of his dear wife. Surely he has a double portion to drink. May he feel that his heavenly Father hath done it, and it must be right.

Dear brother Ker, I am too weak and sinful to write to comfort, and so will close. These things are too deep, too great for my understanding. "God moves in a mysterious way, his wonders to perform." All we poor, weak creatures can do is to bear it for Christ's sake, and say, "Thy will be done." Your editorial, "Alone," was touching, and brought the tears. I feel that all will be satisfied with you as editor.

With love and sympathy, your most unworthy sister,

SARAH E. RUNKLE.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**MATTHEW V. 3.**

"BLESSED are the poor in spirit: for theirs is the kingdom of heaven."

Gracious the words, but seldom do they come home to the tried and weary children of God. All the words of Jesus are full of mercy, love and encouragement, and man must live by every word that proceedeth out of his mouth. Just a little while before he uttered the words of our text he had sanctioned the preaching and work of John the Baptist by being baptized by him, and after his temptations in the wilderness began to preach the same doctrine, using at times the identical words, thus showing by what power and authority John preached repentance in the wilderness of Judea and baptized in the river Jordan. Not only was John to comfort the people by preaching to them the coming and work of the long expected Messiah, but the blessed Jesus began his ministry in the flesh by declaring comfort, hope and encouragement to the comfortless, helpless and weary pilgrims. Many in that day knew well that by the deeds of the law no flesh could be justified in the sight of God, hence felt without hope and without God in the world. And none can imagine their sorrow of soul because of sin, nor

the rejoicing of heart because of the blessed words of comfort of Jesus, except as they have experienced the same. Not only did he speak comfortingly to the disciples in the mount, but instructed them concerning himself and things of grace. We have often associated this scene with the giving of the law from Mt. Sinai. The same God who spoke with an audible voice from Mt. Sinai, when the earth trembled and the people feared and quaked, now sat down with his chosen disciples in the mount and gave them a spiritual law by which their lives in his kingdom should be governed to the praise of his grace. At Mt. Sinai there were fire, smoke and tempest, a time of fearfulness, but in the mount with Jesus there were peace, comfort and joy. Having to deliver the things given him of the Father to the chosen out of the world, he called them unto him and opened his mouth and taught them. Just how to reconcile this particular, exclusive and discriminating work of the blessed Son of God with the popular idea of the day: that he wants to speak to all men and persuade them to become the sons of God, is so far beyond our ability that we shall not make the attempt, nor can the ablest advocates of such doctrine reconcile grace and works. Now as we approach the text the beautiful picture of Jesus and his disciples seated together, secluded, as it were, from the world in every sense, and Jesus talking to them of eternal things and things of earthly blessedness, presents itself. How glorious the picture! "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Yes, God with men in the mount, and let us with all our powers remember that it was God who uttered the

gracious words of our text—words everlastingly true, sure, ever abiding, spirit and life: "Blessed are the poor in spirit." Yet the saints of the Lord are prone to feel that their greatest blessing here below is to be made happy and to rejoice in him, to feel rich in his righteousness; but, dear brethren, very little is said of such an experience in the Scriptures, even of Jesus and the apostles. Much more poverty of spirit, longing for his appearance, hungering after righteousness, thirsting after the waters of salvation, has been the condition of the saints in all ages of the world, and the Scriptures abound with evidences that such will be the case to the end. The path of the just lies along this road, and our assurances of acceptance in the Beloved are found in this way cast up for the redeemed of the Lord to walk in. "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." This means that the afflicted and poor people shall abide, continue, and shall always trust in the name of the Lord. Then "blessed are the poor in spirit;" yes, such poverty is one of the greatest blessings bestowed upon the children of God. Nothing, absolutely nothing of their own to present to him, no price in their hands have they to bring, all their righteousness is as filthy rags, all their wisdom is folly, all their strength weakness, blind, halt, lame on both feet. Poor in spirit, a blessed condition, through which we are brought to trust in the name of the Lord and stay upon our God. In this experience the sons and daughters of the Lord are brought into fellowship with Jesus, who said by David, "I am poor and needy, yet the Lord thinketh upon me." Again, "I am a worm, and no man." No subject of grace ever felt more keenly the

poverty and humiliations of the flesh than did the incarnate Son of God. With all its weaknesses and depravities he was fully acquainted, and cried out in anguish of soul with groaning, in that he feared. Now, while this life of poverty of spirit, leanness of soul, is distressing, it brings to the heirs of glory the assurance that the kingdom of heaven is theirs; yes, the King in his beauty, the kingdom with all its glory and authority, the temple with all its holy ordinances, all belong to the poor in spirit. On the side of riches these believers, though poor, are the richest of all heirs of earth and heaven. Having Christ they have all things; through his blood they are kings and priests unto God and the Father, and though cast down are not destroyed, though forsaken, not alone, but live and shall continue to live in him whom to know is eternal life. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." K.

#### LOST IN THE MAIL.

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

## JOHN XVII. 1-3.

"THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Remarkable it is, indeed, that intelligent men reading the Scriptures have continued to miscall the language in the sixth chapter of Matthew, from the ninth to the thirteenth verses, the Lord's prayer, when it is nothing of the sort. That language was addressed to the disciples by the Savior in the mount when he had intentionally withdrawn himself from the multitude to give instruction to his chosen few, intended for their ears and hearts alone. The intelligence and wisdom of man never appear so absurdly foolish as when applied to the unraveling of the mysteries of inspiration which God has from the beginning purposely hidden from human powers of research; but the foolishness of human efforts in this direction is never realized except by those who, becoming as little children in entering the kingdom of heaven, are given the discernment of the Spirit. The seventeenth chapter of John records one of the true prayers of the Lord Jesus. It is the intimate communion of the holy Son with the divine Father, the effectual, fervent prayer of the righteous man, and as such prevails with God, so that not the slightest remnant of a doubt can prevail in our minds but that everything asked of the Father by his Son in this, as well as in every other instance, will most surely come to pass if it has not already done so. Having eaten of the last supper in company with his disciples in the city of Jerusalem, Jesus left the city, and crossing the brook Cedron, soon came, as had often been his wont, to the garden called

Gethsemane. His twelve were with him, and, John says, entered the garden with him, but after entering the garden, it is apparent from the records of Matthew and Mark that they proceeded not far before Jesus commanded nine of them to tarry, sitting while he went beyond them in company with Peter and the two sons of Zebedee, James and John. Finally he came to a point where even these three could not farther go, so they tarried also, and Luke is responsible for the statement that Jesus advanced a stone's cast beyond. In accomplishing the work for which Jesus came into the flesh, it became him to sound depths of tribulation and woe into which none of the elect shall ever come. It is very true that no sorrow is, or ever shall be, like unto the sorrow of the Son of God. All of the elect are called to taste of his grief to enable them to fellowship his sufferings, but more than taste will never be dealt to them. The everlasting arms are ever underneath them, for he was lower than each and all. But the prayer recorded by John in the seventeenth chapter of his narrative is not the prayer of Jesus in the garden of Gethsemane, as many suppose. The Gethsemane prayers, so far as we have any record of them, are found in Matthew xxvi., Mark xiv. and in Luke xxii. This prayer recorded in John, seventeenth chapter, was uttered by the Savior at some time previous to his entering the garden, just where and when is not positively known. It may have been in the supper-room or on the way from the city to the gate of the garden on the side of Mt. Olive, but the where and when of it is not so important as the how and what of it, which we shall now proceed to consider.

The first verse of our text strikes the keynote of the whole prayer, which is in-



fused throughout with a desire for glory and glorification for himself, the Redeemer, all given him of the Father in the covenant of election before time began. Note with care that Jesus here disclaims any ability to glorify God, only as he himself is glorified of God. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Since the only perfect man that ever trod this earth felt the necessity of being glorified of the Father before he could glorify him in return, how can any one of earth's sinful creatures ever dare to say or feel they can glorify God in and of themselves? Surely any one so presumptuous is blind indeed, to say the least. The fullness of glorification, like all other fullness treasured for the people of God, is in Christ Jesus, "for in him dwelleth all the fullness of the Godhead bodily," and as glory is an attribute of the Godhead, its fullness, too, must be in him, and no man can ever glorify God only as he is made a partaker of the grace that is in Christ Jesus. Jesus was never satisfied with this world, all the time he was here in the flesh he was continually crying out for the living God. This sinful world was no abiding place for him; he had not where to lay his head; he was a pilgrim and a stranger. Despised and rejected of men, misunderstood even by his disciples, forsaken of God in the hell of Golgotha, he was alone indeed. One thing he desired, one thing his soul sought after, and that was to be with the Father in that glory which he had with him before the world was. The spirit of prophecy, which is the testimony of Jesus, using the psalm-singer David as a mouthpiece, says, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Does this not exactly ex-

press with conciseness the seventeenth chapter of John? Jesus here in the world was clothed in the likeness of sinful flesh, he had the image of the transgressor, and was not satisfied therewith, neither would he be satisfied until he had arisen from the dead and ascended on high, no more to wear the image of fallen man, but the image of the invisible God, as Paul says in Colossians i. 15. Then he should see of the travail of his soul, and be satisfied. It took glory, and nothing short of it, to satisfy him, and never will an heir of glory be satisfied with anything short of that same glory, whether it be revealed here and now in measure only, or hereafter in fullness, for the Spirit of Christ in the hearts of his subjects begets aspirations that are the fellowship of the days of his humiliation endured during his sojourn in the world.

To us it appears that the basis upon which the Savior makes this plea to be glorified of the Father, is as the Father has given the Son power over all flesh. This absolute control over all things which is bestowed upon him affords the plea for his desire to be glorified of God. The attitude of the true disciple of Christ toward any blessing he hopes to receive is as this attitude of Jesus: hoping for more blessing because of blessing already received, desiring strength because strength has previously in a measure been given. Like begets like. After so much mercy past, the believer is encouraged to hope he will not be left to sink in trouble and despair at the last. The purpose for which the Son of God is given power over all flesh is that he shall give eternal life to as many as the Father has given him. It will be clearly noted here that the reception of eternal life by all the chosen of God hinges not upon their violation or effort, but upon

the omnipotence of God manifested in the work of Christ. This same omnipotence is also the life and authority of all gospel preaching, for when Jesus, after his resurrection, told his disciples to go into all the world and preach the gospel to every creature, he prefaced his command to them with these words, "All power is given unto me in heaven and in earth. Go ye therefore." This preeminence and sovereignty of the risen, victorious Son of God makes effectual the preaching of the gospel, and allows of not the least failure in bringing all the elect of God into the enjoyment of eternal life. In this connection we associate the gospel and eternal life, not for a moment to imply that the preaching can or does impart life, but simply to show that the same divine sovereignty dominates them both. When the word here declares that Jesus is given power over all flesh, it means as it says, "all flesh," and not merely over some, or over part of the flesh. Paul, in the fifteenth chapter of first Corinthians, tells us there is one flesh of men, another flesh of beasts, another of fishes, and another of birds. Over all these Jesus has dominant sovereignty in order to give eternal life to the children of promise. Had he not had power over the flesh of the whale, as well as over the flesh of Jonah, the prophet would not have reached the destination God meant for him. He had power over the flesh of birds to compel the ravens to feed Elijah during the drought in Israel. He had power over the flesh of the ass to compel him to rebuke the madness of the prophet Balaam that bestrode him, and also the flesh of the false prophet he controlled so that in spite of his greed for gold he could not curse Israel to satisfy their enemies. Last, but not least, he controls the flesh of his own people, so

that in his own time and way every doubt, fear, questioning and every rebellious thought and principle is quelled to give ascendancy to the spiritual life. Over the flesh of beasts, birds, fishes, men and devils, the anointed Son of God holds supreme sway, that he shall make effectual to all the chosen seed eternal life, which was given them in him before the foundation of the world. All things in creation, providence and grace are in his hand. It must be so, for if there should be one thing, however slight, in all the universe above, around or underneath, that is not subject to the authority of God, what assurance could we have but that that very uncontrolled thing might intervene to unseat some child of God from his right to an inheritance with the saints in light? Perish the thought! He works all things after the counsel of his own will, and works them together, too, for the good of those called according to his purpose. He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Upon this infinite ability of the Son to accomplish the will of the Father rests the everlasting security and safety of every one of the chosen people of God.

What is eternal life? Jesus says here it is the knowledge of the only true God and Jesus Christ, whom God has sent. Life cannot be defined, only in terms of what it does, of how it acts. To say that life is independent of its manifestation is impossible. The knowledge that there is but one true and living God, and that Jesus Christ, sent into the world for the redemption of sinners, is his only begotten Son, is eternal life. Any knowledge short of this is not life in the eternal sense. This knowledge cannot be im-

parted by man to man, it must come by the revelation of the Holy Spirit in the individual experience of each one of the elect. It takes faith to say that Christ Jesus came into the world to save sinners, and at the same time to acknowledge one's self to be the chief of sinners. No man can say that Jesus is the Lord, but by the Holy Ghost. When Peter confessed to Jesus, "Thou art the Christ, the Son of the living God," Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Therefore this knowledge, nothing more, nothing less, imparted to the subjects of grace, is eternal life. The life is not one thing, and the knowledge something different; the life is the knowledge and the knowledge is the life. Where such knowledge of God and his Son exists there must of necessity be life eternal, and where the life is, this knowledge will also inevitably be found.

These remarks, which are not intended as exhaustive at all, we now leave with our readers, in the hope they may stir up your pure minds to think upon these things.

L.

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**CORRESPONDING LETTERS.**

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*The Warwick Old School Baptist Association, in session with the Ebenezer Church, in New York City, June 10th, 11th and 12th, 1914, to the associations and meetings with which we correspond sends love in the Lord.*

DEAR BRETHREN:—We are glad to report a pleasant and profitable meeting. The preaching has been excellent, with power and in demonstration of the Spirit. Peace and joy have filled our hearts, and we have felt to say with one of old, Lord, it is good to be here. We have gladly received your messengers and

Minutes, and desire a continuance of your correspondence.

Our next session is appointed to be held with the Warwick Church, at Warwick, Orange Co., N. Y., to begin Wednesday before the second Sunday in June, 1915, when and where we shall hope to meet you and receive your Minutes again. Until then farewell.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

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**MARRIAGES.**

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By Elder A. B. Francis, June 24th, 1914, at the home of the bride's parents, Mr. and Mrs. Edward A. Priest, Trenton, N. J., Harry K. Nolan and Eleanor Priest, both of Trenton, N. J.

By the same, in the Old School Baptist meeting-house in Salisbury, Md., June 30th, 1914, Edward James Pollock, of Des Moines, Iowa, and Ida Hall Taylor, of Salisbury, Md.

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**MEMORIALS.**

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WHEREAS, It has pleased Almighty God, our heavenly Father, to remove from his field of labor in the sheepfold of the saints our dearly beloved brother, **Elder F. A. Chick**, therefore be it

RESOLVED, That while we, the churches composing the Warwick Old School Baptist Association, mourn our great loss in being no longer blessed with his services in the ministry, we desire to acknowledge the goodness of our God in the bestowal of such wondrous grace upon our departed brother, whereby he was so eminently fitted to proclaim the unsearchable riches of Christ to the comfort of the Lord's dear people.

RESOLVED, That in the walk and conversation of our departed brother was clearly manifested the Spirit of the Master whom he served; that he was in very truth a servant of the Lord, and as such heeded the admonition of the apostle to Timothy: And the servant of the Lord must not strive; but be gentle unto all, patient.

RESOLVED, That we deeply sympathize with the churches of his charge, praying that the Lord will keep them in his especial care, and in his own appointed time give them an earthly shepherd whose love for them shall equal that of the devoted servant whose loss they mourn.

RESOLVED, That these resolutions form part of, and be published with, the Minutes of this Association.

H. C. KER, Moderator.

JOHN MCCONNELL, Clerk.

## OBITUARY NOTICES.

**SISTER Roxana Nethaway Barner**, wife of Hiram Barner, died June 3rd, 1914, aged 69 years, 8 months and 23 days. She was born in Schoharie, N. Y., Sept. 11th, 1844. For the past year or so sister Barner had been in failing health, and it was thought best to have her placed in Binghamton State Hospital, where she remained until her death. Her sufferings were intense, but were endured with patience and fortitude as only the Lord can give. She was one who felt herself to be less than the least of all saints, and I remember her face at our meetings as one deeply interested, and anxious to have some evidence of her acceptance in the Beloved. Three years ago last October she united with the Old School Baptist Church at Schoharie, and was baptized by the writer of this notice. We all had felt that blessed tie and bond of fellowship for her, and when she asked for a home among us we but acknowledged the work of the Lord. She was a faithful member as well as a devoted wife and mother in the fullest sense; her thoughts were ever for their welfare. She was married to Hiram Barner Nov. 3rd, 1860, and was the mother of three children. Her husband, one daughter, one sister and one brother survive her. All feel their loss in their relationship of earthly ties, but realize she has entered fully into that blessed and eternal relationship that God has provided for all that have joint-heirship with Christ.

Funeral services were conducted by Deacon Geo. Miers, and brother Everett Kinney. She had requested the words in Psalms xxiii. 4, to be used. Her remains were then consigned to mother earth.

J. M. FENTON.

My dear wife, **Catherine H. Norton**, departed this life Sunday morning, June 14th, 1914, aged 71 years, 10 months and 5 days. While she had been in feeble health for a long time, she seemed to be as well as usual during the past year, and was able to be about more than usual. We had just returned from a week's visit with friends in the country. She enjoyed her visit, although tired when we arrived home. She prepared our supper and ate very heartily. I went uptown for some provisions for over Sunday, and was away about one hour. We retired about half-past nine o'clock, and she rested well all night. About six o'clock we awoke from our slumbers, and I said to her, "Is it not time to get up?" She said, "No, as it is Sunday morning let us rest." She turned over on her left side and was soon asleep. I had hardly gotten to sleep when she turned over. About half-past seven I awoke and spoke to her twice, but received no answer. I then raised the window blind; she was dead, though her body was still warm. No one can tell what a shock it was to us all. We telephoned for our family physician,

who stated that death was caused from rheumatism of the heart, with which she had been troubled all her life, and had suffered terribly at times, being almost helpless for weeks. She was born in New Harmony, Ind., August 9th, 1842. We were united in marriage August 15th, 1865, at Platteville, Wis., and to this union were born seven children, two sons and five daughters. All of our children that are living were present at the funeral: George I., of Salt Lake City, Utah, Andrew J., of Traer, Iowa, Mrs. H. J. Haring and Mrs. G. A. Fink, of this city, besides eight grandchildren and two great-grandchildren. She united with the Old School Baptist Church called Mt. Pleasant, in Lafayette Co., Wis., August 24th, 1874, and was baptized by Elder Wm. A. Thompson, and lived a faithful and devoted member until death.

The funeral services were held Wednesday, June 17th, from the home, 310 N. Vine St., Hampton, Iowa, and were conducted by Elder Robert Keeton, of Grimwell, Iowa, a large congregation of relatives and friends being present. Interment was in the Hampton Cemetery. We mourn not as those without hope.

Pray for me, dear brethren and sisters, that our covenant-keeping God may give me sustaining grace to bear this sad bereavement.

E. A. NORTON.

**A. M. Doan** was born in McNary County, Tenn., June 2nd, 1835, and died at his home in Palo Pinto County, Texas, June 2nd, 1914, being exactly 79 years old. He was the youngest of a family of twelve children. He lived for years in Mississippi. August 20th, 1865, he was married to Miss Maggie Deshazo. To that union there were added five children, four boys and one girl, only three of whom are yet living: John, Joseph and Jasper, all of whom were at home when the father passed away. Brother Doan joined the Providence Primitive Baptist Church at a session of the old Brazos River Association some twenty years ago, and was baptized by Elder D. W. Russell. The writer of these lines had known A. M. Doan for sixteen years, having met him for the first time at Palo Pinto, Texas, during a general meeting. His interest in the doctrine and general welfare of the church was very warm, and he was ever ready to do whatever the cause seemed to demand, and he proved his faith by his deeds. He was free and liberal in keeping up the expenses of the church. He was a good friend to our weary worn ministers. For some time he and sister Doan were members of Ebenezer Church, organized in Fortune Bend, on the Brazos River. When the church started at Palo Pinto town they both placed their membership there, and afterwards at Little Vine, near Lucille, where it remained until death. A. M. Doan was a soldier in the Confederate army, belonging to the 9th Mississippi Regiment, Company G, I think, enlisting under

Captain Rawlins. He was with Lee at the surrender, and I think was once under Pemberton. In his latter years brother Doan had been in feeble health, and gave much of his time to reading. He enjoyed talking on the Bible and the outlook of the times. He and I enjoyed many hours talking over these things. I have been his pastor almost ever since I knew him. He was very prompt to attend his meetings, and rarely ever failed. He was good to talk to and encourage the young lambs around the fold. He died as he desired, very easy. Peace be to his ashes, while the inner man, who can never perish, rests with Jesus.

The funeral services were held from his residence June 3rd, and were conducted by the writer. Interment in Laqueen Cemetery.

J. H. FISHER.

**Hannah M. Montgomery Hedden** was born near Clay Village, Shelby Co., Ky., Nov. 28th, 1833, died at the home of brother and sister Ransdell, at Caledonia, Mo., Feb. 15th, 1914. She was married to Carter M. Blanton in 1854, who died in 1862. To them were born one son and four daughters, two of whom survive her: sister Ransdell, of Caledonia, Mo., and Mrs. Kate Ford, of Kansas City, Mo. She was married to Abram Hedden in 1866, who survived her only three weeks. Sister Hedden united with the Beech Creek Church, in Shelby Co., Ky., in 1868, and lived a faithful and devoted member, ever ready to entertain the household of faith, given to hospitality. For several years she had been a great sufferer from rheumatic trouble, much of the time almost helpless, but bore it all with patience and becoming resignation. She was a reader of the SIGNS, and loved the doctrine it proclaims. Her faith and hope were in the Lord God. Brother Ransdell writes: The end was peaceful, and she has entered into the full fruition of that blessed hope beyond, and away from the sufferings of this life. What a happy exchange! May we not sweetly sing, "I would not live alway"?

ALSO,

**Abram Hedden** was born near Harrisonville, Shelby Co., Ky., May 12th, 1825, died at Caledonia, Mo., March 11th, 1914, in his 89th year. He was married to Miss Montgomery in 1845, who died in 1865. He was married to Hannah M. Blanton in 1866. Brother Hedden united with the Beech Creek Church early in life, a membership of more than seventy years; he was clerk of the church for many years. All of his life, except the last five years, was spent in Shelby County. The infirmities of age made it necessary for them to give up housekeeping, and they went to Missonri, where they were kindly cared for by brother and sister Ransdell. Brother Hedden had become quite enfeebled with age, but his faith and hope changed not, becoming stronger as the

years went by, and as the full ripe sheaf ready to be gathered into the garner were these two followers of the Lamb. O that blessed doctrine of grace that each can so sweetly and assuringly sing, "That saved a wretch like me." May the dear Lord comfort the heart of each mourning one. To live is Christ, to die is gain. May each of us be given grace to live, and in the end grace to die, and to the all-wise God be glory forever.

P. W. SAWIN.

**Deacon Ezekiel C. Meredith** died at the home of Thos. C. McGinnis, near Wyoming, Del., March 12th, 1914, after a short illness, aged 76 years. He was the last to go of the four sons of Elder Peter Meredith, being a brother to Elder Whiteley W. Meredith. Brother Ezekiel made his home with his brother, Peter Meredith, at Petersburg, Del., for many years. He was a man of wonderful physique and strong mind, very gentle and kind. His chief delight was in serving others. He was never married; was baptized by Elder E. Rittenhouse. He was always present when the brethren met, and in his faithfulness one can well say our Lord gave us a pattern to follow in remembrance of the well ordered life of one of God's humble and faithful believers. He filled the office of deacon faithfully, and esteemed others greater than himself. He was a good counsellor, sound in the doctrine of God our Savior. Shortly before his death he moved from the place of his birth, Petersburg, Del. When asked about it he replied that he was not looking for a place to live, but for a place to die. "Precious in the sight of the Lord is the death of his saints."

The writer conducted the funeral service at Cow Marsh meetinghouse, speaking from the Scripture, Well done, thou good and faithful servant, enter thou into the joy of thy lord. Interment in Cow Marsh Cemetery.

ALSO,

Sister **Letitia Gruwell** died Feb. 26th, 1914, in Wilmington, Del., at the age of 71 years. Having never married, she made her home with her brother, Deacon John C. Gruwell, until his death. She was baptized by Elder E. Rittenhouse and united with the Cow Marsh Church July 25th, 1875. She lived one of the most consistent and faithful lives in the church the writer has ever been permitted to witness. While she was very quiet and gentle in personality, she was deeply experienced, and ever found by the brethren to be one of excellent judgment in church matters, guided by the Spirit of her Lord and Master. She was truly a servant in the flesh, ministering kindness and love, and a servant in the Spirit, serving her risen Redeemer. The last two or more years of her life her health was very poor, and she suffered greatly. While we miss her face so much in the congregation of the saints, yet for her it is all gain,

The funeral, conducted by the writer, was held at Cow Marsh meetinghouse, and interment made in the cemetery adjoining.

B. E. CUBBAGE.

**Sallie Jane Ellen Figgs** departed this life May 30th, 1914, at the age of 13 years, 8 months and 5 days. She was a very bright girl, of a loving disposition, manifesting itself more and more in the last days of her stay on earth. When I would say, "Sallie, take your medicine; don't you want to stay with mamma?" she would reply, "Mamma, if I am to get well I will, if not, I won't." I never saw one so patient, never complaining in the least; only by her looks could we tell that she was suffering. She seemed to be searching for something, searching the Scriptures, and showed me that she had been with Jesus and had learned of him. She confessed to me her faith and hope, and I am comforted in the hope that she is far better off than she could ever be in this world of sin and sorrow. Her disease was of the lungs and bronchial tubes, involving the heart and kidneys. I am sad and lonely at the loss of my youngest child, who was a great comfort to me. Our little home seems very desolate, but we want to be in submission to the divine will.

I have largely copied the above from a letter written by Mrs. Figgs, and will add that I attended the funeral on June 1st, endeavoring to comfort the sorrowing parents, sister and other relatives by presenting the precious doctrine of the resurrection of the dead unto eternal life and glory through our Lord Jesus Christ.

A. B. FRANCIS.

**Mrs. Mary Hale**, our beloved sister, fell asleep in Jesus Dec. 19th, 1913. Sister Hale joined the Primitive Baptist Church known as the University Street Church, and was baptized in full fellowship by our beloved pastor, Elder J. K. Womack. She was a very dear sister in the Lord, always filling her seat when not providentially hindered. She loved the cause that she espoused, and stood firm upon God's decrees, purposes, doctrine and teachings, and tried as much as was in her to befriend and be charitable to all, especially the household of faith. She was never known to turn any one away who was in distress; she had been a great help to the needy. We shall miss her greatly, but hope our loss is her eternal gain.

By her request the funeral service was held at the church to which she belonged, conducted by Elders J. K. Womack and Geo. M. Hite, a large concourse of relatives and friends being present on the occasion. Interment was in Mt. Olivet Cemetery. May God in his mercy bless her bereaved children and reconcile them to his will, is my prayer.

O. B. HICKERSON.

## APPOINTMENTS.

AN all day meeting is appointed to be held at the meetinghouse in Halcottsville, N. Y., Sunday, July 26th, 1914. Also an evening meeting in Kingston on Monday, July 27th, 1914. Elder B. F. Coulter is expected to be present at both meetings.

B. F. COULTER.

## MEETINGS.

THE Regular Predestinarian Baptist Association, Siloam, of Oregon and Washington, will meet on Friday, August 7th, 1914, continuing the two following days, at Nosika, Lewis Co., Wash., with the Sulphur Creek Church. A cordial invitation is given to all. Those coming by rail will leave Tacoma, Wash., on the Tacoma Eastern R. R., Thursday, August 6th, where they will be met and conveyed to place of meeting.

SONORA A. HESS, Clerk.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82

MIDDLETOWN, N. Y., AUGUST 1, 1914.

NO. 15.

## CORRESPONDENCE.

### THE ATONEMENT MADE BY CHRIST.

Is it particular and special for the elect only? I affirm that it is.

Position First: The atonement that Christ made on the cross was special, particular, and perfect for the elect only, was vicarious and in and for his people, inasmuch that he purchased for them everlasting redemption. To redeem them from the curse of the law, he must pay to divine justice all that it demanded of them, for they were under the law, and it demanded full satisfaction, and for him to do this he must bear their sins, and for him to do so, they were laid upon him.

Proof First: “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. 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.” This was plainly taught in the legal dispensation in the case of Aaron laying his hands on

the heads of the two goats to be offered in the yearly sacrifice. When the goats were brought to the door of the tabernacle the high priest laid his hands on the heads of the sacrifice, and confessed the sin of Israel. One goat was condemned to die, and the other sent by a fit man into the wilderness (an uninhabited land) and turned loose to be seen no more. This was the scapegoat bearing the sin of Israel away into a land uninhabited, and the other was slain, and his blood was caught in a vessel and borne by the priest into the holy place in the tabernacle, and by it an atonement was made for the Israelites for that year, thus typifying the work of Christ in our redemption by his blood.

Proof Second: “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”—1 Peter ii. 24. The above two very pointed texts are positive proofs of the fact that God, the Father, laid on Jesus Christ, his Son, the sin and guilt of his people. Here is mercy and grace bestowed on the church before the world was, for Peter says of Christ, “Who verily was foreordained before the foun-

dation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead." He was made to be sin for us, that we might be made the righteousness of God in him. (2 Corinthians.) Christ being made our surety, all the iniquity of his people was laid on him and he became our sinbearer, for Peter declares he bore our sins in his own body on the tree. Isaiah declares God laid them upon him. Again Peter declares, The Just suffered for the unjust. Now upon what principle could he have suffered if the guilt of his bride were not laid upon him? There was no cause in him for suffering. He was pure, and holy, and spotless, and never was guile found in his lips, yet he suffered, the Just for the unjust. In speaking of his own death he says, "Ought not Christ to have suffered these things, and to enter into his glory?" Nothing short of meeting the demands of the law could be satisfactory, and until every jot and tittle of the law be fulfilled there could be no redemption from its power; but the apostle says, Christ has redeemed us from the curse of the law, being made a curse for us. Upon what basis except by the imputation of the sin of his people, and upon what principle could he suffer for another? Justice and mercy met together in him, and righteousness and peace kissed each other, redemption was complete. To deny that the sin of his people was imputed to him must of necessity deny that he suffered, and to deny he suffered must deny his death, and to deny his death must deny his resurrection, in all of which the Scriptures abound with proof. In all this justice and mercy are both fully displayed. Justice in punishing sin, and mercy is abundantly shown in the salvation of the sinner. Grace did not reign in the sal-

vation of sinners at the expense of divine justice. Justice must be satisfied and the claims of a violated law met, and sin punished. If, then, sin be punished in our Surety, justice is satisfied, mercy exalted and the sinner redeemed. Can it be a fact that the atonement was a kind of provisional atonement, and yet the death of Christ an absolute death? What foundation can there be for conditionalism, if the death and sufferings of Christ were absolute? Is God unjust? Did he lay the sin of all the race of men on his Son, and then afterward punish millions of them after Christ paid their debt to the law? Mr. John Wesley wrote for an article of faith, and recorded it in the Methodist discipline as follows: "That sacrifice once offered for sin is that perfect redemption, propitiation and satisfaction for all the sin of the whole world, both original and actual, and beside it there is no sacrifice for sin." If so be that he is right, justice could demand no more, and no man could tell upon what principle God in justice could punish any sinner. Now that Jesus Christ did redeem some sinners, and that with a perfect redemption, the Scriptures abundantly teach. But now hath he appeared once in the end of the world to put sin away by the sacrifice of himself. (Heb. ix. 26.) In the end of the Jewish world he appeared to put sin away. In this he was not only a sinbearer, but the scapegoat to bear the sins of his people, and to bear them away. God will remember them no more against them forever. Now we have proven by Isaiah that the Lord God laid them on Christ, and also by Peter, that carried them to the tree of the cross, and there by the sacrifice of himself he must have put them away, for Paul in Hebrews says he came to do that, and if he failed they must be

there yet; but he did not fail, for the prophet said he should not. Again, Paul says, Christ hath redeemed us from the curse of the law, and redeemed us from all iniquity; there remains nothing to condemn. Here then is Mr. Wesley's perfect redemption, yet not for the whole world, but for those his Father had given him. It also is perfect propitiation and satisfaction to divine justice. God the Father appointed the sacrifice, and sent Him into the world, and accepted the sacrifice, in whom he was well pleased, and before he was born of the virgin Mary he sent his angel to bear the word, saying, "Thou shalt call his name Jesus, for he shall save his people from their sins." It should be remembered they were his people whom he should save, and they were his before he came, and if he did what God sent him to do he saved them when he died for them. Paul quoting from David said, "A body hast thou prepared me." "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. 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; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." Now all this shows most positively that Christ put away sins and perfected his people forever. How could it be conditional, when Christ perfected them forever, and brought in everlasting redemption for them? It could not be everlasting redemption if some of them must be lost. Christ said, "All [that the

Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Again, "And other sheep I have, which are not of this fold: them also I must bring, and there shall be one fold, and one shepherd." Peter in Acts says, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They are all to be called with an holy calling, not according to their works, but according to God's purpose and grace, given them in Christ before the world began. Now if the doctrine of imputation of sin and guilt to Christ be denied, the doctrine of imputed righteousness to the sinner must also be denied; but Paul and David both believed in the imputation of righteousness to the sinner, for he said, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." So, then, Christ covered their sins by his blood, and gave them his blessed righteousness, by which they stand justified before his Father, as our London brethren said hundreds of years ago, and which has been believed by the Baptists in every age, and will be believed as long as time shall last.

J. M. PERKINS.

MAYFIELD, Ky.

CANNON, Del., April 21, 1914.

DEAR ELDER H. C. KER, AND PUBLISHERS:—My mind is peculiarly exercised to-day, and it seems I must write you a letter. Last Sunday I was at Little Creek Church, or meetinghouse, to attend the yearly meeting, and heard Elder Francis announce the death of Elder Chick, or it seems to me it is better to say he fell asleep in Jesus. It is useless

for me to mention his sterling qualities, for all who knew him know he was a man after God's own heart. Something is putting these words in my mind, I do believe. I have been somewhat sad since I heard of the Elder's departure, but this afternoon I have a peculiar mind. The words which the late President Garfield uttered when President Lincoln was assassinated came into my mind, and then came another thought which I will mention later, if the Lord will. The words which the late president used were these: "The nation mourns, God reigns and the government at Washington still lives." Now follows the thought that came to me: Now this sentence, it seems to me, is the same the Lord's people feel at this time. One whom the church loved dearly has been called home. I am impressed to use just these words: The church is mourning, and they have a right to mourn, they know they will not again have the pleasure of reading his cheering messages in the SIGNS OF THE TIMES, and they are wondering who can fill his place. It does not seem that any one can, but I enjoy Elder Ker's editorials, and, dear brother, if I am not mistaken, (and I surely hope I am not) I do sympathize with you now. I wish I could see you and talk with you, though I am nothing. But I will now tell what the thought was which came into my mind after I thought of the utterance from the late president: The church mourns, God reigns and the SIGNS OF THE TIMES still lives. I am made to believe the Lord will qualify some one to take Elder Chick's place. "The Lord reigneth." These words have been much in my mind for several weeks past, and they seem to become more beautiful and full of meaning. It does seem to me that in them we have presented the comforting thought that the Lord does

reign, and that nothing is by chance, that the Lord is ruling in the earth and in the heavens also, that he has set his bow in the cloud as a token of the covenant which he made between himself and the earth. The Lord laid the foundations of the earth, he created the sun, moon and stars and gave them a command, and they obey him; he has made a place for the waters, and the waters remain in their destined place; he has made a way for the lightning and the thunder, and they answer to him, Here we are. Can we not add that they go where they are sent? This is encouraging to me now. I remember a few years ago I would almost tremble when I considered how great was the Lord and how insignificant I was, and I still feel small. But can we not rejoice when we are made to feel the Lord reigneth? Suppose we consider these words further, if we are given the ability to do so. The sentence means that the Lord has declared the end from the beginning, and to declare a thing means certainty; it means that something must come to pass; especially is this so in regard to the great I AM; the Lord has been bringing to pass what he has declared in the beginning, and he will continue to do so. "The Lord reigneth." Some one might say, Well, if the Lord has predestinated everything, what is the use of preaching? What is the use to have meetings? If any are to be saved they will be saved anyway. I will answer, that preaching the gospel is a part of his predestination; this has to be done, and it will be done by whomsoever called. Again, I say, "The Lord reigneth," and man is doing what he is called to do. Sometimes we hear men say, I have changed my mind. This is a mistake, the mind changes the man; that is, a man does what his mind leads him to do,

and there is a power over a man's mind. Our minds may prompt us to do certain things, but if this is not in accord with the higher mind, which is the Lord, we will be prevented; "the Lord reigneth."

I feel like considering the words, If one is to be saved he will be saved anyway, regardless of what he does. I have often heard this remark, and I am aware that this is charged to the Old School Baptists. I feel as though I must defend the Baptists in this charge, yet I am aware that a dead man has no feeling, and a man who is void of understanding cannot be made to understand, except by the operation of the Holy Spirit upon him. If a man is to be saved he will be saved, this I believe to be true. I do not see how I can believe anything else, for to say that something will be, and then say it will not be, is contradictory, and is a manifestation of ignorance. Now I will take up the last part of the sentence: "regardless of what he does." I hope I will be given knowledge upon this subject, for it is one upon which much has been written. The one who has been taught of the Lord does regard what he does; that is, when he does wrong he is sorry, and he is almost continually loathing himself. I am a sinner, I am deceived and I have deceived the church. This makes it still worse; this character is not saying, The Lord predestinated this act, I could not help it, I will be saved anyway, and go on and do the same act, or a worse one, over again; no, but let me tell what he does 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?"

This character is in trouble when he uses these words, and he says, I wish I could do right, but I am such a sinner I am ashamed to go to meeting; I will get in

the corner where I will not be noticed. A dear sister last Sunday, one whom I had never met before, came to me and said she wanted to speak to me, but was unworthy, and burst into tears, and I almost cried myself, (who can be more unworthy than I?) but I recovered myself, and tried to tell her that the unworthy feeling was proof that she was a child of God, that none but the Lord's people ever feel that way. Who ever heard of one with these feelings robbing banks, or setting houses on fire, or holding up trains and robbing mail cars, &c.? These people are the salt of the earth, they are the Lord's witnesses, and when they are all gathered unto himself then I believe a change will take place in this old world. There is a crown of righteousness laid up for these afflicted people, and the work of Christ will not be done until they obtain that crown, then all the redeemed will sing songs of praise to the Lamb that was slain, and is worthy to receive honor, power and glory. May he teach us to love one another, and to abstain from all appearance of evil, is my prayer for Jesus' sake.

A. T. BENSON.

HEBRON, Va., Sept. 22, 1860.

DEAR SISTER AMBLER:—Hearing of the death of your old and stannch friend and neighbor, I feel like complying with your request in giving what may be called a letter of friendship, if not of comfort; I hope you will at least take the will for the deed. You will no doubt take consolation from the fact of her having lived a life not only moral and upright, but that of a christian in walk and conversation, as near perhaps as a sinful mortal could come up to. You perhaps are trembling on the precipice, fearing to make the leap, lest it be not the call of

the great and all-wise Disposer of the mortal life of the children of grace to take them to his arms, where the enemy of all good can never more affright their souls with the grim monster, death, nor even with sickness or pain of either mind or body. O, sister Ambler, we all have to leave this tenement of clay; may we be prepared by the only power that can work a life of faith and holy obedience to the will of all good, giving unto Christ the honor of all our good deeds, and feeling ourselves to be nothing but unprofitable servants, for what have we that we have not received? and if we have nothing but what we have received, why boast of anything we have? O that we may be kept humble and in our right place, not giving heed to these, those or the other spirits which are abroad in the land like frogs, deceiving the people of which may you and I not be of the number, but of that number who have washed their robes in the blood of the Lamb that stood as slain from the foundation of the world; and when the grim monster, death, stares us in the face may we with all that happy throng rise with songs in our mouths, saying, Not unto us, O Lord, but unto thy name, be all the praise, honor and glory forever and forever, Amen. But O, sister Ambler, I hear very little preaching out here that feeds my hungry soul. If I had not had the SIGNS sent on to me I would have starved ere this, but my friends are making arrangements for me to go to my own preaching oftener. Having laid up in store a large quantity of food on my way out here, I keep chewing over the old end, and getting a taste now and then which prevents my losing my appetite and relish for some more of the strong food, and that of the same kind. I feasted truly at Baltimore, at Wilmington, at Hopewell and at Middle-

town, and then, not being satisfied, I went on to the Pennsylvania yearly meeting, and then on to the Chemung Association; not being yet satisfied, I proceeded on across to the western New York conference, gleaning something at every station and heaping it up in anticipation of the famine I have here experienced. I then bent my course to Buffalo, and from there, on to Niagara Falls. There, what grand, what magnificent scenery to the eye! What soul-stirring music to the ear! How deep, to the reflecting mind, is the power that can control that mighty rush of waters, first falling, as it were, down two or three pairs of steps, then boiling and foaming and mounting into the air, and finally pitching down in sublime fury, bidding defiance to everything that dares to swim on its waters above. Then the wire bridge two miles below, but in view, and suspended over the deep but still boiling water that looks more like loaf-sugar and cream than water, was a grandeur I had never witnessed before. The work of art and the work of nature, both together are worth a trip across the world. It was the most sublime sermon I ever heard, and I was loath to leave it. Leaving Buffalo next morning I was three days traveling among total strangers, but met with kindness at every step, for which I cannot be too grateful. The railroads are a great accomodation for ladies, and I feel very willing to encourage them. The Lord is able to protect us here and there and everywhere. Having landed here, I find a numerous circle of relatives and other acquaintances that treat me as a fellow-mortal bound to leave these shores of infirm existence. Though most of them are of the do and live system, I have the pleasure of finding some of the live and do, with whom I can take sweet counsel. Remember

me to sisters Bradshaw, Whaley, Blincoe, and all others who may inquire after me, and when time shall be no more with any of us, may each of us reach that home where there will be no separation, but where each will receive a heart welcome to joys without end, amen. This is a very productive country and those who have large families to provide for would do better here than there.

Your friend,

ELEANOR GULLATT.

[THE above letter was written back in 1860, by sister Gullatt, who was a member of the New Valley Church. It is a voice out of the past, and may be of interest to some of our readers. This letter was found among some old papers of an old friend of sister Gullatt.—ED.]

CERULEAN, Kentucky.

DEAR EDITORS:—If the Lord will so direct, I will offer a few thoughts upon 2 Corinthians i. 10, which reads as follows: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." "Deliver," to free, as from danger or bondage.—Webster. It would seem to me that there is as much contained in the above Scripture as could be found elsewhere in as few words. I often think that I know nothing as I ought to know, yet it is sometimes a comfort to search the Scriptures, and when I can experimentally find comfort by so doing I am strengthened in hope, hence by faith lay hold of the things set before us, looking unto Jesus, the author and finisher of our faith. If I know anything of the meaning or the teaching of the text, it began with Adam in the garden and will be more fully known in the resurrection. Paul here speaks of three deliverances, yet it is done by One, and for One. (Matt.

i. 21.) Is it not the experience of every child of grace that the work of redemption is of the Lord, and that the law of the Spirit of life in Christ hath made him free from the law of sin and death? The second deliverance spoken of in the text, when felt in the heart enables him by faith given to look both backward and forward to Jesus, the great Shepherd of the sheep, hence they rejoice in him and have no confidence in the flesh, but are rather made to say, as did Peter, they are kept by the power of God. It seems to me that the two first deliverances are confirmed by Paul as absolutely true, then upon that, and that only, is the trust of any one fixed: trust, confidence, hope. If there is any true basis upon which trust for future deliverance is fixed it must be upon experimental knowledge given. Paul said, "In hope of eternal life, which God, that cannot lie, promised before the world began." Here hope of eternal life is based upon the promise, but the promise is not based upon hope. All of God's promises are yea (yes), there are no conditions in them, it is the very opposite. To know in all things the promise is yea, and it is unto you and your children, and to all afar off, even as many as the Lord our God shall call, being even as many, no more.

There has been much said about conditional time salvation. If deliverance does not mean to save, I am at a loss to know just what it does mean. If it means to save, then what part of salvation is left out in the text above mentioned: who hath delivered and doth deliver? Paul's trust was that He would yet deliver. It seems to me that salvation in all its parts, so to speak, is included in the text, yet conditionalists say that by their obedience they obtain blessings, and by disobedience they fail to re-

ceive them. If that be true, then is not the reward reckoned of works or debt? So also is faith. This reasoning denies the text, denies the free gifts of God. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32. There is no charge laid to the elect; they are more than conquerors through him that loved them. If we speak of natural blessings, as the rain and the snow, they come down from above and water the earth and make it bring forth and bud, giving seed to the sower and bread to the eater. Jesus taught his disciples to pray, saying, "Give us this day our daily bread." So the little children hunger, they want bread, they feel too poor to buy it, and at times almost ashamed to ask for it, yet in secret they beg the Giver of every good gift to give it. They have been taught of God, and have learned that it cannot be bought, but it is freely given. In eating they learn that it is food sweet to their taste, they feel their poverty and learn experimentally that there is but one storehouse where this bread may be had, and that it is a blessing which was treasured in heavenly places in Christ before the foundation of the world. There is none other name under heaven given among men whereby we must be saved. That being true, it would seem to me that if salvation were conditional Jesus was a conditional Savior, and the above text used is conditional, and the ninth verse of the first chapter of second Timothy is altogether wrong, and Paul should not have said that it is God which worketh in you both to will and to do of his good pleasure, and God's prophet ought to have known that his ways were his own, and that he could walk and direct his steps as he pleased. Why did Paul say,

"For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I"? Again, "For the good that I would, I do not: but the evil which I would not, that I do." Why all this? Why not obey and get the blessings? My opinion is that the blessing always brings the obedience, and that obedience never brings the blessing, that obedience is the fruit or effect of the blessing. I am speaking of spiritual things; obedience without the Spirit is nothing but formality.

You are at liberty to do with this as you think best.

As ever yours,

D. R. TURNER.

#### REFLECTIONS.

THE scoffers of all ages in their assumed wisdom have denied the being of God, because he is a Spirit, the invisible God, whom no man hath seen or can see with mortal eyes, but in this ignorance of God they but declare the blindness of their hearts. There are many material things that are invisible to the sight of our natural eyes: the odors of the flowers, the fever germs in the air, these, though invisible to human sight, the proud and the wicked admit their existence. Man in his fallen, corrupt state does not wish to admit of the being of a higher one than himself, and if, in his vain, disturbed imagination, he admits of the being of a higher, mightier, a superior being or superior beings, they all in his highest conception of such are only devils. Through fear, or carnal selfishness, man will worship them, make sacrifices to them; he will afflict himself to avert their displeasure or gain their favor. False gods are not adored, revered, loved, delighted in. But the atheist, in his wicked rejection of God, in his puny at-



tempts to blot out of existence the Creator, is without excuse. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Romans i. 20. "Invisible things," "clearly seen." All creation is indelibly stamped with Jehovah the Creator's attributes, even his eternal power and Godhead. All that arrogant self-styled higher criticism, all the atheistical fallacies of evolution, all the blind hatred in the heart of man, cannot obliterate from creation his unerasable seal which God has stamped upon all things that in the beginning he created and made. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. But O, dear children of God, since the time that God illuminated us, (Heb. x. 32,) shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, the works of our God have been magnified in our eyes, and in innumerable things we have seen God's eternal power and Godhead. In the Lord's universal providence there are fields for both solemn, gracious and comforting reflections, and I would believe,

"Thy ways, O Lord, with wise design,  
Are framed upon thy throne above,  
And every dark and bending line  
Meets in the centre of thy love."

God's tender mercies are over all his works, and as we muse upon these our souls are excited to praise and adoration, and when we are called into deep and painful cogitations over the afflictions, the sore trials that are our heritage, when

we see our cherished hopes all blasted, and we are in straits, and buffeted with varied adversities, even then God is gracious; he can quiet our fears, quell our rebellions, sustain our souls in the deeps. He draws near, opens our ears to discipline, gives us gracious, comforting instruction, thus sweetening our cup, and we are able to say, "Thou hast considered my trouble; thou hast known my soul in adversities."—Psalms xxxi. 7. Yes, it is in adversities that we are brought into soul-intimacy with our God. In our conflicts and trials we find cisterns to be broken and creatures all fail to sustain us and extricate us from our woes, but God, our God, is our present help in time of trouble. The very conflicts, trials and vexations that are measured out to us are appointed by the Lord for our ultimate good, that we may therein be brought more and more to know our God. And who are we that know him? Unworthy, sinful worms of the dust. Let me quote the language of a child of God in great tribulation: "Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then said I, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life."—Lam. iii. 52-58. O such dreadful experiences are the testing places of a man's religion, and only that religion that is of God, with which a man's soul is wrought by the gracious power of the Holy Ghost, will sustain in the deeps and buoy him up in hope and

trust in God. Job exclaimed, "Though he slay me, yet will I trust in him."

"He shows us in his providence  
Where all our safety lies,  
And in affliction's gracious school  
He makes his people wise."

Not only in our early experience, but all along the way amidst our conflicts with self and sin, the world and its cares and Satan, it is so needful to know our God and to be succored and upheld by him. Who is like unto him? (Micah vii. 18.) He exerciseth judgment and righteousness, and abounds in loving-kindness unto all that fear him. (Jer. ix. 24.) Surely it is thus that we know the Lord, and our hearts are moved by his own sacred, gracious operations within us to worship him in spirit and in truth.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

SANTA CRUZ, Cal., July 8, 1914.

DEAR BROTHER KER:—I have been thinking much of you of late, and always with the desire to write to you, but knowing that I could not put my feelings on paper, kept silent; but yesterday when the SIGNS came my heart was stirred deeply, and I have been impressed since then to tell you why. As that little volume brings us sorrow as well as joy, I will write of the latter first. The joy is the sweetest ever known, and the sorrow falls as beneficially as the dew from heaven; we emerge from it refreshed and strengthened. Though we miss and mourn our loved ones, we would not call them back to this sinful world; neither do we feel like murmuring or complaining, for the will of the Lord has been done, and as we pray, so must we comfort ourselves. I was sorry for you when your wife's life went out, and I prayed that God would give you strength to endure and grace to believe that it was well

with her soul, and that in some way it might work for you an exceeding weight of glory. But not since the death of my dear mother have I had such a sorrow, such a subdued, helpless feeling as that occasioned by the death of brother Chick. It was forty-four years ago this spring that I first met him in Baltimore, at the hall where he preached, and no sermon that I had heard before or since ever gave me so much comfort and joy. I wanted to tell to the world what a dear Savior I had found, but my lips refused to utter a word. I could only kneel at their feet, and after being questioned did manage to say, These people are my people, and their God my God. But it was not His will that I should be received at that time, and brother Chick did not see his way clear to do so, yet the sorrow, the gentleness and the christian love which he bestowed upon me will be a sweet memory as long as life lasts. A few weeks from that time I left for the far west, and but for his comforting, cheering letters my life would have been one of darkness. He advised, reprov'd, exhorted, pointing to Jesus as the author and finisher of my faith. All these years we have corresponded, and never having lived where I had the privilege of hearing preaching, or of meeting with any of those who believed as I did, you can readily understand what his letters meant to me, for I was not a subscriber to the SIGNS then. My great grief was my inability to reply to them as I desired, but once he wrote, "It is easy to write to you, you always give me something to answer," and I was satisfied. I never ceased to hope that I would meet the Primitive Baptists once more, and in 1890 the way was opened for me to go to Virginia to see my mother, and soon after arriving there I met Elder Badger, and

the following Saturday went to hear him preach. The story is soon told, I was baptized the next morning. All were so good to me, they made my littleness, my nothingness, stand out more clearly than ever before, but I was happy. Their faces shone as the Master's, and it made me happy to look at them. The time for parting came, and there was a triple sorrow: I must leave my kindred in Christ, must leave my dear old mother, and I had not seen brother Chick, he who was my elder brother, my friend, in the days of midnight darkness. But in 1911 I was again privileged to visit Virginia. I arrived there Monday, and Wednesday was on my way to the association at Bethlehem. It seemed a solemn, beautiful place as I walked up the aisle, and once more the faces of the brethren shone with a brightness above the sun. I lost sight of the world, as it were, and was happier than I had been since I was baptized, and as if that was not enough for me, my cousin, and sister in the Lord, (who was with me) said, "There is Elder Chick." The meeting was an earnest of our inheritance in heaven, and such beautiful sermons as I heard him preach. Such a profitable evening as we, with many others, spent at Mr. George Johnson's. But the end came, and we went our several ways. My mother had died years before, and my greatest trouble was that my beloved pastor was so feeble. He was on my mind much of the time. It was not long though before I heard of brother Chick's illness; he was younger than I, and I hoped for a speedy recovery. Later I read that he was better, then sister Badger wrote me that they feared the worst. At last the family paper came with the black lines upon it,

and I knew that he whom all of us loved was dead, and the blow crushed me. When I rallied I felt that it was well with his soul, that God was still merciful, but the question arose, How can we spare him? Since then I have thought of you, of your loneliness at home, and of your responsibility in connection with the SIGNS, and have wished so fervently that some one who was well qualified could be found to assist you in your labors, and right here is where the joy comes in that I wrote of at the beginning, one of the joys, for when I found that brother Lef-ferts was to be the man, my heart was full, and I thanked the Giver of all good gifts. I know your burden will be lighter, and I believe that all the readers of the paper will be well pleased. I pray that you may work together in love, and that you may be blessed abundantly. I was so delighted that I must write to tell you so. I would say further, that you will have my love and my prayers, and may He who feeds the ravens watch over and care for you as long as you are permitted to remain here; after that you will see him and be like him. I have met brother Lefferts and heard him speak; a gifted man, if I may judge. I would love to meet you in the flesh, but better still, may we meet beyond the river, where there is no sickness or death.

This is only a scrawl, but written by one who sympathizes with and who loves all of God's people. I ask no reply; there are others who may need you more.

From your far away sister,

(MRS.) M. E. WRIGHT.

[We much appreciate the above kind and thoughtful letter, and thank our sister Wright for her gracious words.—K.]

WILLIAMSON, W. Va., June 21, 1914.

ELDER H. C. KER—DEAR BROTHER:— I have been thinking of writing you for some time, and as I notice that it is about time for me to send in my subscription, you will please find inclosed check for two dollars to pay for the good old SIGNS another year.

Dear brother, I cannot express how much I regret the death of our beloved brother, Elder F. A. Chick. I have always enjoyed his writing very much, and have often said that if there was any difference between what he wrote and what I believed I could not distinguish it, and I had hoped to live to see him face to face, but the dear Lord has everything arranged; not partly, but wholly fixed and settled, and no power can change it, for there is no power but of God, the powers that be are ordained of God, therefore he carries out his will and design in all things, and man in his best estate is vanity. Dear brother, if I am not deceived in myself I am one poor old sinner who believes in the absolute predestination of all things, not a part of things, as called with us good and bad, for with the Lord there is no good and bad. I sometimes tell the people who say they believe in the predestination of all good things, that I do not object to that, for it is just what I believe: that God predestinated all good things, for there are no bad things with him. God made all things, and pronounced them all good, and qualified the terms, and said, very good, but with us, and what we mean, it is all right when we say good and bad, and to look at it from a natural point of view it would and does look bad to say that we could not have been saved without the devil; to the carnal mind it looks bad, but to the spiritual mind it looks good, for we know that without the

devil we would not have been here, much less have been saved; so we do believe that Christ had just as much choice for Judas as he did for any one of the other eleven disciples, and could not have been betrayed by any one else; and he made choice of him for this selfsame purpose, and then said it would have been better for that man if he had never been born, but to this end was I (Christ) born, and for this purpose came I into the world. So if Christ was born for Judas to betray, Judas must have been born to betray him. To the carnal mind this looks bad, but is good, and very good for poor sinners, or, in other words, for the church. So all things work together for good to them that love God, not part of them, but all of them. We see that old Jacob thought all these things were against him, but was shown that they were all for his good. Dear brother, I know I love the Lord in some way, but most of the time it seems to me that I am in such gross darkness that I am afraid it is not that pure love. They that dwell in God dwell in love, for God is love, and if you love the brethren you may know that you have passed from death unto life. I know I love the brethren and sisters whom I have seen, and I love the brethren and sisters I have not seen in the flesh, for your experience is my experience, yet I am in doubt and fear every day of my life, fearing this is not that pure love. The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell from whence it cometh and whither it goeth; so is every one that is born of God. If any one knows he is a subject of God's grace he knows more than I do, still I have a little hope that I am, but to say I know it I cannot; but if I am, it is only through the grace of God. Paul said, It is by the grace of God I am what I am, and this is my condition.

Dear brother, I have only been a reader of the SIGNS for about eighteen months, and a subscriber about one year, but I would not do without it for anything I can think of. I am always glad to get it, and have always received it very promptly. It advocates the doctrine I love and have always believed. I have heard brethren and sisters say that they at one time hated this doctrine, but I never did, but always loved it, and I thank God that I did, for if I am a Baptist now I have always been one, but the manifestation only took place with me about eight years ago. I believed it then, but did not understand it as I hope I do now. I am thirty-eight years old, and have had my name on the church book for a little over six years. I was baptized by Elder W. J. May, and have been trying in my weakness to preach for six years. As you know, we have a new church here in this city, and we would be glad to have any of the readers of the SIGNS come and see us, and if any of them should be passing through this city to stop off, if only for a little while. I would be glad to have them call at my store on Third Avenue, just a short distance from the depot. If any of the preaching brethren could visit us we would be glad. If they cannot get here at our regular meeting time we would be glad to have them at any time, if it were only for one night. Just drop us a card, and we will do the rest, and they need not be afraid if they should ever stop to preach just what the SIGNS advocates.

Dear brother, I hope to meet you face to face in the near future, but if I do not, I hope to meet you in that glorious country where we will not need the light of the sun, moon or stars, for the great I AM is the light of that glorious country. I would not exchange the little

hope I have for ten thousand worlds like this, although it seems very small at times with me, and I am made to cry out, O wretched man that I am, and made to wonder that if I am what I hope I am, why I am so tormented with sin and Satan, and to ask God to deliver me from the evils of this world, and to keep me in the way and not leave me, and to remove the thorn of sin from me. But he told the apostle, My grace is sufficient. I am glad that God's grace is sufficient for the whole family of God. I am glad that if I am not one of this family, that God has a family which he has redeemed unto himself, and that the redeemed of God shall be brought by a way they knew not. If I go to everlasting punishment God is as just as if he had saved me in his glorious kingdom. Praise his blessed name forever and ever. If he has not saved me in that glorious covenant he has done wonderful things for me, for he brought me into this world and has kept and fed me until the present day. I desire the prayers of all who read this.

Your unworthy brother, in hope of eternal life,

LEE ADKINS.

NASHVILLE, Tennessee.

ELDER F. A. CHICK—DEAR BROTHER:—I read your good editorial, giving your thoughts in answer to sister Loyd, of Los Angeles, Cal., and would like your views on the deliverance of the children of Israel from bondage, which I understand is a true type in traveling from nature to grace. First they were in the gall of bitterness, traveling through the wilderness of sin and sorrow and temptation, and in distress. When it pleased God to reveal himself to them the command was given to them to stand still and see the salvation of the Lord. The waters were

divided and they passed through the wilderness into Canaan, it being a place of rest. In like manner the Lord brings them in a way they knew not, and this is the way every one is born of God, which is God's direct plan of deliverance, and when he begins a good work he will perform it until the day of Jesus Christ, he being the Captain of our salvation. As this was God's way in the seas, it is also God's way in bringing many sons and daughters unto himself. Moses did not know beforehand the mighty works that God would show forth in the deliverance of the children of Israel, nor in what path he would take them. But God's purposes, power and wisdom are above all powers in bringing his chosen in a way they knew not. So is every one that is born of God. It was not possible that Moses or any other creature could know the time of deliverance, but when the time came it pleased God to show forth his power and wisdom, which had never entered into the finite mind as to what way they would be delivered. As God's ways are not man's ways, so he brought his Israel through dry shod into the promised land for a place of rest. In like manner it appears to me it is typical in bringing poor, penitent sinners in a way they knew not. As you have rightly said, the psalmist said that his footsteps were not his own. The Lord leads his people to walk in his footsteps, and not in their own way. But what great deliverance and rejoicing with his chosen, and to the praise of Almighty God, in giving the songs of deliverance from sin and death into that bright mansion of glory and rest. What a glorious thought! Dear brother, you have spoken very feelingly with reference to the trials which we are to pass through, and I have experienced it on account of being prostrated by the excessive heat, having no power

to exercise. How good it is that all of our trials, sickness, suffering, sorrow and crosses are not ministered by the devil, nor do they come by chance. It was presented to me very vividly that I was in the hand of God, and I felt to be reconciled to his will, and felt not to complain of suffering. Our blessed Savior passed through suffering and opened not his mouth, and we poor worms of the dust should be reconciled to his will in all things. "Though he slay me, yet will I trust in him."—Job xiii. 15. God knoweth all things. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Psalms xxiii. 4, 6. It was given Isaiah to prophesy to the comfort of the redeemed of the Lord, and was a consoling message to the poor and afflicted little ones who had the love shed abroad in their hearts, and we, too, have been blessed by the indwelling of his love, that we fear no evil. Isaiah proclaimed: "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 flames kindle upon thee." Yes, brother, the blessed children of the kingdom are to pass through the deep waters and fiery trials and persecutions while in the flesh, but though poor and afflicted, yet they trust in him. Christ is our glorious, conquering King, and through his sufferings and death he made all things perfect, and supplies our every need. The poor and afflicted ere long will join the celestial throng, then all suffering will cease. What a glorious hope!

May God bless you, my brother, is my prayer.

O. B. HICKERSON.

WADDY, Ky., May 14, 1914.

DEAR BRETHREN:—I am sending you a letter from Elder C. K. Haines to be published in the SIGNS, for I think it is good.

How keenly we feel the loss of our beloved senior editor, Elder F. A. Chick. He was a man among men. May the Lord strengthen the living ones, that the dear old SIGNS be published, for it is a great comfort to me, as I cannot hear preaching as often as I would like.

A sinner,

TILITHA V. OWENS.

LAKE LAND, Fla., May 8, 1914.

DEAR SISTER OWENS:—Your kind and welcome letter received, and we were glad to hear from you. While I do not remember just where we met, at what church or association, yet I always love to hear from the faithful. The household of faith, elect people, chosen of God, kept as the apple of his eye, are witnesses against the world of unrighteousness. God has reserved to himself witnesses in every age of the world to confess and testify to the truth, and it is not optional with them whether they testify or not, but they are made to do it, and to suffer for his name. Suffering is the legacy God has left to his afflicted and poor people, and they are made to trust in him; they are the people God formed for himself. The blessings of God are the sufferings of Christ in you the hope of glory. Those who think they are blessed for their obedience do not know anything about grace or hope. All of God's elect bear about in their body the afflictions of the Lord, for they are bone of his bones and flesh of his flesh, chosen unto this affliction in Christ before the foundation of the world. He is their head and they are members of his body, and if the Head

suffered, so do the members. Christ was a man of sorrow, so are his members. If the Head conquered death and hell, and rose victorious over it all, the members will also, by the same power. In the mind and purpose of God all this was determined before the foundation of the world. Then began the grand and glorious work in the creation of man after his own image, and never will stop until he has finished his work by regenerating this same man and conforming him to the likeness of himself. Man shall bear his image, see him as he is and be like him: pure and holy. This is all God's work, and no flesh can please God, for all live after the flesh, and none can mortify the deeds of the body, except through the Spirit, which is Christ in you the hope of glory. It is Christ's obedience that makes you righteous in God's sight, for Christ has forever perfected them that were chosen in him by God the Father. God did preserve them in Christ, and then called them with an holy calling, and no natural ear ever heard the call; the calling is done with a still small voice, and no natural ear ever heard anything still. It is not only absurd, but ignorant, to say God blesses one for or because of his obedience; pure love is the only incentive that ever moved any one to obey God. A man who will not do right unless rewarded will do wrong as quickly for reward.

Well, dear sister, the sad news of our dear brother Chick's death has shocked me with alarm, for the compromising spirit is in the land, and in the church, for some will rise and preach sound doctrine, but show a spirit to compromise with Ashdod and talk time salvation, and if one rises up to warn or caution they are ready to brand him as an agitator, or as possessing a dominating spirit, but dear

brother Chick was not so; he was patient and long-suffering, but firm; yes, I loved him for the truth's sake.

Dear sister, I am sorry to say we will not come north until fall; I may visit some of the churches there if they desire me to do so. Write again, and tell me where you live and where we met. Love to all the faithful in the Lord. If you wish you may send this to the SIGNS.

Your servant, C. K. HAINES.

ATLANTIC, N. C., June 19, 1914.

DEAR BROTHER KER:—In the last SIGNS I learned of the departure of sister Ker. It is often said that troubles do not come to us single-handed. This appears to be true of you at this time. The death of dear Elder Chick and that of sister Ker came so near together, yet I have no doubt you feel that the Lord is able to sustain you through it all, and I hope that he has given you strength to feel that he will sustain you. How great a God is our God. In all the earth he does wonders; men behold them and do not know them. How blind is poor, proud, boastful man. His breath is in his nostrils, and there is nothing that he can do. He cannot live one moment, nor make one hair white or black. However much he may wish to die he must live on until God says, Go, and then however much he fights against going he cannot stay one moment. Does it not appear that the knowledge of this would be sufficient to teach men their nothingness? and yet it will not; they still go on boasting. Surely man must be cut off in his wickedness and be left without excuse. How good and merciful is the Lord to come to his people in the tenderness of his love and show them his salvation. It is wonderful that he shows them how sinful they are, and his divine justice in cutting

them off. What mourning there is in the heart at the sight of all this sinfulness; not all of it can be borne at once. I well remember the day in which the Lord sent deliverance to my poor heart. It appeared to me that all my sins were opened before me, and that I saw the awful consequences of them, but since that day I have been made to see my mistake, for there has been in me a continual development of sin to this day; not only of the sins which I daily commit, but of things that were in my early life, which I had not looked upon as being so sinful, these have come up as sins before and against God. Thus I stand convicted every day, and convinced of the justice of the Lord in all his judgments against vile man. I do not believe that there was ever anything lost, not even a thought, however mean it was, it is a matter of record and it is required. Man has not the least excuse before the holy God. Death is a just visitation from him to man, because man is the transgressor. God has not compelled him to go the way he has gone. The fact that God has a purpose in his going that way, and that he will fill up the measure of His purpose in man, is no excuse for man to hide behind. He may try to take shelter there, but the God of justice will find him and unshelter him. It is nothing more that the figleaf apron which man made for himself at the first; as soon as the sun of God's divine justice shines upon it it will wither away and expose man's nakedness. How foolish he then appears that he was trusting in so flimsy a shelter. If man does not see this while he is here he must see it hereafter, for every knee must bow before his divine justice. How good and merciful is the Lord to us that he gives us to see this while we are yet in the world, and to give us repentance from ourselves to



him, and make us hunger after his righteousness. Surely we are taught that there is no other righteousness that can stand before the just and holy God, nor save us from the eye of him who never commits an error. What an awful thing it is to fall into his hands of holiness and justice. When we can feel that he has taken away all our sins we are sure to see Jesus, the mighty Redeemer, to see him in his death for poor, sinful man. What a sacrifice! I have often wondered how some of our brethren can content themselves with the idea of substitution when they have been made to feel that the work of the Lord in every part was and yet is a most wonderful sacrifice. This sacrifice was ordained, or appointed, before man ever sinned, and therefore before the offering was actually made it had the same power up to the appointed time that it had after that time had arrived and the sacrifice was actually made and accepted and the Priest taken up to glory. Therefore we who live to-day have no more interest in the blood of the Lord than had Adam and Abel, and all the host of the little ones who went before the sacrifice was actually made. Therefore we have the assurance of the wonderful confidence that divine justice had in our dear Redeemer. Then to see that he measured up to that confidence in every particular, so that there was not a jot nor tittle of anything which was left to his divine care that was not in every sense fully accomplished, should be enough to cause every little child of grace to fully trust him. Surely it is enough when we are cut off from all confidence in our ability. That we have to be, and the Lord knows just when and how to do it. We are taught that vain is the help of man. If we put confidence in him we are most sadly disappointed. We must

look to the Lord for the blessings he gives us in ministers and in his other children. All their help as well as ours must come from him. It is in him that we look for the resurrection of the dead, and hope to be made partakers of that resurrection. Indeed, we are now made partakers of it, for it is that which is being taught in us in all our deliverances from ourselves and from the world. How good to have this continually working in us, so that it is ever kept before us. If we go down in deep places and roll in trouble and sorrow, it is only unto this God of the living that we cry for deliverance. That is because of the fact that he has ever heard us in times of need and come to our relief, thus manifesting his continual watchcare over us. This watchcare does not end with this life; no, he continues our God even though we lie in the grave. We are no more helpless there, nor are we any more passive than when we live here. In life and in death we are his, and his Fatherly care over us is the same. The sleeping dust is as much his as the living, walking man, and the living, walking man can do no more towards his life from the dead than can the sleeping dust. All quickening power is by the Spirit of the Lord, and all power to keep us alive is the same. Therefore the saint while he lives in this world is as dependent on the Lord to keep him as he was that he should raise him by his Spirit into divine life, and in all no more dependent, but just the same as he is that the Lord shall, at his appointed time, change this mortal into his immortality, this natural into the spiritual, this corruptible into incorruption. All this is his to do as he will, and in the time that he has appointed. We do not know the day of the Lord that he has appointed to accom-

plish all his mighty works, but he will accomplish them in the time and way that pleases him and that shall fully glorify him and cause all his heavenly host to praise him in strains that none can even think while here. O, my dear brother, the thought of these great and unspeakable things makes my heart rejoice to that extent that all fear of death flees away and the future has no dread for me. What a glorious Lord is our God! Now I am living in this blessed hope. I do not believe that I shall be disappointed. There is no disappointment in hope in the Lord Jesus, and I have none in any other. It is a hope that I could not get, though I tried with all my power, therefore it was the Lord who gave it to me. For forty-one years he has kept me in this hope, and I do believe with all my soul and body and spirit that he will keep me unto the end, and deliver me in his glory fully justified with the Father. This is all the hope I have, and have no confidence in the flesh for time or for eternity.

The Lord bless you, my brother, and keep you in his love and fear, that you may be able by him to spend your life to his honor and praise. I pray that he may so bless the SIGNS that it may continue to be a comfort to his people, and bring joy to the household of his saints.

Your little brother in humble hope,

L. H. HARDY.

HARDING, W. Va., June 22, 1914.

DEAR BROTHER KER:—I have read your editorial "Alone," in the SIGNS, and feel a profound sympathy for you in the loss of Elder Chick. As a reader of the paper, I feel deeply the loss of its senior editor, for his editorials were very comforting, his language plain, yet always pleasant. He was firmly estab-

lished in the doctrine and order of God's house, and well qualified to counsel and instruct those who needed help. As time passed on his writing became deeper and more profound, and his vision became clearer as he neared the end of his journey on earth, and he impressed upon his readers the need of sound doctrine and faithfulness in their lives. At the beginning of each volume his New Year's address was deeply interesting, and of great comfort and encouragement to the children of God, for there he told us his daily experience, his unworthiness and inability to do anything without God's help. These things seemed to bring him very near to us, and we were comforted in the thought that though we esteemed him so highly for the truth's sake, and believed him to be a faithful servant of God, yet he felt his weakness and need of God's help as we do, which caused us to hope that we were traveling the same road. The poet said,

"Ye are traveling home to God  
In the way our fathers trod;  
They are happy now, and ye  
Soon their happiness shall see."

Dear brother, how true it is that God has given to each man different gifts, and while we feel so deeply the loss of Elder Chick, we desire to be reconciled to God's will, believing that his work was done, and that God has need of such a gift as yours, and such other as he shall in his own good time send to help you in upholding our dear family paper. Knowing your duty as you do, and feeling the responsibility that rests upon you in your editorial work, I feel sure God will give you strength to pass through every trial, and enable you to comfort the readers of the dear paper. May you be comforted with the same comfort wherewith you comfort them.

I was sorry to note the death of your dear wife, and sympathize with you in your sad bereavement. When everything goes well with us and we have our loved ones all around us it seems easy to say, God's will be done, but I have learned by experience in sad trials and bereavements that nothing but the grace of God can enable us to say from the depths of our sad hearts, Thy will, not ours, be done. What a mercy it is to give us this grace. How it softens our rebellious hearts, and teaches that God knows what is best. May his grace be sufficient for you in this sad time, enabling you to look to him for all things, and may he give you abundantly of the riches of his glory to uphold his cause and feed and comfort his people for Jesus' sake, is the prayer of one whose only hope is in salvation by grace,  
(MRS.) E. E. WORKMAN.

STEVENS POTTERY, Ga., June 4, 1914.

MY DEAR BROTHER KER:—Language could not tell you how my heart goes out to you in your double affliction: in the loss of your precious wife, and in that of dear, gentle Elder Chick, and you aptly expressed it in your last editorial when you said, "Alone." But amid circumstances so trying remember that the loving Father in days of old, as well as now, brought his chosen prophets, lawgiver and apostles through fiery afflictions, and we have been told by one of the latter, in speaking to the comfort of the brethren, that the trial of their faith was more precious than gold. The same love that afflicts has promised to heal. "Sorrow endureth for a night, but joy cometh in the morning." Yes, the night is on, but the morning will dawn, and the glorious Sun of Righteousness will rise with healing in his wings. For you especially, whom God has called to speak comfort-

ably to Jerusalem, and to tell her that her warfare is accomplished, will he provide strength. Do you not remember how the great apostle, Paul, was made to glory in tribulation, and to exclaim that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory? Time would fail me to tell of so many rich and sure promises that are for the comfort of God's people, but the dearest truth of all is where we are told that the Captain of our salvation was made perfect through suffering. We remember how the foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head. We remember how when he was reviled he reviled not again. We see the sweat as great drops of blood, because of the sins of his people, when the disciples could not watch with him one hour. We remember how they all forsook him in the crucial hour, when he must bear alone the sins of his bride, must tread the winepress of the wrath of God alone, ("For this cause came I unto this hour.") and even the sun refused to look upon the awful scene; we hear his anguished cry, "My God, my God, why hast thou forsaken me?" Never a scene and suffering like that. He, who was one with the Father, must be forsaken of him, though he knew no sin in himself, and pay the fearful price of redemption, with the presence of God withdrawn, and "alone." Ah, dear brother, we must have fellowship with that suffering, but thanks be to God, we are assured by him who triumphed in his resurrection, I will never leave nor forsake you. He stood "alone" and worked out for us, who look for his second appearing, an eternal inheritance. In contemplating his suffering for us, his glorious victory over death, hell and the

grave, and that in his ascension he sat down forever at the right hand of God, and ever liveth to make intercession for us, let us say with Job, "Though he slay me, yet will I trust in him." Sorrows are our portion here, but we know the journey will soon be over. Tribulations thicken toward the end of the pilgrimage. My husband fell at my side about nineteen months ago, and I was left childless and "alone." In about ten days my loved brother was taken, and it has been blow after blow since then, but God gave us the grace to rejoice that we are accounted worthy to suffer for his sake. I fear I am not worthy even to suffer so for him. I used to write you from Covington, Ga., but am here temporarily. May God comfort you and your dear family, and to each I offer my truest sympathy, and pray that the peaceable fruits of righteousness may be yielded in all your lives. May God, who is rich in mercy, bless the taking away of dear Elder Chick to the good of his sorrowing family, and may they rejoice that God loaned them such a gift, and try to walk in his footsteps. May he indeed send a glorious helper to you in your arduous labors, and may all our sorrow be turned into joy. May he strengthen you indeed. That he may likewise comfort Elder Durand and his sorrowing family in the loss of his noble wife, whom I had the pleasure of meeting once only, is my prayer. Again, dear brother, God comfort and strengthen you.

Your sister in hope,

(MRS.) MITTIE DAVIS ROBERTS.

[SUCH letters as the above confirm the strongest and comfort the feeblest of God's children.

"How strange is the course that a christian must steer!

How perplexed is the path he must tread!

The hope of his happiness rises from fear,  
And his life he receives from the dead."

We are glad sister Roberts felt to write us, and thank her for the kindness.—K.]

ST. THOMAS, Ont., July 1, 1914.

ELDER H. C. KER—DEAR BROTHER:—I am sending a letter written by Daniel McIntyre, whose obituary was published in the June 1st number; his widow requested me to send it to the SIGNS.

We are all well, and are still contented here in our new home. Our June meeting just passed was a very pleasant meeting, and was well attended. Elders Silas Durand and G. L. Weaver were with us at this meeting. I hope that the Lord will be in our midst and keep us humble and bind our hearts together in love. I often think of you in your lonely condition, and my prayer for you is that the dear Lord will give you strength to bear up under the burden that is laid upon you.

With love to you, I am unworthily yours,  
J. B. SLAUSON.

ALDBOROUGH, Ont., May 23, 1884.

DEAR ELDER WM. POLLARD:—I have been meditating about becoming a member of the church, therefore concluded to write you the feelings of my mind. In early youth I was desirous of becoming a christian, but I formed the idea at that time, from hearing our Baptists preach, that I would hear a voice telling me that my sins were forgiven. I attended meetings, hoping and praying to hear those words, but while at meeting one Sunday there was no minister to preach for us, as our old Elder was getting feeble, and I was wondering if the church was going to end for want of a minister, when the words, The Spirit of the Lord is upon me to preach glad tidings, came with such

power into my mind that I turned to the wall to shed tears; but still I expected to hear that audible voice that would tell me my sins were forgiven. I kept on for years expecting to hear it, and one night while attending my sister, who was dying, I was asking the Lord in my heart what I must do to be saved, and the words, Give me thine heart, came to me with such power that I started and looked surprised. I felt some relief, but still I was expecting to hear that voice, so one day I concluded to go and hear the Mormons, as I was told they spoke with unknown tongues, but as I was crossing a field on my way I felt a heavy sensation, and the words, You have Moses and the prophets, and they are all you will get, came to me with such power that I could not believe the Mormons. Still I did not understand my situation until I was taken very sick, when I commenced to look back and see they were the Lord's sayings that were coming with his Spirit into my mind, and whenever I commence to doubt about the christian state I am always taken back to what came to me at my sister's dying bed. Recently I was wondering if the Lord would allow me to fall away after giving me some understanding, when the words, His breath kindleth coals, came to me with great force. I therefore submit these feelings of my mind to your consideration for you to let me know at some convenient time what you think of them. The most comfort I ever received was from hearing you while preaching say that the Lord never asked any to give their heart to him except his own people. I need not tell you of my feelings and troubled state of mind while all this was going on, for you know that yourself. I have wished to have a private talk with you of late, but not finding an opportunity thought to address you this

letter so you might have time to think about the subject until we do meet.

Still looking to the Lord for something more of comfort and consolation, I am yours in faith and hope,

D. MCINTYRE.

FAYETTE, Ala., June 22, 1914.

DEAR BRETHREN:—Inclosed find a letter from brother Wilson Brock, which I think worthy of a place in the SIGNS. I had the pleasure of baptizing this dear brother, and I feel sure that if we both live I will have the greater pleasure of hearing him preach the unsearchable riches of Christ; in fact, he has been exercising in public. Now, brethren, examine the letter, and publish if you think best; if not, all will be well.

G. W. BERRY.

COVIN, Ala., April 19, 1914.

DEAR BROTHER BERRY:—As I am alone this evening, will try to pen you a few of my thoughts. I had desired to meet you all at Hopewell to-day, but will just acknowledge that I let my work keep me away, and before twelve o'clock Saturday I felt that I had yielded to the prince and power of the air, and still feel I should have gone to meeting yesterday; but the time has gone, never to be recalled, and the thought arises, What causes me to have a desire to go to meeting? I have come to the conclusion it must be that manner of love the Father hath bestowed upon us, for if I did not love the brethren, and the gospel of Christ, why would I have a desire to go among them? I trust, if not deceived, that the Father hath bestowed his love upon me, and with loving-kindness hath drawn me to the fold. There is a passage of Scripture, John xiv. 15, which reads this way: "If ye love me, keep my command-

ments." This came to me as a rebuke seemingly, and if it is the Lord's will, I will now tell you in my rambling way why it was a rebuke to me, and please answer and tell me whether I am correct or not, or tell me whether the Scripture holds good the mentioned rebuke in the case. First, I want to say in regard to the text, that I understand a child will have to be born before it can receive a command, but if a child is born of love (or God, for God is love), then it may receive a command. Now what are the commandments here spoken of? Are they the commandments of men? Nay, verily, but I will tell what I have been taught they are. As Paul said on one occasion that he was not taught it of men, neither was I, for if I know anything about what the blessed Savior here had reference to I have been taught in experience, or revelation, whichever you wish to call it. First, I want to say that the first command I ever received was before I offered myself to the church, and I was trying to get some one to baptize me without going before the church. I tried three preachers and they all refused, and this language came to me with much force: Go home, and tell thy friends how great things the Lord hath done for thee. That was a command to me, and I was not satisfied until I had obeyed it. Since that time I have felt I was in debt to the church and did not have one farthing to pay. About six months ago this Scripture came to me when I was at my work: "Comfort ye, comfort ye my people, saith your God," and I have been first up and then down from that time until just a few days ago, when I came to the conclusion that I would not let any one know my feelings about this, but when this Scripture came to me, "If ye love me, keep my com-

mandments," I was in the fiery furnace, and it seemed I could not say anything but, Lord, help me to do whatsoever thou commandest me, and then the tempter came and said to me, How can you comfort his little ones? I am ready to say I cannot, for I am so prone to sin. How could I speak comfortably to Jerusalem and be so contaminated with sin? This is the way I am spending my life now; sometimes I am lifted up, as it were, and soar, then I am in the valley of despair; so please pray for me, that I may find rest to my soul, for I know I cannot do anything of myself, but the prayers of a righteous man availeth much. Pray that I may not be utterly consumed, that He will extend mercy to poor me, and that some sweet day he will lift me up out of the furnace, and then there will be no smell of fire on my garments.

We are all well. Give my love to one and all.

Your brother, in much tribulation,  
WILSON BROCK.

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### E R R A T A .

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IN the July 15th SIGNS, in the editorial of Elder Lefferts, the word "and" is omitted before the word "all" at the beginning of the third line from top, first column, page 441. The word "violation" in last line of second column, page 441, should be "volition." The word "that" at the end of ninth line from the bottom of second column, page 442, should be "what."

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**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-  
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***2 CORINTHIANS IV. 6.**

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The apostle in this weighty letter is preaching the gospel by contrasting works and grace. He speaks of the things of the law as the "letter," and says the letter killeth; then declares the things of grace are spirit, and that the spirit giveth life. Hence, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." The contrast between "letter" and "spirit," between the glory of the old covenant and that of the new, is very great, and in all the writings of the New Testament there is found nothing more clear with reference to the weakness and passing away of the law and the power of grace and the steadfastness of the glory of the spirit. The glory of the law was in the ministration of death because of sin, and the glory of

the Lord was only a reflection, or shadow, seen by the Israelites, in the face of Moses, yet so glorious was it that they could not steadfastly look upon it, hence Moses had to wear a veil over his face. This signifies the hiding, or covering, of the spirit of the law during that dispensation. The law was given by Moses, but grace and truth came by Jesus Christ. This gives us an idea of the language of Moses: Secret things belong to God, but revealed things belong to us and to our children, that we do all the words of this law. All deeds and ceremonies of the law were revealed and commanded to be observed by the seed of Abraham, but the things of grace and truth, which came by Jesus Christ, were secret during the entire legal dispensation, and Paul declares that when Moses (law) is read the veil is still upon their hearts even unto this day. That is, those who now, as then, expect to be justified by works are still looking upon the shadow, only seeing the reflection, not having seen Christ as the end of the law for righteousness—the Ransom by whom we draw nigh unto God. But to those born of God the veil is done away, forever removed in Christ. "Seeing then that we have such hope, we use great plainness of speech." This does not mean harsh language, abuse of others, but we speak boldly and confidently of things heavenly and divine. Such things are no longer veiled, hid, from the family of God. Therefore having entered the glory, spirit, of the new testament, we speak plainly of things revealed by the Spirit of God. We no longer look to Moses and Elias, we no longer hope to be justified by works, but look to the Lamb of God, who took away the sins of his people. He is our Lawgiver, Priest and King. "God, who commanded the light to shine out of

darkness, hath shined in our hearts." Here we are reminded of God's power and Godhead. Yes, the same mighty Creator who commanded the light to shine out of darkness hath shined in our hearts, still manifesting his omnipotence. The darkness of the beginning cannot more than compare with the blackness of the heart of man, "deceitful above all things and desperately wicked, who can know it?" But there is a difference between commanding the light to shine out of darkness and God himself shining in the hearts of men. This brings the God of our salvation near unto us, yea, even into our hearts. He is the light that shineth in darkness, giving his witnesses the understanding of the knowledge of the glory of God in the face of Jesus Christ. Not in the face of Moses, who only reflected the glory of God, but without a veil between the house of God today sees, and understands, the glory of God. Language is inadequate to describe the benefits and glory of the children of light. What a heavenly blessing to see Jesus crowned with glory and honor, the fulfiller of every jot and tittle of the law, the crucified and risen Savior, the Shepherd of the sheep! How utterly impossible for the wisdom and knowledge of the world to enter into the things of God. 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, which Spirit is none other than the indwelling presence of God, giving the light of the knowledge of his own glory in the face of his Son, and where the Spirit of the Lord is, there is liberty. This ministry the apostles received: to preach perfect freedom from sin through the offering of Jesus

Christ once for all. So free are the children of God from the curse of the law that they stand before him without fault and blameless, as though sin had never entered the world, nor death by sin. If the Son shall make you free, ye shall be free indeed. Inasmuch as the ministers of the new testament have received this ministry and experienced mercy, they should faint not, but renounce the hidden things of dishonesty, not walk in craftiness, nor handle the word of God deceitfully, commending themselves to every man's conscience in the sight of God. The church of Christ has never needed more than now a faithful ministry. The hearts of many have waxed cold; the deceitfulness of riches has taken possession of not a few; broad-mindedness is being advocated and approved; the doctrine of God is being neglected and popularity courted. Anything of this sort is "sin" after having received the knowledge of the truth, and the ways of Zion mourn now because of the desire and attempts to be like other people the same as in the days of old. The Lord then gave the Israelites their desire, but sent leanness into their souls. What can be compared with the glory of God in the face of Jesus Christ? What are all things here below when compared with the liberty in Christ Jesus? We well know that the discouragements of the gospel ministry are many, but not more, nor as severe, as those of the apostles' day. "The god of this world" is blinding the minds of men and women just as he did hundreds of years ago, and his work will continue, but while God the Father continues to shine in the hearts of even a few of Adam's race let us faint not, but boldly declare the gospel which is hid to them that are lost.



## REWARDS.

THE subject is exceedingly broad, and in the limits of an article such as this simply a few aspects can be noted. Among our people, the expression is frequently encountered that "the reward is in doing a thing, not for doing it." We have wondered if this is so, and if the Scriptures will bear out such an assertion. This is our reason for bringing this matter to the attention of our readers at this time. Because the field is exceeding broad, we shall for the present confine ourself to the matter as treated in the New Testament, and will notice the passage therein where the word "reward" first occurs. This is in Matthew v. 12: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The first of this quotation, without doing any violence to the original meaning, might be freely rendered thus: Blessed are you when men revile and persecute you, and, on my account, falsely allege every kind of evil against you. Just any kind of vilification and persecution is not a mark of blessing. The crown of blessing rests only in that kind of ill-treatment which bears two essential features: it must be on account of or for the sake of Christ; and the evil allegations must be false. If the evil things men hurl at the saints be true, it is a shame, and not a blessing. If the persecution be the penalty of our wrongdoing it cannot be laid to the account of Christ, for, in that case, we suffer our just deserts, and not innocently because of him. Hear the confirming words of Peter in this matter: "But and if ye suffer for righteousness' sake, happy are ye:

and be not afraid of their terror, neither be troubled; \* \* \* having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." And still again from the same authority: "If ye be reproached for the name of Christ, happy are ye. \* \* \* But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed." Granted, then, that the persecution is for Christ's sake, and that the evil accusations are false, it is a blessing of God to share in such. Such are and ever have been marks of the true church militant. They are the penalty of non-conformity. The law of the Spirit forbids conformity to the world on the part of the church, and commands transformation by the renewing of her mind. To be fixedly resolute not to conform to the traditions of men and their religions, is to be spiritually energetic. Dead fish go with the current, live fish struggle against it. Jesus would not conform himself to Judaism, so the thorns and sop of vinegar were his. But is that all that was his? No. "Great is your reward in heaven." The promise of eternal felicity after awhile to the penniless, tattered beggar wandering the streets of To-day, does not do him much good. It may excite his imagination, but it leaves his stomach empty and hollow. The Arminian religions have always done a brisk trade in futures. They barter starry crowns and reserved seats in heaven to any one who will, in exchange, give his heart to Christ and accept his overtures of mercy, and the poor dupes of the

specious seduction wake up to find themselves deluded, and disgustedly slide back into the mire of immorality from which they were plucked in the fond hope that emotionalism is stability, and mere sentiment reality. Thus do the modern revivalists from time to time stir the stagnant pool of carnal religion, raising the miasma of dead works and the stench of braggart egotism. Of the internal soul-evidences of christianity they know nothing; of experimental religion they are woefully ignorant. Who has intended this blindness? The very almighty Being who, in mercy, has given his elect all the insight they possess into eternal verities. Blindness and sight, both are at the disposition of the one God, according to the good pleasure of his will. No flesh dare glory before him. All boasting is excluded, save on the part of him who glories in the cross. Salvation is of grace, not of works. Please note it says: "Great is your reward in heaven," not, Great shall be your reward in heaven. Whenever the Lord promises his people anything, he invariably gives them an earnest or foretaste thereof as an evidence of his immutable and infinite good faith. This becomes the ground of their hope and confidence in him. From this they never permanently slide back, though Satan does all he can to encompass their ruin. This reward is not altogether something to be realized in the future, when the stress of life is over, it is a living, potent force, still and small in its operation, but mightily effective in its results. The inspired Isaiah declares heaven is God's throne. The throne is the residence of the honor, glory, power and authority of the King who sits thereon. From it emanate the inflexible decrees of omnipotence. Now if the reward is in heaven, and heaven is the throne of

God, and the throne is the seat of divine honor and authority, it must follow (if comparing spiritual things with spiritual means anything) that the reward of the afflicted militant body of Jesus is in having the assurance that the authority, honor, glory and wisdom of God are present in her members now as she walks the path of faith and lives the life of it. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It is the militant flock he here addresses. It is, and always has been, a little flock, as compared with the many of antichrist. The kingdom of heaven is the gift to the little, to the despised, the persecuted and the falsely maligned. The kingdom of heaven is that kingdom which acknowledges in heart and spirit, by faith and love, the inalienable right of her glorious Lord to do with her, each and all, as seems to him right and best. This kingdom is the very present reward that more than amply repays for all the wounds sustained for the sake of the King. The gospel kingdom of the risen, victorious Christ, with all its new covenant blessings, gifts and privileges, is, by divine pleasure, the possession of the afflicted, tempest-tossed Zion, and when enjoying these things she easily faces a frowning world and smiles at the storm of persecution waged against her. In this heaven, this new heaven, this gospel heaven wherein dwells righteousness, is the reward of the suffering church. Also, the fellowship included in this matter is not to be overlooked. "For so persecuted they the prophets which were before you." That which the church now endures is the fellowship of all that she has suffered before. Surely there is reward in this. The consciousness that our lot is the lot common to all the chosen seed, and to

the incarnate Word as well, should certainly encourage us to press forward, and it does. There is great reward in fellowship. Bear ye one another's burdens in love, and so fulfill the law of Christ.

The word "reward" in the New Testament, and its variations, such as "rewards," "rewarded," "rewardeth," are never followed directly by the preposition "for," and we have searched in vain the written word to find any place where God promises to reward men with good because of labor or service which they have voluntarily instituted and carried on of themselves. The principles of human nature will never incite one to serve God acceptably, but, on the contrary, will lead a man as far from God as it is possible to go. Without faith it is impossible to please God. Such faith does not arise out of the earth, but descends from above into the hearts of men; it is the gift of God. God is a Spirit. Those who serve him must do so in spirit and in truth. He is not to be served or worshipped in the oldness of the letter, nor with lip service in rituals, litanies and ceremonials. He dwells not in temples made with hands, neither is worshipped with men's hands. Inasmuch, then, as all such service is hateful in his sight, why say or expect that such exertions should deserve good at the hands of the Lord? To believe that men can of themselves in nature perform certain acts that will require God to reward them, is to believe that the creature can bring the Creator in debt to him. Only a ridiculously bloated self-conceit could accept such a preposterous conclusion. The gospel is full of obedience, but not such as can be generated in humanity's powerhouse. In the obedience of the gospel, the flesh profits nothing. The gospel embodies Christ

and his obedience alone. All his virtues are the gift of the Father to those in the Son; his obedience is made to become their obedience. The grace of obedience must be and is imparted to the disciple of truth before he can render acceptable service unto the living God. In being thus made obedient there is great reward, not only in the very act of obedience, but because of it as well. "Thy Father, which seeth in secret, shall reward thee openly." Prayer is a secret, a closet-matter. When one is truly praying, it never occurs to him to parade it before men; even his own natural mind will not be conscious of the prayer. We cannot appoint our times of prayer or decide of ourselves what to pray for. This, our ignorance, is our infirmity. The Spirit of intercession breathed into us is our ordained helper in this extremity. The reward of such secret intercession is an open one, visible to all the household of faith. A life of prayerfulness begets a walk of carefulness. Those who are favored to commune much in secret with their Lord bear the aroma of such intercourse in their daily walk and conversation. Paul tells us how the saints are obedient when he says that the working out of their salvation by them is because God works in them to will and to do of his good pleasure. No man can perform good works, only as the Holy Spirit works in him the ability thereunto. Works are the effect of salvation, not salvation the effect of works. Keeping this distinction clearly before us, it may be said that the rewards of the people of God are twofold. The obedience springing from the divinely derived ability is a reward, and the result of the obedience is a reward. "Every man shall receive his own reward according to his own labor." This, in 1 Cor. iii. 8, is spoken of

the ministry. Paul says that in his labors it was not he that labored, but the grace of God that was with him. If the labors of a called servant of God be of grace, the fruit shall not be hidden: it will be seen in the soundness and steadfastness of the churches among whom his lot is cast. If the grace of a wise master-builder be his portion, his preaching will be clear and discriminating; those who hear will not be left in uncertainty as to the meaning of the message he brings. Not only will truth be divided from error, but the word of truth itself will be divided. There must be great reward to any man who can thus proclaim the living truth. He cannot be paid for it, but there would be recompense in it. When one can feel in his own soul the power and glory of the gospel he preaches, the reward is surely in it, not for it. But, on the other hand, there is a reward following upon such service. He gets himself a place in the hearts and fellowship of his hearers, of which he cannot be cheated. The ministry of his gift will reflect itself in the steadfastness and chasteness of the church or churches of his care long after he, as a man, is dead and gone. The influence of Paul's ministry is felt in the church even in this century; he is dead, yet speaks. His inspired testimonies endear him to the hearts of all lovers of the truth of whatever century.

But to revert to the passage in 1 Cor. iii. 8, if the labors of the servant of God be actuated by anything short of grace, if self-seeking and vainglory creep in, if he is confused in his mind as to what is and what is not truth, if his understanding of Scripture be clouded, all this, too, will reflect itself in the condition and standing of those to whom he ministers. If the shepherd be slothful and indifferent the sheep will likely manifest some-

thing of the same sort. Safety lies in fearfulness and trembling, in being made alive to weakness and infirmity. The warrior conscious of the points of weakness will seek reinforcements to buttress him there. Unless grace strengthens to the keeping of the body in subjection, the haughty spirit that goeth before a fall will surely ensnare. In keeping the judgments of God there is great reward. Every one in Zion appears before God; all appear before the judgment-seat of Christ; there they receive the things done in the body, whether they be good or whether they be evil. Blessed is the man retaining the counsel of these judgments. In so doing he has great reward. He strays not beyond the confines of the holy city. God is his portion forever.

We stated at the beginning that the subject of "rewards" is an exceeding broad one; there is no end to it, but there is a limit to us, so we leave it. L.

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## M E M O R I A L S .

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We, the messengers and brethren composing the Delaware River Old School Baptist Association, express here our sense of great loss and our mourning on account of the death of our dear brother, **Elder F. A. Chick**, who passed away April 14th, 1914. He was held in the highest esteem and dearly loved by us. He was faithful as a minister of the gospel, as a pastor and as an expounder of the Scriptures, preaching and in writing. We miss him greatly, and feel his death to be a cause of great grief to us. He was helpful to us all, and in his life and among his brethren as an example. We would be submissive to the Lord's will, who, we know, doeth all things well. We deeply sympathize with his wife, our dear sister, and his children in their great bereavement. May the Lord continue to support them. We also here express our sense of great loss in the death of three of our deacons, brethren **J. Monroe Willard**, of the Southampton Church, **William A. Simmons** and **Johnson T. Blackwell**, of Hopewell Church. They were all dear to us, and most highly esteemed.

J. M. FENTON, Moderator.

D. M. VOORHEES, Clerk.

## MARRIAGES.

By Elder H. H. Lefferts, at Leesburg, Va., June 3rd, 1914, Thomas F. Coglo and Miss Ocal Eliza Talton, both of Loudoun Co., Va.

By the same, at his home, Leesburg, Va., July 18th, 1914, Joseph P. Evans, of Dennison, Ohio, and Mrs. Jennie Beavers, of Loudoun Co., Va.

## OBITUARY NOTICES.

**Mrs. Ella H. Rowe**, the subject of this memoir, was born Feb. 14th, 1862, the daughter of Isaac and Emily Harrison, of Washington County, N. C., and was married to the writer Feb. 16th, 1881, to which union were born seven children, one dying in infancy. The other six are: Alvis S., Ada I., (now Mrs. Cahill) John I., William H., Francis B. and Charles A. Rowe, all of whom are grown and survive her. She was taken sick on Friday, June 5th, and we called our family doctor, who, after two or three examinations, pronounced her disease pneumonia. We employed a trained nurse, and all that loving hearts and hands could do was done for her, but all to no avail, the Lord saw fit to take her, and so at 12:15 a. m. June 17th, she passed from the loving embrace of husband and children to the more perfect love and embrace of her dear Savior, who had several years ago given her a sweet hope in him as her salvation. My dear wife was not a professor of religion at the time of our marriage, but was from the first loving, kind and true, well fitted to be the wife of one who preached the gospel of the Son of God, which I had been trying to do for about four and one-half years. Not long after we began housekeeping by ourselves, one night after we had been singing some hymns, which we often did, she remarked to me: "I have been familiar with these hymns all my life; we children at home used to sing them for mother. I did not then think of their meaning, but now as I sing them I see that the words mean something." As time went on she manifested more or less concern, until one evening in the winter of 1883, I was reading the Bible; she had put our first child, then about one year old, to bed, then came and took a seat near me. I noticed that she looked serious, but said nothing to her. Presently she suddenly threw herself back in her chair and screamed at the top of her voice. It so shocked me that I threw my Bible on the floor and took hold of her, asking repeatedly what was the matter. After some time she spoke, saying, "O, I am so sinful." This utterance gave me much relief, because I knew that He who had given her to feel the awful truth would one day give her hope in him as her deliverer from the bondage of sin, which he did in that very moment of her extreme agony, for she told me that the great burden she had carried for some time left in the same moment in which she

cried out, and she never felt it again as she had felt it before. On Saturday before the third Sunday in May, 1893, she, with some others, offered herself to the church at Marratook, Washington Co., N. C., and was gladly received for baptism. Her brother, Elder N. H. Harrison, was pastor of the church, but he very kindly offered me the privilege of baptizing her, saying, "I baptized my wife, and it was a great pleasure, and I wish to grant you the same privilege;" and so it was my privilege and great pleasure the next morning to baptize my dear wife in the fellowship of the church of God, and now in the midst of the greatest sorrow I have ever known it is a great pleasure to say that to the end she proved true to her church, to her husband and to her children. I can think of no duty that devolved upon her in which she did not prove faithful. She was a lovely character, and as it was our lot to move several times and to live for a longer or shorter time in several places, she also frequently went with me to meetings from home, and I do not believe I exaggerate when I say that no one met her that did not like her, and those who knew her best loved her most.

We buried her in the cemetery at old Black Rock Church, Baltimore Co., Md., on the 19th day of June. We do not doubt that for her it is far better, but O how sad and lonely the home and the world seem without her. My poor heart swells and aches until my eyes overflow with tears, and in these I find relief only for a moment, but I can truly say that I sorrow not as those who have no hope. I believe that her soul, or spirit, now rests with Jesus in paradise. (Luke xxiii. 43; 2 Cor. v. 8.) I also believe that that same natural body that now sleeps in the cemetery at Black Rock is asleep in Jesus, and that he will watch over and preserve it until he shall come again the second time without sin unto salvation, and then he will call it, with all the rest of his redeemed who sleep in the dust, to arise spiritual bodies to live with him forever. (2 Thess. iv. 13-18.)

She did not talk much during her last illness, as the doctor and nurse both said it was against her to do so. We all insisted that she keep quiet, and she never murmured, but often said, "All right, all right," and near the end one of her daughters heard her say something about the ordination of God.

May God Almighty bless us, the sorrowing husband and children, also her many brethren, sisters and friends who mourn with us. May we follow the good example of our dear departed one, and when that day of glorious resurrection shall come may it be our happy lot also to come forth in the image of our glorified Savior, to dwell together in and with him where the pain of parting shall never come.

Her ever loving, but now sorrowing husband,

JOSHUA T. ROWE.

Note—I wish to say to my many brethren, sisters and friends who have written us letters of sympathy

in our trouble, that as there are nearly a hundred of them I cannot write to each individually, and therefore ask all of them to accept this as our answer and acknowledgment, and feel assured of our appreciation of the nice things said to us about our loved one now gone. Pray for us.

Yours in sorrow,

JOSHUA T. ROWE.

Our beloved sister, **Mattie E. Parker**, was born Jan. 30th, 1867, departed this life April 26th, 1914, aged 47 years, 2 months and 26 days. She professed a hope in Jesus when she was about sixteen years of age, and joined the Primitive Baptist Church at about the age of seventeen years, being baptized by our beloved Elder Y. J. Harvill. August 26th, 1885, she was married to Mr. F. G. Harvill. To that union were born five children. March 12th, 1898, sister Mattie was deprived of her husband by the sad death of Mr. Harvill, but she bore her grief with patience possessed only by God's saints, giving up her loved one and the father of her children, feeling that God knew best. Nov. 22nd, 1899, she was married to Mr. A. J. Parker. To that union were born two children. Death is a sad thing to think of from a standpoint of no hope, but to those who look for Him shall he appear the second time without sin unto salvation. God had everlasting love for his precious elect, and decreed that death should not hold them. The promise is sweet to us when we part with those who depart this life, leaving such assurances of their hope in Jesus as did our dear sister Mattie Parker. Death is the gate to endless joy, and is between us and heaven, our eternal home. The Father has placed it on the way, and is there to guide us through it, nor can it destroy his children, for he has conquered death and hell and delivered those who through fear of death were all their lifetime subject to bondage. Sister Parker's children, friends, brethren and sisters mourn their loss, but we have the blessed assurance that our loss is her eternal gain. While she was in this life she was a sweet companion and a dear mother, and loved the company of her brethren and sisters, and was ever ready to comfort those around her. Her hope of eternal glory was her staff through life, and on which she leaned in the hour of death. We would say to her children, Do not be discouraged, mother is at rest, where the surgeon's knife is left behind and pain cannot enter; and to her host of friends, We beg you to be reconciled to this, the dispensation of God's holy will, and may you, too, one sweet day enjoy the blessings she now enjoys. To the church of North Nashville, You have lost a faithful member, but as she passed from us she passed into the church at God's right hand, the new Jerusalem. May we have God's grace to enable us to see the bright side of this, God's will being done, and take courage as we press toward the mark of the prize of the high calling as it is in Jesus.

Now unto God our Father, who is able to keep us from falling, and to present us faultless before the excellency of his glory, the only wise God our Savior, be glory, dominion, majesty and power forever. Amen.

A. L. STANSELL.

Approved by church in conference.

**Margaret Ellen Wilkins** was born Dec. 3rd, 1849, and died March 11th, 1914, making her age 65 years, 3 months and 8 days. She had suffered for nearly a year, but bore her suffering patiently. All was done for her that loving hands could do, but the Lord called her home. She had often said that she was ready to go. She had been a devoted member of the Primitive Baptist Church for forty-one years, and will be greatly missed. She left to mourn her departure her husband and seven children, as follows: Mrs. G. D. Pace, Mrs. Dick Mason, Mrs. W. A. Goad, Mrs. E. W. Tinsley, Henry, George and John Wilkins, also a brother, Tom Brookshier, a sister, Mrs. Tom Emery, and a host of relatives and friends. She had been a resident of Graves County sixty-five years.

The funeral services were conducted by Elder J. M. Perkins. Weep not, father and children, for we know that dear grandmother is at rest. God knows best in all things. It is a consolation to know that our heavenly Father looks with compassion upon us, and will fold in the arms of his love all those who trust in him. It was hard to give her up, but her sufferings are ended, and she has left this world of sin and sorrow for the bright home above. May it be our happy lot to meet her there, where there is no more sickness, pain or death.

Her granddaughter,

ADELLE PACE.

## APPOINTMENTS.

Elder D. M. Vail will preach at the home of Mr. Hasbrouck, 62 Vamburen St., Kingston, N. Y., Friday night before the third Sunday in August, and at Olive and Hurley Sunday following (third Sunday).

## M E E T I N G S .

The Regular Prodestinarian Baptist Association, Siloam, of Oregon and Washington, will meet on Friday, August 7th, 1914, continuing the two following days, at Nesika, Lewis Co., Wash., with the Sulphur Creek Church. A cordial invitation is given to all. Those coming by rail will leave Tacoma, Wash., on the Tacoma Eastern R. R., Thursday, August 6th, where they will be met and conveyed to place of meeting.

SONORA A. HESS, Clerk.

The Hazel Creek Association of Regular Predestinarian Baptists will meet with Providence Church, near Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1914, and continue three days. Trains will be met at Plano. All are invited.

W. T. WALTERS, Moderator.  
H. C. CATE, Clerk.

The Schoharie Old School Baptist Church has appointed a three days meeting to be held Friday, Saturday and Sunday, Sept. 25th, 26th and 27th, 1914. A cordial invitation is extended to all. Those coming by rail will be met. Those coming to Howes Cave will be met by Deacon Miers, those to Schoharie by brother E. R. Kinney.

GEO. A. MIERS, Church Clerk.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.  
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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., AUGUST 15, 1914. NO. 16.

## CORRESPONDENCE.

### JAMES II. 18.

“YEA, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

DEAR BRETHREN:—I desire to write some of my thoughts on this subject as seems to me to be presented in the above words. It seems to me that there never has been a time when it was more necessary to heed these words than at this present time. It seems that conditions now are very similar to what they were when James wrote this epistle to his brethren. It seems these brethren were trying to justify themselves for their cruelty one toward another. The same sorrowful conditions exist to-day wherever dear brethren are engaged in their carnal wars and fightings. Now, dear brethren, these things ought not so to be. They were wrong when James wrote this epistle, and are evidently equally wrong to-day.

The words of our text and connections indicate that James' brethren were claiming to believe one thing and their works were different. James' idea was they ought to show their faith by their works, instead of doing as they were doing.

Dear brethren, this is a severe test, yet O how much better it would be for all of us if we first would examine ourselves and see whether we are shewing our faith by our works before we are engaged in war with our brethren, to the extent they are now raging in some places over controverted points of doctrine. Of course, the words of our text will apply to all carnal warfare. But I desire to notice more especially some of the fighting now going on over the subject of what is termed conditional time salvation, on one hand, and absolute predestination of all things on the other hand. I desire to try to show that neither side shows their faith by their works on either side of these controverted points of doctrine. I believe that the great majority of God's dear people are honest in their beliefs; but we all know there must be inconsistency somewhere, to say the least. I claim each side is equally alike inconsistent; that is, both sides fail to shew their faith by their works, which if they do, then the right thing for each to do would be to do as James admonished his brethren when he said, Confess your faults one to another, that ye may be healed. Now, let us reason together,

The healing here evidently refers to time, and not eternity. Primitive Baptists do not believe that men can perform any works which will heal them for eternity. Now here is where the controversy starts over the subject of conditional time salvation, as it seems to me; that is, each side fails to shew their faith by their works. If all the dear brethren who say they believe in conditional time salvation would show by their works that they truly believed this doctrine, there evidently could be no just grounds for any one denying it. I believe there is a salvation in time, or that pertains to time, and that God's dear people do receive reward here in time, but the solemn question with me is, Have I ever shown my faith by my works? I know I have not done so all the time, but the question that now concerns me is, Have I done so any of the time? to my shame and sorrow. I have been induced to take sides in these cruel wars, where fighting and killing were going on, and I have no knowledge of any person being saved because of the war then raging. Dear brethren, that is not God's way of saving his people, either for time or eternity. The grace of God, and grace alone through faith, will enable God's dear people to show their faith by their works. We all are taught of God alike (if we are taught at all) to know that without Christ we can do nothing. We all know that when we are in darkness we have no ability in and of ourselves to get out of it. We are taught these things in our experience, and the Scriptures teach the same, therefore there is no room for controversy on that subject if we go not beyond what the Scriptures teach, and we ourselves have been taught of God. I feel that we all know these are facts, as far as we have been taught of God, therefore,

if we fall out by the way, it will be over something that we are not taught of God. To illustrate, if we do not have the ability in and of ourselves to remove the dark cloud when we are in darkness, and all alike are dependent upon an independent God for every good and perfect gift that cometh down from the Father of lights, (James i. 17,) and if we also have been taught of God to know these truths, then any person who knows these things is very inconsistent to teach in such a way as to be understood to contradict his own experience, let alone to contradict the word of God. Evidently much confusion does exist because of misunderstanding of what each believes, but that is not always the case. We sometimes say things that are directly opposite to what we have been taught of God in our experience, and yet many of us are honest, I think. It is those who are honest that we have any hope at all of getting to confess their faults one to another. If we are not honest, we will not do such a thing as to confess that fact. Now, dear brethren, all who desire peace should be very careful to speak so as to be understood, and at the same time speak in accordance with their own experience, and especially in accord with the Scriptures, then those who are wilfully dividing the church of Christ will be made manifest, and the blame can be laid where it belongs, and the rest can live together in peace and sweet fellowship if guided by the Spirit of God. Now let us make an illustration. Suppose I teach my brethren everywhere I go that I believe in conditional time salvation, and that God's people have the ability in and of themselves to have a blessing whenever they want it, and at the same time declare nonfellowship for my dear brethren

who say that they do not believe that doctrine, what would my works show in such a case? In the first place, the doctrine is not in accord with our experience; in the second place, such a course would not save any one; and in the third place, we have no Scripture example given where Paul, or any other apostle, ever took such a course to try to save any one. My dear brethren, if I am right and my brethren are wrong, if I love them I will not declare nonfellowship for them, but I will go to them in love and try to show them wherein they are wrong, I will try to save them from the error of their way; this I could not do if I had declared nonfellowship for them. Paul said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." Paul was trying to save some. Let all notice his reason for doing so. He said, "And this I do for the gospel's sake, that I might be partaker thereof with you." Read 1 Corinthians ix. 22, 23. We all know that Paul could not have said what he did and at the same time declare nonfellowship for his weak brethren. He could not have declared nonfellowship for his weak brethren and then said, "And this I do for the gospel's sake, that I might be partaker thereof with you."

I verily believe in salvation for time. Paul evidently had reference to time when he said, "I am made all things to all men, that I might by all means save some." But the question with me is, Do I know the right means to pursue? Paul evidently meant all right or lawful means, but he did not mean unlawful means. It is the unlawful means that kill, and the lawful means save, if any are saved; but unlawful means never saved any child of God. This I think all

who desire peace will agree to. They know this is true, they also must know that there are many unlawful ways resorted to, or else conditions would not be as they now are. Now, if we know these things and yet lack wisdom, James would say, "Ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." This evidently is the secret of the whole matter; that is, we have not been asking in faith, we have been wavering. We all know that brethren do not see alike on any controverted point of doctrine; that of itself proves there is a lack of wisdom somewhere, otherwise there would be no controversy, unless it be wilful on the part of those engaged in the controversy, as stated before. I believe the great majority of God's dear people are honest, but our honesty does not save us from the bad effects of warring and fighting with the intent to kill, as is done in many cases. James said to his brethren, "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, and 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." Evidently conditions are no better now than they were when James wrote his epistle to his brethren. The wars are still raging, whole churches are nonfellowshipped without any reserve because of some claimed unsoundness on the part of those nonfellowshipped. Dear brethren, James did not advocate such a course against his warring brethren. O, why should we declare nonfellowship for a church of Christ? You see that means death, if the end desired is accomplished. But it is not always accomplished, some men and some churches have lived regardless of their being nonfellowshipped

by their brethren. Christ is the life and light of his people, and man cannot change it. O how inconsistent we are when we do as James' brethren were doing. They were commended for believing that there is one God, but they were sharply rebuked for not showing their faith by their works. If we truly believe there is but one God, the Father, by whom are all things, and we in him, and one Lord, Jesus Christ, by whom are all things, and we by him, (1 Cor. viii. 6,) our duty is to show our faith by our works. This we know James' brethren were not doing. James said, "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" We see that James believed in works, but he did not believe in works that were contrary to faith. James' brethren believed that there is one God, but their works did not harmonize with their faith. James continued, "Ye see then how that by works a man is justified, and not by faith only." We know that James did not mean to be understood that his brethren were justified for their works. His whole letter goes to prove that he was condemning his brethren for their works. James' brethren were lacking in works that showed that their faith was in God; they were trusting in an arm of flesh; their works made manifest that they were living after the flesh. Abraham's works showed that his faith was in God. Abraham had no other way of showing that his faith was in God except by his works. This same rule holds good, yet we have no other way of showing our faith in God except by our works. If we do use the phrase, "conditional time salvation," we surely ought to be very careful in stating the conditions to be

performed on our part, so as to be rightly understood. If I know one thing about this subject I certainly know that faith in God is essential, and I hope I know that is a gift of God, therefore I have no ability in and of myself to bestow these good gifts upon others or upon myself. I am a poor, dependent creature, and O how far short I have come of showing my faith by my works. Here, dear brethren, is the trouble, we trust to the flesh instead of God; our works betray us. Christ said, "This is my commandment, That ye love one another, as I have loved you." Evidently these words are yet binding on all who hope in Christ. I think all will agree to that. Now let us reason together. We all know that if James' brethren were professing to love one another, their works did not go to prove it. Dear brethren, you who hope in Christ, what do our works show when we are engaged in carnal warfare, in wars that kill instead of save? O is that the ground of our hope in Christ? Is our hope no more abiding than our works would indicate when we are fighting our brethren to kill, instead of trying to save them? If we love one another as Christ loved us we will not count our own lives dear unto ourselves; if need be we will lay down our lives for our brethren; to thus do is Christlike. James said, "If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James' brethren were not fulfilling the royal law, they were fighting and killing each other instead. Christ's law is royal. He is our King, he is our Lawgiver. Shall we claim to be keeping his law, the royal law, and at the same time engaged in warring and fighting our brethren even unto death? James continues by making different

illustrations, laboring to show his brethren wherein they had erred from the truth. He said, "Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." These brethren had killed, therefore they were transgressors of the law of Christ. Another thing we all should observe: James said, concerning his brethren, they were not only fighting and killing each other, but they also had condemned and killed the just. Read James v. 6. Here we see one class represented as the just. Those just ones made no resistance against death, they were Christlike; they evidently showed their faith by their works, which was the cause of their being put to death. Evidently either faction of those who were engaged in war one with another was as bitter toward those just ones who made no resistance when condemned and put to death, as they were toward each other; that is, those engaged in war one with another would as soon kill one not thus engaged in war as one who was engaged in war. They wanted all to take sides in their carnal warfare, and those who would not thus do were condemned and put to death because they were just in the sight of God concerning these cruel wars. I believe there are those yet who are just in the sight of God that are not guilty of these cruel wars, and yet I believe there are those who are so bitterly engaged in war one with another that if they had it in their power they would condemn and kill the last one of the just. There is no difference in the factions as to that both sides alike are guilty; they are fighting to kill. Dear brethren, can we afford to continue in these cruel wars? Can we do these things? Think of it. Are we showing our faith in God by our works? We all claim to love God, do our works show

that we love him? Our believing in conditional time salvation or absolute predestination of all things will not save us unless we put into practice lawful means instead of unlawful. We certainly must be blind to our own interest to be engaged in warring and killing each other.

James said, "For he shall have judgment without mercy, that hath shewed no mercy." Another thing to observe here is that James was not teaching his brethren that any man, or set of men, would inflict this judgment upon those who shewed no mercy. It is a sorrowful fact that those engaged in carnal wars and fighting act as though God had appointed them to be judges of his law, rather than doers of his law. James rebuked his brethren for thus doing. O, shall we profit by James' words when he said, "Speak not evil one of another, brethren"? James here has reference to those engaged in fighting each other. He continues, "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." He then says, "There is one lawgiver, who is able to save and to destroy: who art thou, that judgest another?" These brethren were not only judging one another, but they were condemning and killing the just; they were occupying the place of their Lawgiver; they passed their sentence and then killed. They killed both the just and the unjust alike. They made no distinction between the just and the unjust. They wanted to fight, and they wanted to fight everybody who would not fight as they fought, yet they professed to love God while they were occupying the place of their Lawgiver. Dear brethren, if such warfare was wrong when James wrote his epistle, it is wrong yet. O how

inconsistent we are when we say that we believe in conditional time salvation and yet engage in war that kills the just with the guilty. The guilty must be killed, regardless of how many innocent there are who shall be killed with them. The mote must be pulled out of our brother's eye, regardless of consequences. Whatever may be said against the works of one faction may also be said of every other faction engaged in unlawful works.

Submitted in love.

JOSEPH FORD.

SENECA, KANSAS.

#### WHAT ABOUT THE HEATHEN?

THE apostle Paul said in the third chapter of his letter to the Galatian brethren, eighth verse: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." One would think from the efforts made by missionaries in their great attempts to instil their traditions in those they term the heathen, that God had been very dilatory about the salvation of them, and that he had allowed millions to perish because he did not have the nineteenth century educational ministry and its theological schools for fitting men and women as missionaries, and millions of money collected to fit them out for foreign fields, that they might take up the work that God had so long neglected. One must form just such conclusions as these from the missionary spirit that seems to pervade the minds of men, for if the heathen have had no knowledge of God except as it is carried to them by men, then God has certainly been very careless and unconcerned about their salvation. If one will stop to think and properly consider he will see that the world from Adam to

Moses did not have any Bible, neither did it have any educated ministry nor theological seminaries to instil traditions in men, that they might instil them in others. This long period of time was about two thousand, five hundred years, and thousands of people were brought into the world and passed out during that time, and if, as our missionaries teach, they had no man to teach them, they were all lost. When the books of Moses were written the Jews alone had those books, and in them was no promise made to any but the Jews; so during the fifteen hundred years of the Jewish covenant the world in general still had no Bible, and no Sunday schools, nor theological seminaries, nor missionary boards, nor any mode of travel by railroads, trolley cars or steamboats, neither had they the telegraph, telephone, wireless telegraphy, aeroplanes nor automobiles during that whole four thousand year period, and since Christ came and took the kingdom from the Jews and gave it to those born of the Spirit of God, both Jews and Gentiles, the world has been much the same until within the last three hundred years, and the majority of the world in all ages for six thousand years has not had any of the nineteenth century civilization, and it is only within the last one hundred and fifty years that most of the theological training of men for the ministry has existed, and the question is now, If this kind of religion is right, how has God gotten along these six thousand years without this great school of men? and if it is necessary now that these great schools of men should take the work of the salvation of men upon them, why has it not been necessary during all these six thousand years? It seems to me it is like locking the stable after the horse has

been stolen, for if, according to the best figures we can command, not ten per cent. of the human family ever heard any of these educated ministers, nor saw a Bible, nor attended Sunday schools, nor attended any great revivals, I say, if ninety per cent. of the human family who never had the privilege of these nineteenth century opportunities for salvation are lost, and that simply because they never were converted to these late dogmas, then it must certainly be attributed to God's slackness in allowing the world to lie in darkness for thousands of years, and that even now in this nineteenth century there are eight hundred million people who do not believe in the christian religion, and have traditions, or religion of their own, that suit them better than that sent out from theological seminaries. But the people of God are not willing to ascribe any slackness or carelessness to our God, for the apostle Paul said that God would justify the heathen through faith, and that he preached it to Abraham, and declared that in Abraham all nations should be blessed. Men who believe that salvation is obtained by works, and teach the same, of course naturally conclude that as the heathen never did those works to obtain salvation, they (the heathen) are lost, and this would most certainly be true if the salvation of men depended upon their own good works, and to take this view of it would compel us to say we believe ninety per cent. of the human family have been lost. Let us turn this over in our minds as often as we will, there is only the one answer, and that is, ninety per cent. lost. But one may say it is the duty of these nineteenth century theological missionary boards to take up the matter now and offer their plan of salvation to the world, and if they reject it

then it is their own fault. But this plan will offer no solution to the ninety per cent. of humanity that have lived and passed out of the world without this offer, or chance of accepting, and such invitations as this leave a very dark picture for the ninety per cent., and it also presents a very dark picture for the eight hundred million now living who do not accept the religion as taught by these nineteenth century theologians. Now, since this nineteenth century missionary plan of salvation presents such a dark and fearful picture, and acknowledges the damnation of ninety per cent. of the human family, can we not find something in the Scriptures of divine truth that will reveal a brighter hope? We will turn to the apostle and get his inspiration about the salvation of the heathen, and see if we cannot find something to dispel this awful picture. He says, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Nearly two thousand years before Christ's advent into this world it was preached unto Abraham that in him should all the nations be blessed, and the promise to Abraham that he should be the heir of the world the apostle declared was not to him and his seed only, but to us also who believe on him that raised up Jesus our Lord from the dead. The apostle seemed to be very well aware that if the salvation of men depended upon their works it would mean a very dark proposition, and that all mankind would be lost, just as the doctrine of salvation by works would leave it. But he inspires us with new hope, new light, a better plan, a plan through which God has all through these six thousand years of heathen darkness been saving mankind.

The apostle says, "If Abraham were justified by works, he hath whereof to glory; but not before God." Here he informs us that if Abraham should undertake to be justified by works he could not come before God to glory. Again, the apostle informs us that Abraham believed what God promised him, and it was accounted to him for righteousness, that Abraham's belief counted more than all his works towards his righteousness. The apostle says that the heathen are justified through faith, hence do not need the doctrine of works taught them, and we judge that as Paul taught very plainly that salvation is all by God's grace, not of works, that He has been saving the heathen all through these six thousand years. The apostle told his Ephesian brethren that God had quickened them who had been dead in trespasses and sins, and walking according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience, among whom we all had our conversation in the world, fulfilling the desires of the flesh and the mind, and were by nature the children of wrath, even as others. Those Gentile brethren had been heathen, they had neither part nor lot with the Jews, and were called by the Jews unclean people. But there had come a great change in them, they had been quickened by God's Spirit, and at a time when they were fulfilling the desires of the flesh and mind; and what does the apostle attribute as the cause of their quickening? He says it was because of God's love for them while they were dead in their sins, while they were still heathen, for he says, God, who is rich in mercy, for his great love wherewith he loved us when we were dead in our sins, hath quickened us together with

Christ. O, does God love the heathen when dead in their sins? No one can read the apostle's declaration in this epistle without learning that he does. This also agrees with this same apostle's declaration where he said, It is not by works of righteousness which we have done, but according to his mercy he hath saved us. Here again we have the blessed assurance that God does bless and save the heathen by his mercy. "Other sheep I have, which are not of this fold: them also I must bring." The Savior here had allusion to the sheep he had in the heathen, or Gentile, world. Paul to Timothy 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." Therefore we must conclude that the ninety per cent. of mankind are not lost because they have not subscribed to the doctrine of works, for here we see that the great apostle to the heathen declares they are saved and called with an holy calling, yes, an holy calling, not according to their works, for if so, then all must be lost, but they were saved and called according to God's purpose and grace, given them in Christ Jesus before the world began; hence these heathen brethren were known of God before time, and were saved and called according to his own purpose and grace. Then God arranged for the salvation of all his people among the heathen before the world began, even if they never saw or heard any of the nineteenth century missionaries, and God did preach before the gospel unto Abraham that in his seed all the nations shall be blessed. The heathen are justified by faith, and our great apostle says faith is the gift of God, and Jesus is the author and finisher of our



faith. Hence the command Christ gave to his apostles to go into all the world and preach the gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned. He that believeth on the Son of God is born of God, and he that believeth on the Son of God is justified from all things, from which he could not be justified by the law of Moses. Hence faith, or belief, is the ground upon which brethren are justified. Then the heathen that God gave faith, for faith is the gift of God, were just as much heirs of salvation as any of God's children, and if Jesus is the author and finisher of our faith he could give it to the heathen as well as to us. Paul says as many as are under the works of the law are under the curse, and if righteousness be of the law, or works, then Christ is dead in vain. Christ came into this sinful world to save sinners, and if we could prove our salvation rested on our good works, then indeed Christ died in vain; and if the doctrines and teachings of the nineteenth century theologians, seminaries and missionary boards be true, then all Christ did was in vain. It is too late now for men to try to help God save the world; if he has not been doing this himself for six thousand years, mankind is lost.

NEWTON PETERS.

PORTLAND, Indiana.

BENTON, Ky., July 7, 1914.

DEAR BROTHER KER:—I herewith send you a letter I received some time ago from Elder J. M. Perkins, and would like to see it published in the SIGNS if you indorse it, which I think you will, and will say the time he speaks of in his letter to visit me on my birthday he was blessed with the privilege of filling the appointment, for which I was thankful to

have him with me on that day. There were about one hundred friends, neighbors and brethren, who took dinner with me, it being my eighty-first birthday, and being very feeble, not able to go to my meeting, it was surely a feast to me.

My dear brother, though I am a stranger to you in the flesh, I hope we are not in the Spirit, and feel to deeply sympathize with you in your bereavements in the loss of your editorial help, but most of all your dear companion, but the Lord is able to comfort you and hold up your hands and stay your grief, and I hope he will, and illumine your mind, and enable you to bring out things "new and old" from his inspired word, and believing all things work together for good to those who love the Lord, who are the called according to his purpose, I am a poor old sinner, saved by grace, if saved at all.

In much affliction,

R. J. HILL.

MAYFIELD, Ky., May 12, 1914.

ESTEEMED BROTHER:—Your kind letter was received some time ago, and was gladly read, and with pleasure. I must confess to you my negligence, or rather my busy time, for not answering before now. Our Union passed off lovely and peaceably, but our churches were not all represented. I have been almost prostrated with "la grippe" for several days, but am some better to-day. Lillian and Tommy were at the Union, and she notified me of your birthday celebration the fourth Sunday in June, and I promised her to come to your house at that time if not providentially hindered. I will come to Little Cypress on Saturday morning before the fourth Sunday, and shall expect some one to meet me.

Well, brother Hill, I am sometimes up

and sometimes down, but down the longer. I feel sensible of the fact that I have nothing to rely on but what the Lord has done for me, if indeed he has done anything. The older I grow, and the more I see of this world, the more I am confirmed in the doctrine of grace. My growth has been to grow out of self, and I hope I know what Paul meant when he said "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." It is our complaint that we are of so little account and can see no good in ourselves. Without God's teaching men can see good in themselves, and feel they can and do do good, but when grace shines in the heart it discovers our depraved nature and we see our nothingness; this I have come to believe is God's way of humbling his children and bringing them to feel and know that every necessary qualification for the enjoyment of a better world must come from the hand of the Lord. Peter said, "According as his divine power hath given unto us all things that pertain to life and godliness." Paul said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" I have come to the belief that no one will ever know what these things mean until he or she gets to them in their life, and have to live the life. It cannot be taught by men, but God must be the teacher, and we must live the very life described, and when we do we mourn because of it, therefore "Blessed are they that mourn: for they shall be comforted." Could we realize this we would cease to mourn, but God has so fixed it that we are so sensible of our unworthiness and unprofitableness that we just keep on mourning under the load. In this I believe God's

children are bearing about in the body the dying of the Lord Jesus Christ. This I believe is suffering with him. Now the apostle says, "If we suffer, we shall also reign with him." Christ suffered for sin, and we suffer because of our sinful nature, and feel sensible of our sins, but our sins can never be atoned for by such suffering as we may render, but as Jesus was a man of sorrows and acquainted with grief, so we must follow in his footsteps. While all the above is the truth in the life of God's children in this world, yet they are most apt to take the very evidences as things against themselves. We need patience, but just the way we get that is the way we do not want it, for tribulation worketh patience, and patience experience, and experience hope, and that drives us to Jesus. Now in all this David comes in and helps us when he said, Restore unto me the joy of thy salvation. How helpless we are; we are beggars, and have to rely on God's everlasting bounty.

Brother Hill, you can make appointments for me Saturday and Sunday as you think best, and if the Lord will, I will try to be there.

With best wishes and fellowship for you and sister Hill, I am your poor dependent brother in the Lord, I hope,

J. M. PERKINS.

MACOMB, Ill., July 1, 1914.

DEAR ELDER KER:—I am sending a letter received from Elder P. W. Sawin, of Kentucky. This letter was received some time ago, but I have not been at home or I should have sent it sooner, yet I feel a hesitancy in sending it, because of the allusion to my poor writings. I am fearful that he is mistaken in me, for I am the weakest of the weak and the poorest of the poor, yet I do appreciate

the precious letters I receive from my dear brethren and sisters, and as he has sent my letter to the SIGNS, though it was not written for publication, I will do the same with his, hoping all may enjoy it as I have done.

Yours most unworthily,  
SARAH E. RUNKLE.

SHELBYVILLE, Ky., Jan. 19, 1914.

DEAR SISTER RUNKLE:—I have many times when reading your good letters in the SIGNS thought to write you, and as many times failed, but when I opened the SIGNS to-day, and in looking through it first to see who had written, among the numerous and excellent writers I saw your name, and said to myself, If the Lord will, I will surely try to write to her. It may be presumption in me, but the desire is there. As I was reading your letter the desire deepened as you so clearly described the way in which I have been traveling these many years, and while I freely confess my unworthiness of your companionship, yet I could but feel that we were companions in the afflictions of the gospel, and as I read along I was wondering if you remembered a poor weakling who visited your father's home; I think it was in the summer of 1885 or 1886. I remember you well, and where you lived, and I can never forget the kindness shown me there. I was a stranger, and ye took me in; sick, and ye ministered unto me. We had just suffered the loss of all things in this world, and I was a physical wreck, so that your loving-kindness to a poor unworthy worm was to me more than I could ever tell. Your dear father and I were together for two weeks or more, attending meetings, and I yet feel that he was a dear father in Israel to me, so tender, loving and kind; but as you say,

how swiftly the time goes by, and we are numbered with the old. I was then but little past forty, now I have passed my seventieth year, since January 2nd. How strange it is we get no better; how wonderfully different our life is to what we thought it would be. With us there seems to be nothing fixed or settled; that is, we only know what to-day is, but know not the morrow. We cannot judge of the morrow by to-day, for we know not what a day may bring forth.

“Blind unbelief is sure to err,  
And scan his work in vain.”

There is one thing I think we do know more about, and that is the depravity of the heart, and of the merciful loving-kindness of our God, yet we cannot fathom either the depth of the one or the height of the other. The growing in grace and in the knowledge of our Lord Jesus is to feel daily the deceitfulness and depravity of all that constituted the makeup of the first Adam, and then to feel that all that is needful for this life and that which is to come is ours in Jesus, or that he is our righteousness, our all. It seems to me that in the measure we grow out of self we grow up in him, but O this mighty self, how hard to yield, to give up. I often get to where I wonder if there is anything but self in me, yet I am not satisfied with this life, I want a better life, of which I have hope. All that I desire or wish for is in Jesus. Is he mine and am I his? If he is, why am I thus? Why this cold and lifeless frame? To whom shall we go? There is none other name under heaven given whereby we must be saved, neither is there salvation in any other.

What a blessed medium of correspondence is the SIGNS, that we should hear from these afflicted and poor ones who can only trust in the name of the Lord.

You say on page 43, "Dear ones of our Father's household, is it ever thus with you?" My heart responds, O, am I one of the Father's household? Can you include one like me, a poor, halting, lame and maimed one? Let me be what I am, an outcast, at least I could sweetly respond from my heart, Here is my hand in token of love and fellowship for all such poor dependent ones, for I have been along the way, and think I know of the things whereof you speak, but feel I have not the gift with tongue or pen to describe them as you and others do. As you say again, O to be better, to be more like Christ, submissive to his will; yea, that is the desire, to be done with the body of this flesh, to see him as he is and be like him; I shall not be satisfied until then. I have many times drank deeply of the cup of sorrow since I was at your home, but the dear Lord has remembered me and mine in his great mercy, and therefore I have much to be thankful for, but am just a sojourner, still in hope and expectation waiting for the blessed appearing of the great God and Savior Jesus Christ, who shall change our vile body and fashion it like unto his glorious body. The end of this mortal life cannot be far off.

I ask a special remembrance to your dear aged mother. I remember her as well, as a dear mother in Israel to me while at her hospitable home. May the dear Lord remember her in his tender love and mercy.

Now, dear sister, I have written you on the impulse of the moment, and it seems to me, as do all my productions, so lacking and empty that I cannot understand how any one can desire me to write. I do often desire that I might impart some spiritual gift, but how to do it is the trouble with me. Kindly accept

this as a token of love and fellowship in the gospel, and I hope you will write for the SIGNS more frequently. I was just thinking the past week that we had had nothing from your pen for some time. Pardon this intrusion upon your time and patience. May grace, mercy and peace through our Lord Jesus be with you.

In gospel bonds,

P. W. SAWIN.

#### THE SAINTS' PILGRIMAGE JOURNEY.

NEITHER words nor tongue can give expression to all that befalls the individual saint in his momentous journey from nature to grace, and then from the time that journey is completed to the setting of the sun of his gospel day. The route tortuous, the way unknown, hidden pitfalls in the pathway, dangers seen and unseen, the untrained child oftentimes thinking himself rich and increased with goods, says, I am in need of nothing, and knoweth not that he is wretched, and miserable, and poor, and blind, and naked. Like one of old, who, sitting down at the closing in of his fitful, feverish journey, says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith," he is looking back over all the way the Lord God has led him, and with both awe and delight he wonders in amazement at the love and tender forbearance of his gracious Redeemer toward him. In retrospect he sees himself before his journey begins, filled with the delights which the world affords, no thought or desire for anything beside the treasures of earth with its follies, and then he remembers in those days the religion of the world got hold upon him, and it puffed him up to greater creature works; humility had no part in his active career; in

sweeping declarations he said, All men are sinners, yet he knew not the plague of his own heart. But at a certain and appointed time of the Lord an Angel (the Holy Spirit) came into the habitation of his soul and set at naught the traders in earthly merchandise, overturned the tables of the money-changers. That was a black and terrible night, the Spirit of divine grace took the reins of his heart and mind and exercised him unto the wisdom and knowledge from above, by which he beheld himself a vile sinner, hateful to himself, and deceitful above all things; he recognized in himself the sentence of death, with the sword of divine justice hanging over him. Where now was his pride and vainglory? With one of old could he say, I am a worm, and no man; my guilty soul cries out in shame. The bright clouds in his earthly sky have become black and lowering; like the children of Israel in Egyptian bondage, whose burdens became so heavy that they were made willing to follow Moses to liberty, so this poor sinner groaned under the burden of the knowledge of his sins, turned away from the old haunts of sin, loathing them, when he heard a voice behind him saying, This is the way, walk ye in it. The wages of sin he found to be death, and he desired them no more; he was no more a servant of sin, but a servant of righteousness, with a fervent desire for holiness. He learned the name of Jesus, that it was the only name under heaven whereby he must be saved. His faith was in Jesus, his hope was founded upon the rock Jesus Christ; all his dependence was in him who was able to save him from death. The bolts of the prison door of the law which had held him were loosed by the obedience of his new and gracious Master, who shed his precious

blood that he might live and enter into the glorious liberty of the gospel. How wonderful, then, was the grace of God which appeared unto him, teaching him that, denying ungodliness and worldly lusts, he should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. In him mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring up out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase; righteousness shall go before him, and shall set him in the way of his steps. He now rejoiceth that he is counted worthy to suffer for Christ's sake. "For the Lord God is a sun and shield [unto him]: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Where now are the chains that held him in satanic bondage? Who can measure the height and depth of the love that hath clothed him with the majesty of heaven? He feedeth upon the choicest fruits of the garden of grace; the damp and shivering mists of the past night have been swept away by the bright shining of the Sun of Righteousness with healing in his wings; watchmen stand at the gates and upon the walls of Zion guarding him from the enemies that are crying for his soul; because of the weakness of his flesh he oft-times falls by the way, and he trembles with fear and with shame, but as in the days of old, the Lord raises up for him a Deliverer, and he goes on his way rejoicing, glorifying God and traveling in the strength of him who hath delivered him. He hath set a seal upon him, he knoweth him by name, he keepeth him in the way,

his paths are paths of peace. May we be of those who are the sheep of his pasture; may we dwell in his house all the days of our life, and behold his wondrous beauty, and serve him with reverence and godly fear.

B. F. COULTER.

PHILADELPHIA, Pa.

EL CAMPO, Texas, July 6, 1914.

ELDER W. J. MAY—DEAR BROTHER:—I have just read your little letter in the SIGNS of July 1st, and it ran in my mind to write you a few lines concerning the last sentence in your letter: "Yours in hope of eternal life." Now, brother May, as you are an old preacher I will ask you to write to the SIGNS and explain what eternal life is, and where this life is to be had, and when it is to be had, for I have heard many preachers and people quote this, but never heard any one explain it and prove it by the Scriptures. Who is subject to this life? Also prove this by the Scriptures. Probably there are others who would like to know this. If you write to me I will be the only one to be benefited by it. Please write and explain this life, for I hope that we are brothers in this same life.

P. E. DAHLSTEDT.

PINSONFORK, Ky., July 10, 1914.

DEAR BRETHERN EDITORS:—I herein inclose a short letter I have just received from brother P. E. Dahlstedt, of El Campo, Texas, in which you will see he has asked me to write through the SIGNS and explain what eternal life is, and where it is to be had, and when it is to be had, and prove it by the Scriptures; also who are the subjects of this eternal life, and prove it by the Scriptures. I hate to pass the good brother's request by unnoticed, as I do not know his motive in the matter, for there is no subject

of greater magnitude that we can think of than that of eternal life, and no subject that there is less need of an explanation from such uninspired creatures as we are, for the Scriptures are so emphatically clear and plain that it looks as if all may run that read, or, in other words, all that can be known about it is plainly taught in the Scriptures, hence in my few suggestions for the special benefit of my strange brother I can do nothing more than refer to some few of the many wonderful declarations of eternal truth, and in replying to the first of the brother's group of questions will say that eternal life is the gift of God. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Romans vi. 23. In fact, Christ is the eternal life himself, as Paul would say, "When Christ, who is our life [eternal life], shall appear, then shall ye also appear with him in glory."—Col. iii. 4. "For the life [Christ] was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."—1 John i. 2. "And this is the record, that God hath given to us eternal life, and this life [eternal life] is in his Son. He that hath the Son, hath life [eternal life]; and he that hath not the Son of God, hath not life."—1 John v. 11, 12, hath not eternal life. Therefore Christ, the eternal Son of God, is the eternal life of his people, Israel, and is the gift of God to them. "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."—John iii. 16. "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. So this eternal life is hid with Christ in God, and is Christ in,

you the hope of glory, the eternal and spiritual life of his people, even the eternity of Israel, their Alpha and Omega, the beginning and the end. We do not feel to say that we can obtain this eternal life, for it is the gift of God, through Christ Jesus.

As to the time when this eternal life is to be had or realized, it is just simply when it pleases Him who is the only one that can give life to anything, let it be natural or spiritual, for time or eternity, and this life is through his Son Jesus Christ, for the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him, for as many as were ordained to eternal life believed; therefore the subjects of this eternal life are all the election of grace, chosen in Christ before the foundation of the world, all the promised seed. "Whoso eateth my flesh, and drinketh my blood, hath eternal life," &c.—John vi. 54. Now here is a plain manifestation of the subjects of eternal life. They do not eat the flesh of the Son of man in order to obtain eternal life, but because they have eternal life, and this eating and drinking is the evidence of the eternal life of which they are possessed. I do not think we can or do have eternal life in possession, but it has us in possession, it is the stronger man. God's people follow Christ, and he gives unto them eternal life. If we do not follow Christ we are not the subjects of eternal life, for the subjects of eternal life follow the Lamb of God.

Now I do not feel like saying anything more on this plain and unmystified subject, "eternal life," for eternal life explains itself, and all that can be known about it, or where and how it can be had, is clearly taught in the Scriptures. Eternal life has neither beginning nor end,

and is given or communicated through the eternal Spirit to all the heirs of promise in God's own time and way, and as *prima facie* evidence of this wonderful life in the heart of these elect vessels of mercy they in their walk and conversation deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. This life does not teach its subjects to try to live this way, but it teaches them to live soberly, righteously and godly in this present evil world. My sheep follow me, and I give unto them eternal life.

W. J. MAY.

HERNDON, Va., June 21, 1914.

ELDER H. C. KER—DEAR BROTHER:—  
Ever since I heard the sad news of your dear wife's death I have had a strong desire to write to you, but have put off writing until now. I believe I have told you in some of my former letters of losing a companion and four children by death. This sad stroke came to me more than twenty years ago, but it is fresh in my memory to this day, and I shall never forget it until the day of my death. I thought I should die then under the heavy stroke, but the good Lord would have it otherwise, and has let me live to this present moment, but for what purpose I know not. At that sad time of my life, when my dear companion passed away, I received many letters from brethren and friends expressing deep, heartfelt sympathy for me, but their letters of great sympathy gave me but little comfort; they could not reach my case. I felt to be all alone in the world, and that my natural life had been taken from me. My home was not my home, for the joy was taken from me, and I felt that I must die, but I did not. I think, my dear brother, that I am prepared to enter into

your troubled heart and weep with you in this sad time of your life. We are told in the Scriptures to weep with those who weep and rejoice with them that rejoice. I think that I can both weep and rejoice with you. I can truthfully weep with you, for I am satisfied that I know the bitter cup you have been made to drink of, and I can truthfully rejoice with you in the hope that your dear one has gone home, to die no more; yes, to die no more. O what a blessed hope, to know that when this house of clay is dissolved we have a building of God, not made with hands, eternal in the heavens. I have been weeping all these many years past for myself, and expect to weep as long as I remain in this earthly house, but for the dear ones of my family who passed away twenty years or more ago I weep not, for I hope their spirits are at rest in the bosom of Jesus, their great Redeemer. I do hope, dear brother, that the good Lord will comfort your heart, and enable you to go on in the good work of publishing the SIGNS, and continue to write for it, for I enjoy reading your editorials. Dear Elder Chick is sadly missed. I do hope that the publishers will take courage and go on in the good work of publishing the dear old SIGNS, with the happy belief that the good Lord will raise up another one to take Elder Chick's place to help you out on the editorial staff.

I have written you this imperfect letter because I believe I love you in the Spirit of Jesus. I hope I have loved you with pure, spiritual love from the first time I ever heard you preach. I know you feel lonely and sad, and God alone can give you comfort. I feel lonely and sad the most of my time, for but few of my kinfolds in the flesh are left on earth

to mourn and weep with me. I often think of the words of the poet:

"A pilgrim stranger here I roam,  
From place to place I'm driven;  
My friends are gone, and I'm in gloom,  
The earth is all a lonely tomb;  
I have no home but heaven."

I must close, and hope you will excuse me for the liberty I have taken in writing this letter to you. I will say again that I hope the good Lord will comfort your heart and all who mourn in Zion, as well as those who mourn the sad loss of their dear ones in the flesh.

Your brother, I hope,

JOHN F. OLIVER.

[THANK you, brother Oliver.—K.]

WHEELING, W. Va., Dec. 19, 1913.

DEAR BROTHER:—I am sending this good letter from Elder J. W. McClanahan, as it has been of comfort to me, and if you think best you may give it room in our good SIGNS OF THE TIMES. This dear man of God (which I truly feel that he is) has favored me with three or four visits. Only those who are so isolated from the company of the saints can realize what his visits are to me. His dear words of wisdom so carefully weighed and so earnestly conveyed clearly prove that he does not ignorantly declare these sacred truths unto us. May the Lord richly bless him for his kindness to the least of all.

Unworthily,

FLORENCE PULTZ.

LANHAM, W. Va., Nov. 29, 1913.

DEAR SISTER:—I received your good letter a few days ago, and was truly glad to hear from you. I am always pleased to receive letters from those who have learned in the school of grace that salvation is of the Lord from start to finish. I feel that every stroke of your pen mani-



fested that knowledge and wisdom which none can have but those who have been led by the hand of Omnipotence. This is the highway where the lion's whelp has never trod, nor the vulture's eye seen; none but the redeemed of the Lord have knowledge of this way of holiness, Christ the way, the truth and the life.

I was well pleased with my visit at your house, and was also pleased to meet the brother and hear him speak of the things pertaining to the kingdom of God, although he did not express himself on all points of doctrine which have been discussed among the Baptists from time to time for many years. It seems that many good brethren have become fearful of predestination of all things that come to pass, whether good or bad; then from such a state of fearfulness they begin to set bounds, or limit the Holy One of Israel, by saying that only good things were predestinated by God, and that evil things spring up in and of themselves, without any purpose of God in them. They fail to see the purpose of God carried out in the case of Joseph's brethren selling him on account of his dreams. Their act was a wicked act. They meant it for evil, and Joseph told them so, but that God meant it for good, to the saving of much people alive. Also in the crucifixion of Christ, wicked men acted wickedly and gratified their wicked desire, crucifying the Son of God. Surely this was done according to God's foreknowledge and determinate counsel. They meant it for evil, but God meant it for good, in saving his elect children from their sins. Jesus told them that he could pray to his Father and he would bid twelve legions of angels to defend him. But it was expedient that One should die, that all of his elect perish not. He must die for our offences and be raised again

on the third day for our justification, hence there is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. It seems possible that God's children may follow the leading or prompting of the flesh, and in so doing sow to the flesh, and in such a course reap corruption. In such sowing there are divisions and dissensions in the churches, for such preaching pleases the natural ear and carnal mind. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

I must close for this time. Please cast the mantle of charity over this letter.

I remain your unworthy brother,

J. W. McCLANAHAN.

DODD CITY, Ark., June 21, 1914.

DEAR BROTHER KER:—As it is time for me to pay for the balance of the year, inclosed find money order for one dollar, as I do not want to do without the SIGNS as long as I can pay for it, for it gives me much comfort when I read the able editorials and the good letters from our brethren and sisters, so ably setting forth the true doctrine and order of the church of God, which I have been trying to set forth in my feeble way for about thirty years; it makes me hope that I have been taught in the same school with them. When I first began to try to preach there was no other minister of our order in these parts who was preaching, and I felt so little and weak that it seemed too much for poor me, but when we got a little association organized, and got in correspondence with others, and I began to hear others from different States preaching the same doctrine and contending for the same order I was trying to set

forth, it gave me comfort and encouragement to go on and preach Jesus, the way, the truth and the life, the only name under heaven given among men whereby we must be saved. The doctrine of salvation by grace through the merits of Jesus is the only way that can reach condemned sinners.

Brother Ker, I think I can sympathize with you in the loss of both your dear companion and Elder Chick, your brother editor. We all shall miss his editorials and his wise counsel, but the same God that has given all the editors still reigns, and is able to give others just as well qualified. I am glad that the Old Baptists are not like other denominations, and have to depend on some board, synod or council for preaching. Jesus said, Pray the Lord of the harvest to send laborers into his harvest, so let us look to him for an editor, and the churches of his care for a pastor. There are a great many things we cannot understand, and this is one of them: why he gives us such peculiar gifts, which seem to us the most precious, and we do not see how we can get along without them, then take them from us and we are left desolate. But such is his will, and he doeth all things well.

Dear brother Ker, the reason I say I can sympathize with you in your bereavement is that I have passed through the same, and I have lately had to give up the nearest and dearest brother minister I ever labored with. He joined the church of which I was pastor, and it was made known to me when I baptized him that he would be a gospel preacher. He moved to Oklahoma after he began talking in public, and a year ago I helped ordain him, and he was the most humble and able gift I ever heard preach. But the Lord gave, and he hath taken him

away, but blessed be his name, he is able to give others as gifted if it is his will. I want to send love to the editor, publishers, writers and readers of the SIGNS.

Do with this as you wish, and believe me affectionately your brother in gospel bonds and in tribulation,

WM. J. CASEY.

REESE, TEXAS.

\* DEAR EDITORS:—I inclose a good letter from Elder E. W. J. Adams, which contains good news from a far country. I have known brother Adams for several years, and have been very pleasantly associated with him, and have heard him preach Jesus with great power and demonstration of the Spirit. He is a man of sorrows and acquainted with grief, as are all the saints of God, yet he at times is made to rise above all trials and conflicts and rejoice in the crucified and risen Redeemer, which exceeds all other joys. He, like all of the chosen of God, has to complain, as did Paul, that when he would do good, evil is present with him, and how to perform that which is good he finds not; the good he would do he does not, and the evil he would not he does; but he and all the saints cry out and say, We thank God through our Lord and Savior Jesus Christ that he hath given us the victory over those things, although we are made to cry out with Paul, Who shall deliver us from the body of this death? I have had this good letter some time, as I received it in December, and was sick and have delayed sending it, but the delay will not destroy the sweetness of it. I would be glad if brother Adams' mind led him to write often for publication, but think he, like myself, and I believe all others of God's children, finds so much imperfection in self that he fears it would not be of any

comfort to God's children. On this account we often fail to do what we feel we would like to do.

Brethren, do with this as you think best. Brother Adams gave me authority to send it to you. We are commanded to comfort each other with the comfort wherewith we are comforted, and I was indeed comforted in reading this.

I remain as ever, your little brother in hope of a better life,

M. L. LILES.

PINELAND, Texas, Dec. 12, 1913.

DEAR BROTHER LILES:—I will try this morning to write you a few lines, although I have nothing to tell you, only such things as befall the sons of men here on this sin-cursed earth, especially the children of the most high God. Trials and tribulations await the man who will live godly in this present world, who is surrounded by people who all the time are going to, and can, do better, but are all the time doing works which persecute the saints of God, and publicly deny the work of God in the salvation of his people, which he completed in the death of his dear Son when he died upon the cross of Calvary. This is all the hope I have to-day.

I surely enjoyed your exposition of the travail of Joseph and his brethren. This great narrative covers the travail of God's people from Abel to the end of time, O so plainly. It sets forth that man was not made able to stand. God showed Abraham the land of Canaan, that his seed after him should inherit, but told him that they should go into bondage and serve there under the mighty hand of Pharaoh, and afterward he would deliver them from bondage. If it had not been that way the Scriptures could not be true. Who sent the seven

years of plenty? God sent it. What for? That Joseph might prepare food for Israel in Egypt. Did he do it? Yes. Who sent the famine? God. Did it cost Israel anything to live? Not one cent, but it cost the Egyptians all they possessed, and then they were all destroyed. Who did it? God Almighty. Thanks be to his holy name for all his benefits toward me in preparing grace for me in his dear Son before the world began, and when the great famine began with me he began to feed me, and I feel to-day he has plenty in store for all his children, and will feed them with that hidden manna while they sojourn here, and finally when he is done showing his mighty power in them here he will land them on the banks of sweet deliverance, where they can sing that new song that none can sing but those who were redeemed from the earth.

I will now close for the present, and my prayer is that the Lord may bless and care for you.

Your little brother in tribulation,

E. W. J. ADAMS.

CLEVELAND, Ohio, July 4, 1914.

DEAR EDITORS:—By request of some of the brethren in Ontario I send you a short sketch of my visit among them this June, at the Ekfrid quarterly meeting. Meeting with an accident at home, which made me unable to work at my trade (carpenter), I felt impressed to visit the brethren of Canada, and leaving home June 25th by boat I arrived at St. Thomas the following morning, and was met by Elder J. B. Slauson, who took me to his home in St. Thomas, Ontario. It was our first meeting, and our conversation at once was on the things of the kingdom of our Lord, and as far as I could see my visit with him and family was one long

to be remembered. Friday evening quite a number of the brethren gathered, and I tried to speak to them with the ability that God gave me. Next morning we left for the Ekfrid meeting, where I had the pleasure of meeting for the first time Elder Silas H. Durand. The meeting Saturday, Sunday and Monday was a season of much enjoyment to me. An appointment was made for Elder Durand at London Monday evening, when we heard a very able discourse from him. Tuesday I spoke to the brethren at Dunwich at 3 o'clock, and from there was taken to the home of sister Lilly, in Dutton, where we were very pleasantly entertained until evening, when I took the train for Pt. Stanley and boat for Cleveland, arriving home Wednesday morning, July 1st. Now that I am back at home, in the hustle and jostle of a busy city, my visit seems almost like a long, pleasant dream and a sudden awakening, and I wish to thank our heavenly Father for his wonderful mercy, protection and liberty, and the brethren for their hospitality toward me, a poor sinner. May the Lord bless them.

Brother Ker, I am glad to hear that you have a brother editor. We have felt since our dear brother Chick was taken from us that the Lord had some one in mind, and we have wondered who it was, and are glad to know it is Elder Lefferts, and we hope the Lord will sustain you, that the SIGNS OF THE TIMES may still cry, "The sword of the Lord and of Gideon." The time is now when we need plain, straight talk about the doctrine and order of God's house, for there are so many isms among us, so many trying to become popular, underestimating the power of Almighty God, to draw away disciples after them, and we have always looked to the SIGNS as a paper

whose editors shunned not to declare unto us the whole counsel of God, and may God by his omnipotent power, eternal wisdom and perfect love guide and protect you against the lo heres and lo theres for the comfort of his people and the glory of his name. Amen.

GEO. L. WEAVER.

ALEXANDER, TEXAS, May 20, 1914.

DEAR EDITOR:—As I want to subscribe for the SIGNS I will write a few lines, and if you should think them worth inserting in its columns, do so, if not, all is well. I have read the SIGNS furnished me by a kind brother for several years, but have never taken it, and I certainly enjoy reading the good, spiritual letters from the brethren and sisters from most every part of the United States. They seem to write of things that become sound doctrine, and write the truth in love. I do much appreciate a charitable disposition among God's people, and I think our church papers should exclude questions that tend to strife. Our constant aim should be for a closer walk with God, and to let all things be done decently and in order. I believe the SIGNS is standing in the old paths and asking for the good old way. Its writers seem to believe in a God who never has or never will make a mistake, a God who speaks and it is done, commands and it stands fast. There are but few of the old faith in these parts, but God will never leave himself without a witness. I believe his eternal truth will be preached as long as time lasts; as long as I am given natural life I wish to prove worthy, and see his saints in full prosperity; while in life, where the Old School Baptists are I want to be; if not deceived in old wicked self, their God is my God. I do much love to hear a God preached or

written about that can and does do things without the help of poor, puny man. I want to live with a people in church capacity who worship a God who makes his people sit together in heavenly places in Christ Jesus. He, Jesus, draws his children with cords of love, and makes them willing and obedient, working in them both to will and to do. My people shall (not may be so) be a willing people in the day of my power. So I cannot believe that our obedience is optional. Some say we must act before God will act, but Jesus says, "No man can come to me, except the Father which sent me draw him," so I must believe what the blessed Lord has said, rather than what man says. I know we should do those things that are required of us, whether in season or out of season, for should we do all that is required at our hands we have only done our "reasonable service."

I regret very much to hear of brother Chick's death, but he finished his work, and has laid down to rest in Jesus. I hope some other able defender of the truth will be found who will help brother Ker edit the SIGNS.

I am, as ever, a poor sinner saved in time and eternity by God's grace, if saved at all,

J. W. CAUDLE.

MAUD, Okla., May 10, 1914.

DEAR EDITOR OF THE SIGNS:—Were I gifted with the pen of a ready writer, I would like to write in the way of comfort to the dear family of our beloved brother, Elder Chick, in their bereavement, but I feel I am too weak and unprofitable to comfort any of God's dear children. Our dearly beloved brother has gone to be with Jesus, which is far better. He fought a good fight and kept the faith, but we grieve that we shall see his face and read from his pen no more. I read his writings in our dear family

paper when I felt to be an enemy of the Old School Baptists, but some way in reading I felt a nearness to him, being drawn by his kind, loving way of addressing his brethren. That was years before I had any love for the people of God, and after I received a hope, and saw, as in a vision, that the Old Baptists were the church of God, I always enjoyed his writings, and would always, on receiving the SIGNS, look through the paper for his name and read what he had written first; so his departure will leave a vacancy with me which I cannot express; but we must be reconciled to the will of Him who doeth all things well. It is God that giveth, and it is God that taketh away, and blessed be the name of the Lord. I hope and pray, dear ones, that the Lord will give the spirit of reconciliation, that each can say, Thy will be done. In him we live, move and have our being, and when done with this world may it be said of us that we finished our course and kept the faith, and are ready to depart and be with Christ, which is far better. While the dear fathers in Israel die, yet they live in the hearts of those left, and we who have been blessed with the privilege of reading the SIGNS will miss the sweet counsel of its dear senior editor, but realize that the Giver of all good gifts is able to raise up another, and we hope that the editors will be supplied with grace to still comfort the household of faith with the comfort wherewith they have been comforted.

Dear ones, I do not feel that what I have written will be of any encouragement, but felt that I wanted to express my sympathy. I would like to see more of sister Bonnie Chick's writings in the SIGNS, as I always enjoy them very much. Dear brethren and sisters, write on; it is so cheering to hear from those of like precious faith.

From the least of all, unworthily,  
ELLA DAVIS.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**LUKE IX. 62.**

"No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

When Jesus was on earth he called men as soldiers of the cross and pressed them into service. The Father determined beforehand how many, who they should be and where they could be found. Hence Jesus walked by the sea and called from the fishermen's boats Peter, James and John. Not one of them offered the slightest excuse, nor manifested the slightest rebellion, but followed him, feeling in their souls the power of his word. When he desired others they were in the right place at the right time, and he continued to call and send forth until the entire number was made up. Those men left homes, their wives and children to serve in the kingdom of God, and not one ever turned back. One said when called, Let me first go and bury my father, but Jesus answered, Let the dead bury their dead, but go thou and preach the kingdom of God. The request was very reasonable, and that one felt it very important, yet his hand was put to the plough and he must not look back. In this is presented the greatness of the work, the glory of the kingdom, the importance of the gospel and the power in

the word "go." Men dead in sin can bury dead bodies, but they cannot preach the kingdom of God. No man taketh this honor unto himself, save he that is called, as was Aaron. We have often thought of the apostles in their early ministry, going from place to place and from house to house saying, The kingdom of heaven is at hand, and, Peace be unto this house, whenever they discovered the Son of Peace there. It to them must have been most wonderful, and in great measure incomprehensible, nevertheless they obeyed the Captain of their army and served in his strength. No price was agreed upon for their service, nothing was ever said about such a thing except the question asked: We have left all and followed thee, what shall we have therefore? And Jesus answered, Ye that have followed me, in the regeneration when the Son of man shall sit in his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. How many of the carnal wise today would want to serve for such reward? Gold and silver seem the only incentive, and thousands are hungering more after money than after righteousness, and hence are seeking it first, rather than the kingdom of God. The needs of the apostles were supplied, and the promise: Lo, I am with you alway, even unto the end of the world, is as good and sure to those called now and pressed into service. We cannot think that the love of money ever prompted a man of God to preach the gospel of Christ. Love to him and his cause, and the power felt in his own soul, move him to leave father and mother, wife and children, to "go and preach the kingdom of God."

In reading the few preceding verses to our text it will be seen that a certain man came to Jesus and said, "Lord, I

will follow thee." He would be called "a volunteer," and while thousands of such have been accepted by our government from time to time, no such thing was ever known in the kingdom of God. Hence Jesus told him, as is recorded in another place, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. This settled the matter in the mind of the volunteer, and we never hear of him again. Those who volunteer service in any army do so with selfish motives, sometimes for the actual pay, sometimes because of failure in every other direction, and sometimes hoping to attain unto some honorable rank. Were it known to them that nothing but poverty and distress would ever attend their lives, not one would volunteer to serve. Such was the life of the apostles, and such has been the life of all ministers of Jesus Christ. Doubtless the man who said, Lord, I will follow thee, was ambitious, expecting to be benefited in different directions, but when assured that Jesus was poorer than foxes and birds, and that no gain could be reached by becoming a disciple, it required very little time for him to decide not to follow the "Lord." To follow him means "the loss of all things," sorrow, cross, temptation, burden-bearing and everything that goes to make up a life of woe. It has not seemed to us that poverty alone is suggested in the expression: Foxes have holes, and birds of the air have nests, but no place of rest as well. And this does not mean that Jesus had no bed upon which to rest his often weary body, but until the work given him of the Father was accomplished there could be no rest for him—no discharge in that war.

The figure of a man ploughing is very striking, and easily understood by all of

experience along that line. A man engaged in such work has his work before him, and is not expected to look back; if he does he may be fit for some other place on the farm, but is not fit for the plough. So it would be with a disciple or minister of Jesus, having put their hand to the plough, "and looking back, is not fit for the kingdom of God." This means that the business of the kingdom is first of all things, and that the King demands undivided service. Not even the burying of dead relatives was allowed by the Savior, and the same faithfulness is required to-day, not only of those called to preach, but those called to be disciples, followers of Jesus. All churches expect the minister to be present at each appointment, and such excuses as having company, getting in hay, digging potatoes or visiting friends would not be accepted at all by the churches of his care, but he is expected to accept all such excuses from the members. If faithfulness is to be reckoned at all, the pastor has a right to expect each member present at every appointment, as well as the members to expect the pastor. So many things in this day occupy the attention of the people of God—so much looking back. Jesus on one occasion reminded his disciples of Lot's wife, the example of her looking back. She received commandment when leaving Sodom not to look back, but she, remembering her children and all her earthly possessions, did look, and immediately became a pillar of salt. Some have said, O, she was salt, and associate her with "the salt of the earth." We would not dare say she was not saved, because there are good reasons for believing she was, but we feel safe in saying she was "not fit for the kingdom of God," and will ever be a monument of disobedience

for the children of God to behold. "Remember Lot's wife." The "looking back" of the Lord's people is not always in forsaking the doctrine, denying the faith and becoming subjects of exclusion, but in longing for the leeks and onions of the land of bondage, in looking to gold as the god of deliverance, &c., and while in the kingdom we are not fit for it when in such condition. The unfitness for the kingdom of God is most always known better by those who realize it in their own souls than by any one else. The man who knows what he really is by nature is ready to confess his unworthiness and unclean heart, and feels that the kingdom of God would be absolutely pure without his presence. But Paul said, In every great house there are not only vessels of gold and silver, but some of wood and some of earth, some to honor and some to dishonor. Such was the condition then, and such continues to this day. May we all watch and be sober and hope to the end. K.

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#### ENTERTAINING STRANGERS.

SISTER M. A. Winner, of Ashville, Ohio, asks for views on Hebrews xiii. 2, desiring to know who are these strangers and angels, and how should they be entertained. This Scripture reads as follows: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The letter to the Hebrews was not intended for the Jews as a nation, but for those Jews who had, by the grace of God, been brought unto the knowledge of the truth as it is in Jesus Christ. The gospel was first preached to the Jews. Those who heard it on the day of Pentecost, as recorded in Acts ii., were all Jews. We have no reason to think there was a single Gentile in the audience of Peter on that day. It was ordained that the gospel should be preached in all the world for a witness, beginning at Jerusalem. This was done. Many of the Jews who heard the gospel preached on the day of Pentecost believed it with all their heart, and were given understanding that Judaism had come to an end through the fulfillment by Christ of the whole purpose of the law. However there was the danger ever present of Jewish professed believers lapsing back into Judaism, and some came to hold a strange mingling of Judaism and christianity, as is shown in Acts xxi. 18-24. Thus the purpose of the letter to the Hebrews seems to be twofold: to confirm gracious Jews in their gospel position in the liberty wherewith Christ had made them free, and to warn against legal entanglements and ensnaring Judaism. The one word throughout the epistle which might be said to furnish a key to it all, is "better;" contrasting the things of the law with the "better" things of Christ, setting forth him who is "better" than angels, the "better" covenant, "better" priesthood,



"better" sacrifice, "better" rest, and so on. The date of the letter is, without a doubt, previous to the destruction of the temple at Jerusalem and the ceasing of the Jewish nationality. This is evident from the eleventh verse of the tenth chapter of the letter itself. Thus, being written before the dispersion of the Jews throughout the world by the Romans, the Gentiles still stood to them as "strangers," though this strangerhood had in reality been abolished in the cross of Christ, for he had taken down the middle wall of partition that stood between Israel and these "stranger" Gentiles during old covenant or legal times, and had by the death of his cross made of these twain one new man. Thus the command in our text is for the Jew possessing gospel standing in Christ to "be not forgetful to entertain strangers," for some of these Gentiles might turn out to be "angels;" that is, these Jewish brethren in being courteous, gentle, kind and hospitable to the Gentile "stranger" would doubtless find from time to time that they were "unawares," being not conscious of it, "entertaining" a brother or sister in the Lord Jesus Christ. This was most certain to be the case, for Jesus had said that the kingdom should cease from national Israel and be given unto a nation bringing forth the fruits thereof. "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." These are the words of Paul, showing the coming to pass of the declaration of Jesus, in Matthew xxi. 43. Thus it was not at all necessary for the Jews in grace, who are especially borne in mind by the writer of Hebrews, to any longer regard the Gentiles as dogs and heathen, as was

the case when the Mosaic covenant was in full sway, but to bear in mind that in the gospel dispensation, having its dawning in the resurrection of Christ from the dead, the influence of grace was among the Gentiles and likely to spring forth into fruitfulness at any moment and in the most unexpected places. To entertain these strangers meant to manifest courtesy and hospitality toward them. It did not mean to welcome them to the ordinances and privileges of the gospel church, without being persuaded they were subjects of grace. Looking back to the patterns of gospel things in the legal rites and ceremonies of the old covenant, we find the "stranger" is often mentioned. Israel of old was commanded not to vex or oppress the "strangers" within their gates; the gleanings of the harvests and vineyards were to be left for them and for the poor, and in Deut. x. 19, it says, "Love ye therefore the stranger: for ye were strangers in the land of Egypt." This loving the stranger manifested itself in relieving his necessities, giving him food and raiment, and in dealing justly and fairly with him. On the other hand, no stranger except of the seed of Aaron dared offer incense before the Lord; no stranger or sojourner could eat of the holy things of the Israelites; and the stranger that presumed to come nigh the tabernacle or nigh the priest's office was put to death. The hospitality and kindness toward the stranger enjoined upon Israel of old did not allow of any meddling with the holy things, the gifts of God peculiar to those of the circumcision alone. But in Exodus xiii. 48, 49, the stranger, in case he had desire to eat of the passover with those of Israel, must, with all the males belonging to him, be circumcised. He then became one with those of the circumcision, no

more a stranger, but as one at home, and possessed an inalienable right to eat of the passover. "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Leaving now the type and coming over to the antitype in the order and practice of the new testament church, we find the apostles enjoin upon the brethren hospitality, kindness, courtesy, patience, forbearance and kindred qualities toward the strangers: those who are not professedly with the church in like faith, hope and love. This does not for one moment mean that the church is to be slack and slovenly in keeping her house, and admit just any one and everybody to eat with her of her holy things or partake with her in the observance of her solemn ordinances and privileges. In order to this latter welcoming, there must be perfect accord of heart and soul, unity of calling, hope, faith and baptism. "Can two walk together, except they be agreed?" "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" But when a stranger gives evidence that he has been born again, that he has been made to realize his sinful condition, that he has been given a good hope through grace; in other words, when it is made to appear that he has been circumcised of the Spirit in the heart, instead of outwardly in the flesh, then he is no longer to be treated as a stranger and held at arm's length, because his alienation from the spiritual commonwealth of regenerate Israel is obliterated in his being a new creature in Christ Jesus; it becomes his privilege to come in and sup with the

church of her holy things; it is his inalienable right so to do. Inasmuch as the church never knows what moment an instance of this kind will crop up, she is commanded to not forget to entertain strangers, for in so doing there have been, and will be again, instances of entertaining "angels," the Lord's little ones, "un-awares." The Old School Baptists have often been accused of being a selfish, clannish sort of people by "strangers" who have dropped in at their meetings and gone away without having been spoken to by the pastor or by any of the members present. This oversight is simply due to thoughtlessness. To speak to strangers courteously and kindly is such a little thing, it takes so little time, and it goes so far with many, that it ought to be done. One who drops in at our meetings to-day through curiosity simply may come next time through awakened interest. We can never foresee these things. God alone knows them. "The foundation of God standeth sure, having this seal: The Lord knoweth them that are his." Three men appeared to Abraham as he sat in his tent door in the heat of the day. To him they were strangers, but he entertained them, fetched water and washed their feet, bade them rest beneath the tree, killed a calf and dressed it with butter and milk and sat it before them. Unconsciously he was entertaining the Lord, and before these men left him they had left with Sarah and himself a wondrous thing: a promise of a son to be given as from the dead. Two men came to Lot in Sodom, but they were angels as well. They came to destroy the wicked city. Lot took them in and entertained them for the night. When the city was destroyed, Lot was not destroyed with it; he owed his safety to the presence of the angels with him.

Numerous instances of this kind are found throughout the Book, but we will notice but one more. The two disciples that walked to Emmaus after the death of Jesus were sad of heart, beset with unbelief and fear. A stranger joined them and journeyed with them, but their eyes were holden that they could not recognize him. He began at Moses and all the prophets and opened unto them the Scriptures. When they reached their journey's end, as night drew on, the two besought the stranger to enter and tarry with them. He did so, and as he sat at meat with them and broke the bread they knew him and instantly he was gone. They had entertained the "angel" of the new covenant "unawares." Jesus said to those on his right hand, "I was a stranger, and ye took me in." Those whom he addressed were not aware they had ever done so. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." When Jesus manifests himself for the first time in the heart's experience of a sinner, the sinner does not know what ails him. He has strange thoughts, strange feelings, strange longings: he is entertaining an "angel," the true character of whom he is to later understand. We were ourselves once strangers in the land of Egypt, aliens from the commonwealth of Israel. It behooves the people of God, therefore, to be kind to strangers. Our own soul's experience dictates this entertainment. The grace of God which has appeared to all men, bringing salvation, teaches these principles of right living by engraving them in the heart and imprinting them in the mind, writing them in the inward parts. Love is the foundation of it all, "the fountain whence all true obedience flows." "Let brotherly love continue."

L.

## E A S T E R .

SISTER N. S. Stevens, of Daisy, Arkansas, wants to know about Easter: is it the day Christ rose from the grave? Why is it not the same day of the month and the same month of the year, like Christmas?

Easter is mentioned but once in the Bible, in Acts xii. 4. Herod Agrippa the First, father of the Agrippa before whom Paul later made his stirring defense, as told in Acts xxvi., stretched forth his hands to vex the church of God, killed James, the brother of John, seized Peter and cast him into prison. It being the time of the feast of unleavened bread when Peter was arrested, Herod, though not a Jew himself, was politician enough to know that the Jews would not care to enter into judgment with Peter during their festive season, so kept him in confinement, intending to bring him forth after Easter, or after the passover week of unleavened bread. The word here translated Easter is, in the original Greek, *Pascha*, and literally means the passover, not having any reference whatever to the resurrection of Christ from the dead. The Jewish passover was eaten on the fourteenth day of the first month of the Jewish year, and, for seven days therefrom, was the feast of unleavened bread. Roughly speaking, this corresponds to our month of April. When Christ ate of the passover with his disciples on the evening of the day before his crucifixion, that day must have been the fourteenth day of the first Jewish month, therefore the date of his resurrection would be the first day of the week next following. In other words, Christ rose from the dead on the 17th of *Abib*, or *Nisan*, as it was renamed after the captivity. This is most certainly a fixed date, the same as was the date of his

birth, and not a movable date, as the date of Easter now is as observed by the so-called christian sects of the world. This observance of Easter by the religions of the world as at present engaged in under the pretense of celebrating the resurrection of Christ, is but one of the many glaring inconsistencies of error. The Council of Nice, a Catholic body of over 1500 delegates, called together by the Roman emperor Constantine in the year 325, decreed that Easter should always be observed on the first Sunday following the full moon happening upon or next after the 21st of March. Thus Easter must fall not earlier than March 22nd and not later than April 25th. The Catholics instituted this glaring error, and the Protestant daughters of the "scarlet woman" have helped her to perpetuate it. How can any one be so deluded as to believe that a day which moves about from year to year, as does Easter, can be the celebration of the resurrection of Jesus Christ from the dead? This latter event is as fixed and immovable in the history of the church just as certainly as his birth is fixed and immovable. The date of Jesus' birth is said to have been the 25th of December, but no human being has ever been able to prove that even this date is correct. The word "Easter" itself is derived from the Anglo-Saxon, and is taken from the name of the old Saxon goddess Ostara, or Eastre, who represented the morning, or east, and the opening year, or spring. This pagan deity flourished in the imaginations of men about the same time that the Council of Nice bound its dictum upon their intellects. Thus, summing up the whole matter, what do we find? That Easter, as currently observed, is a mass of Judaism, Catholicism, paganism, of falsehood and superstition, with not a

vestige of real true gospel virtue in it anywhere. For the gospel church of our Lord Jesus Christ to set apart days, or weeks, or months, or years, to commemorate anything which the Head of the church has not definitely enjoined, is to follow after men and their traditions; it is to become entangled again with the yoke of bondage, which never could justify the ungodly. The truth of God as in Christ Jesus is in its very nature eternal and spiritual, and cannot be limited to this or that duration of time. Read Paul's letter to the Galatians. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you." "Except a man be born again, he cannot see the kingdom of God." This miracle of the new birth wrought in the experience of the children of God, and not the 25th of December, is the living memorial of the birth of Christ, written by the finger of God. In Ephesians, first chapter, we read, "The eyes of your understanding being enlightened; that ye may know \* \* \* what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead." Belief in Christ is effected by the experimental operation of the same mighty power that brought again the Lord Jesus from the dead. This miracle, and not Easter, is the Spirit's commemoration of the resurrection of the great Shepherd of the sheep, and of his victory over death, hell and the grave. "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" Amen. L.

**CORRESPONDING LETTERS.**

*The Delaware River Old School Baptist Association, convened with the Kingwood Church, at Locktown, Hunterdon Co., N. J., June 3rd, 4th and 5th, 1914, to the associations and meetings with which we correspond sendeth greeting and love in the Lord.*

DEAR BRETHREN:—Through the kind providence of the everlasting and all-wise God of Israel we have once more been permitted to meet as an association. Your messengers have come to us bearing the glad tidings of salvation by grace through our Lord Jesus Christ, coming in humility of the spirit, which is the only true worship of our creator God. We are glad to state there has been no dissenting voice, but all has been peace and quiet in the Lord.

Our next session is appointed to be held with Southampton Church, Bucks Co., Pa., on Wednesday, Thursday and Friday before the first Sunday in June, 1915, when and where we hope to again meet and receive your ministers and messengers.

J. M. FENTON, Moderator.

D. M. VOORHEES, Clerk.

**NOTICE.**

PROVIDENCE permitting, Elder H. C. Ker will preach in Woburn, Mass., the fifth Sunday in this month (August 30th). All friends are cordially invited.

L. B. FORD.

**MARRIAGES.**

By Elder B. F. Coulter, at his home, 1910 N. Twenty-second St., Philadelphia, Pa., July 3rd, 1914, S. Kurtz Hingley and Miss Lillie M. Stout, both of Philadelphia, Pa.

**OBITUARY NOTICES.**

**D. F. Allen**, of Camden, Texas, died April 24th, 1913. He was born in Alabama Oct. 8th, 1850, making his stay on earth 62 years, 6 months and 16 days. He joined the Primitive Baptist Church in 1896, at Big Springs, in Smith Co., Texas, near Garden Valley. He died of kidney trouble. He was the father of nine children, six of whom survive him. He was a kind and loving husband and father, and a faithful member of the church, and loved by every one. His widow also survives him, and a host of relatives and friends mourn their loss, but not as those who have no hope. We feel that our loss is his eternal gain.

Written by his widow,

(MRS.) M. F. ALLEN.

LEONARD, Texas.

**P O E T R Y .**

**FATHER, HOLD MY HAND.**

“FOR I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.”—Isa. xli. 13.

When heavy clouds o'erspread my sky,  
And on the path I travel by  
There falls no cheering ray of light,  
And I must walk by faith, not sight,  
Then, Father, hold my hand.

I will not fear the darkest night,  
The darkness shall be as the light;  
No phantom terrors shall alarm,  
I know I cannot suffer harm  
If thou wilt hold my hand.

Though heavily my burden press,  
I will not love and trust thee less.  
When steeper grows my weary way,  
Help me to follow and obey,  
And closer hold my hand.

Or if some time the sun should shine,  
And brighter, happier days be mine;  
If I with joy should lift my head,  
And smile to find the shadows fled,  
Still, Father, hold my hand.

Hold thou my right hand all the way,  
Be thou my comfort, help and stay,  
And when my journey all is past,  
O lead me safely home at last,  
Holding my Father's hand.

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

O. F. Ballard, N. Y., \$1.00; Elder J. M. Fenton, Pa., \$2.00.

## APPOINTMENTS.

Elder D. M. Vail will preach at the home of Mr. Hasbrouck, 62 Vanburen St., Kingston, N. Y., Friday night before the third Sunday in August, and at Olive and Hurley Sunday following (third Sunday).

## M E E T I N G S .

The yearly meeting of the Bryn Zion Church will be held on the third Sunday in August and Saturday afternoon before (August 15th and 16th, 1914). Brethren and friends are invited to meet with us. Trains will be met at Clayton Saturday morning.

B. E. CUBBAGE, Pastor.

The Hazel Creek Association of Regular Predestinarian Baptists will meet with Providence Church, near Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1914, and continue three days. Trains will be met at Plano. All are invited.

W. T. WALTERS, Moderator.

H. C. CATE, Clerk.

The yearly meeting of the Rock Springs Church, situated in Pennsylvania, is appointed for the fourth Sunday, and Saturday preceding, in August, 1914, commencing on Saturday, August 22nd, at 2 p. m. Those coming by rail will take trains at Philadelphia at 7:20 a. m. and at Baltimore at 8 a. m. for Perryville, over P. B. & W. R. R. to connect with train on Port Deposit & Columbia R. R. at 9 a. m. for Conowingo, Md., arriving there at 9:27, where they will be met and cared for on Saturday morning. A cordial invitation is extended to those who wish to meet with us.

J. G. EUBANKS, Pastor.

The Clovesville Old School Baptist Church has appointed her yearly meeting to be held, the Lord willing, the first Saturday and Sunday in September, (5th and 6th) 1914. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, especially brethren in the ministry of our faith and order. Trains will be met at Fleischmanns station Saturday, first day of meeting.

O. F. BALLARD, Church Clerk.

The Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, on the third Sunday, and Saturday before, in September, (19th and 20th) 1914. Those coming by train to Stamford will be met on Friday before on the 11 o'clock a. m. train. We extend an invitation to all lovers of the truth to meet with us, especially brethren in the ministry of our faith.

G. E. MEAD, Church Clerk.

THE Schoharie Old School Baptist Church has appointed a three days meeting to be held Friday, Saturday and Sunday, Sept. 25th, 26th and 27th, 1914. A cordial invitation is extended to all. Those coming by rail will be met. Those coming to Howes Cave will be met by Deacon Miers, those to Schoharie by brother E. R. Kinney.

GEO. A. MIERS, Church Clerk.

The yearly meeting of the Cow Marsh Church will be held on the fourth Sunday and Saturday afternoon before in September, (27th and 28th) 1914. Brethren and friends are invited to meet with us. Trains scheduled to stop at Viola, Del., will be met there Saturday morning.

B. E. CUBBAGE, Pastor.

THE Lexington Old School Baptist Association will be held with Second Roxbury and Middletown churches, at Halcottville, N. Y., on the first Wednesday and Thursday in October, (7th and 8th) 1914. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., SEPTEMBER 1, 1914. NO. 17.

## POETRY.

### PRAYER.

OUR Father who in heaven art,  
Hallowed be thy name;  
O spring thou up within our heart,  
And take away our shame.

Thy kingdom come, O Lord, we pray;  
Establish here thy throne;  
And may we each from day to day  
Thy love and power own.

We pray, O Lord, thy will be done,  
As in heaven, so in earth;  
If thou hast work in us begun,  
Reveal our second birth.

Give us each day our daily bread;  
Our debts, O Lord, forgive;  
As thou didst raise Christ from the dead,  
May we believe and live.

Grant we forgive our debtors, too,  
If forgiven we would be;  
Thy faith, O Lord, in us renew,  
And draw us nigh to thee.

Do not us in temptation lead,  
Deliver us, we pray;  
Because thy help we daily need,  
To shun our evil way.

Thy kingdom, Lord, we own is thine,  
Thy power is supreme;  
Thy glory shall forever shine  
In those thou didst redeem.

Thou didst thy Son's life freely give  
For all whom thou didst love;  
Christ died, arose, that they might live,  
To dwell with him above.

O reconcile us to thy will;  
Teach us how we should pray;  
Thy purposes in us fulfill  
In thy most holy way.

We ask it in the Savior's name,  
Who died and rose again;  
To-day and yesterday the same,  
For evermore. Amen.

W. S. CUBBAGE.

### FAITH.

I DWELL in a dreary desert,  
In a region of despair,  
Where songs of joy are silent,  
And sadness burdens the air.

So dark are the deep recesses,  
I tremble 'mid doubt and fear,  
Alone so weary and helpless,  
With not a companion near.

O why are the herbs so bitter?  
And why must I walk this way?  
I long for a land of plenty,  
I sigh for the signs of day.

But perhaps I have lost the anchor,  
Perhaps it was never mine,  
And the heart must go on aching  
For the fruitage of the vine.

Yet although hope may be blighted,  
Though the shadows deeper fall,  
I know that supreme and changeless  
The Lord rules over all.

A READER OF THE "SIGNS."

## CORRESPONDENCE.

SHELBYVILLE, Ky., August 5, 1914.

DEAR BRETHERN EDITORS:—After mailing you a letter yesterday I received the inclosed excellent letter from my brother, and forward it to you, that it may be read by each one mentioned. It is rich in the graces of the Spirit of wisdom which cometh from above, and I am sure many will read it with comfort and consolation in their weary pilgrimage, as well as our household.

Unworthily yours, in hope of a blessed immortality,  
P. W. SAWIN.

MATTOON, Ill., July 20, 1914.

ELDER P. W. SAWIN AND FAMILY—  
MY DEAR PEOPLE:—Your letter was received some two weeks since, and read with sorrow of heart, as the particulars of the sudden and tragic removal from the family circle of a beloved son, devoted husband and a kind, affectionate father were unfolded. My desire was to write you at once, but many things came in my way to prevent. One thing especially stood more prominently in my way than all others, and that still persists in rising up before me, that is my utter helplessness to say or write anything to comfort you all in such a trying hour as this. On Goldie especially does the calamity fall with distressing weight. As I have often said, and now repeat, it is hard to comprehend, or even understand in the minutest sense, the heavy afflictions that befall us when dear and loved ones are suddenly snatched from us. But "God's ways are in the deep;" no human mind, however well fortified with worldly wisdom, can lift the veil and disclose the deep, unfathomable mysteries that are hidden in the Lord's dealings with his helpless and dependent

children. The Lord alone can declare his strength and unfold his purposes to his suffering people who look to him in the hour of need. It is true they have an unction from the Holy One and know all things, and they view the land that is afar off, but can only see in part and know in part, only seeing as through a glass darkly. The depths of both the wisdom and knowledge of God are unfathomable. His judgments are unsearchable and his ways past finding out. Only as he reveals himself to his children along the way do they remember the years of the right hand of the Most High. I said the Lord's ways are in the sea—in the deep. It is no marvel that his children should be led down into the deep also. They see the works of the Lord, and his wonders in the deep, and as they go down into the depths "their soul is melted because of trouble." Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. This enables them to say, "Thy way, O God, is in the sanctuary: who is so great a God as our God?" The heart becomes his sanctuary. His way is in the heart, he writes his law there. God, who commanded the light to shine out of darkness, hath shined in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He works in them both to will and to do of his good pleasure. Thus we are enabled to recognize his matchless sovereignty and bow to the sceptre of his righteousness, which is the sceptre of his kingdom. They (his children) have learned something of the bitterness of the cup the Savior drank when he bore our sins, our cruel sins, in his own body, and put them away by the sacrifice of himself. We learn, too, something of the fellowship of the sufferings of Christ when we are be-

ing led through the deep rolling waves of affliction and sorrow, such as you now are witnessing. If my experience has ever taught me anything, it has taught me this. I have thought much of you all since the dark clouds of sorrow sent their heart-crushing shadows across the threshold of your happy home, and my heart's desire and prayer to God is that you may be able to say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The weakness of the flesh stands in our way sometimes, but blest with faith as David was at that moment, the flesh is overcome, and victory through our Lord Jesus Christ is ours. Then we find we are not alone in our sufferings; others suffer with us and for us.

It has only been a brief season since our dearly beloved and faithful brother, Elder Durand, was called upon to part with his dearest and best earthly friend, companion and helpmate, she whose very soul was aglow with the express image of the Sun of Righteousness, whom she delighted in life to serve, went out to return no more to that home where she had so long ministered, not only to her own immediate family, but to hundreds of the household of faith, kindred in Christ, who sought shelter under the family roof. We can all sympathize with our aged brother in his irreparable loss, but sympathy does not restore the joyous light and sunshine that her presence reflected in the home circle. God alone can supply this, and give his servant strength and courage to contend, as he has always so earnestly contended, for the faith once delivered unto the saints, and finish his course, and say in the rapturous moment, as did Paul just before his departure hence, "I am now ready to be offered,

and the time of my departure is at hand. 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."

Then a little later came the sorrowful news that our dear brother and faithful yokefellow, Elder F. A. Chick, had been called up higher to that haven of peace and rest that he had for so many years delighted to talk and write about. In this instance not only was a dear family bereft of a head, and a bright home made cheerless and desolate, but the church and brethren everywhere throughout the United States and Canada, where he traveled and preached, and where the SIGNS OF THE TIMES circulates, have suffered a loss that no one can supply but He who called, qualified and sent brother Chick forth to labor in his vineyard. His was a wonderful talent; it was a gift from the wonderful Counselor, the everlasting Father, the Prince of Peace. That he made good use of the talent not one of the household of faith can doubt for a single moment. The glad tidings of salvation that he so earnestly and ably declared from the pulpit and with his pen, which was the pen of a ready writer, brought joy, comfort and peace to thousands of the scattered flock who rejoice in Christ Jesus and have no confidence in the flesh. But, my brother, the Lord will not suffer his faithfulness to fail, for he has made abundant provision for the afflicted, "whose hope still hovering around his word, will light on some sweet promise there, some sure support against despair." Therefore "rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory

shall be revealed, ye may be glad also with exceeding joy." I became acquainted with Elder Chick in 1874, soon after he became pastor of the Baltimore and Black Rock churches, and met him a number of times in the seven following years. The spirit of inspiration seemed always to prevail in both his preaching and writing. Surely the church, or family of God, mourns the loss of a clear, exemplary man, an able and devoted minister and a capable and gifted editor.

Then our dear brother Ker's double loss, so to speak, is still fresh in my mind. My very heart and soul were drawn out in sympathy for the doubly afflicted brother. The loss of Elder Chick from the editorial staff of the SIGNS was a blow in no ordinary meaning of the term. Then when his beloved bosom companion was taken away from him the blow became a crushing one to our faithful co-laborer in the Master's vineyard. The burden of his sorrow was very heavy. No wonder that he felt the deep meaning of "alone." But then Israel shall dwell in safety alone, and the dear Savior trod the wine-press alone. Brother Ker was alone, yet not alone. Though no human help or sympathy could remove the sorrow-laden clouds, yet the Lord maketh the clouds his chariot, and is nigh unto his servants in their deepest distress. Brother Ker knows, as all God's children know, that their sufficiency is of God, yea, and his strength is made perfect in weakness. When the Lord said to Paul, My grace is sufficient for thee, it applies to every kind of trouble that comes in the pathway of the saints, however soul-crushing or dreadful it may be. My heart's desire and prayer to God is that the Lord will continue to strengthen and direct our brother in his editorial work,

as he has in the past, and give him, in the person of brother Lefferts, an associate on the editorial staff of the good old SIGNS, and thus, by the help of God, hold the paper up to its present high standard of usefulness to the scattered flock—the standard that it has always borne since it was founded by the late Elder Gilbert Beebe.

I have only mentioned these sad incidents in connection with that of your own household. The distress and sufferings of others, perhaps, do not make it any easier for us to bear our own. None of us is able to walk alone in the midst of the storm. The same Lord that provides for one provides for all, and his faithfulness never fails. If you flee to him as your refuge, having nowhere else to go, there you will find all the weary, heavy laden who have found naught but failure in all human helps and props. The Lord makes no wound so deep but what he can heal it, no cloud so dark but what he can cause the light to break through it, no storm so furious that it cannot be hushed by the magic words, "Peace, be still." He is an effective covert from the tempest; he is the comforting and comfortable shadow of a great rock in a sun-blistored and weary land. Surely the Lord God is a great God; there is none like unto him.

As you will see, I commenced this letter some time ago, but have been called from it time and again, and I had made up my mind to toss it into the wastebasket, until I received your second letter day before yesterday, so to-day, having added a little more to it, I will send it for you to make such use of as you please.

Your brother in hope,

JOHN G. SAWIN.

WAVERLY, Pa., July 31, 1914.

DEAR BRETHREN EDITORS:—You will find inclosed two letters, both good, one from brother Conner, the other from sister Young.

I arrived home safely from Middletown, and found all in usual health, for which I desire to be thankful, but do not know that I am, but I know that I am a strange creature.

Yours as ever, with love,

D. M. VAIL.

TORONTO, Ontario, June 9, 1914.

DEAR BROTHER:—I am glad to know you still retain us in your thoughts, and have expressed a desire to see us. We would gladly visit Brantford, but do not much hope to at present. Mrs. May and Mortimer, my intimate Baptist friends, have scarlet fever in their home. We had talked some of going before this epidemic struck their home. I had the sweet privilege of attending the May meeting, and can say it was a season of refreshing to my soul. I had been dwelling for a long time in a dry and thirsty land, where no water was. I felt the gold had become dim, yet I continued to hope in God's mercy. Surely his mercy never faileth; it endureth forever. As I left home for the meeting I wondered if such a vile, unworthy, lifeless and indifferent creature would be granted to eat of the crumbs that would fall from the Master's table. It had seemed for a long time of no use to try to pray, but as I was traveling on the train there seemed an ardent prayer poured forth that the Lord would be with me and give me understanding, and that he would be my mouth to speak words of wisdom. I did so want to strive for the things which make for peace.

“Behold, how good and how pleasant

it is for brethren to dwell together in unity!” Elder Durand preached from these words at the meeting, and the word spoken was very timely. He is a dear old father, looking after the good of the flock. I heard Elder Slauson well, especially from a text he chose from Revelation iv. 6, to the end. It was full of good things for me. On my way home I visited my sister at Melbourne, and Uncle George at Appin, and then at St. Thomas I spent about half a day at Elder Slauson's home. I enjoyed my visit with them very much. I do feel a nearness to Elder Slauson as one of the tried and tempest-tossed, and as one who manifests the Spirit of Christ in meekness, fear and humility. I remained over night with my uncle and aunt at Woodstock. Uncle is very low-spirited, but I trust the Lord will give him grace, and reconcile him to all things. These words came with comfort: “The Lord reigneth, let the earth rejoice.” Dear brother, may the Lord enable you to rejoice in this thought. For from whence cometh wars and fightings among you? come they not hence, even of your lusts? The Lord is in one mind, and none can turn him, but not so with us. How did Christ learn obedience? Though a Son, yet learned he obedience by the things which he suffered. So must we, but we are a stiffnecked, rebellious people, so much of the time not wanting this man (Jesus) to rule over us; but thank God, we are at times brought to stand still and see the salvation of God.

Dear brother, I have written more than I expected, and must close. Kindly remember me to all at Brooke. I hope you will have one of those love visits among them, and that you may have sweet liberty of soul. Love to your dear wife and the rest of your family. I trust

all are well. Would love to see you. Let me hear if you receive this missive.

From your sister in a precious hope,  
(MRS.) W. C. YOUNG.

HOPEWELL, N. J., July 25, 1914.

DEAR BROTHER VAIL:—I have only a few moments to write before going to our Saturday meeting. I have been at home to-day, as it has been raining, and have been reading a little book called the "Bank of Faith," the trials of a child of God. How many are the trials of God's people! It seems to me that if some of God's people of to-day had their trials and sorrows in book form, it would read as the Bible. Is it not a precious truth that they are his children? As for myself, I dare not include my name. The question comes to me, Am I his, or am I not? It is all in the hand of God. I will write of his power and give him all praise. He in the beginning said, Let there be light, and there was light. The knowledge of God, and his wonderful works and ways, how wonderful it is. Who can make the light of day, or who can make the darkness of night? These are the works of him who can make a blind man see the things of God. All things come from the Father of lights; he speaks and it is done. He brings the beggar from the dunghill, goes down into the depths and brings him up into his marvelous light and knowledge of Jesus Christ. Christ, and he alone, knows how to perform this work; he alone was down below fallen man, born in a stable and laid in a manger, then step by step he trod beside fallen man. He knows each and every saint's peculiar case, knows each pain and groan, goes with them from the cradle to the grave, then they dwell with him, and shall be like him. He will wipe away all their tears;

no more pain, no more sorrow; all will be perfect in him. Here below we in nature soon fade and die, and it seems sometimes we have almost perished; we do not seem to have any life. When there is a drought in nature all things seem almost dried up, but thanks be to God, there is a root left to tell of his marvelous ways. The rain comes, and the life is manifested, things spring forth and grow, and it comes from above, not here below. Man's ways all fail, and he has to be made to know he is an utter failure, and has to fall hard; not once, but many times. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Sunday morning.—Yesterday we had a good meeting. Elder John McConnell preached for us, and his sermon seemed for me, as he spoke of things that have been on my mind for some time. I will not attempt to tell what he said, for I always fear to tell what any one has said, as I probably would not get it right. I often think of Matthew, Mark and Luke; each one spoke, but did not use each and every word that the other did, but pointed to the same Godhead.

I had a visit from Elder Alexander and a letter from Elder Lefferts. I felt glad he was called to be one of the editors of the SIGNS OF THE TIMES. He is a strong and fearless preacher, and I just feel he is one of mine, and my heart goes out in love and fellowship toward him. May God give to him and to you sweet messages of his love to deliver to his little ones from time to time, as is his will. You will be tried on all points, but God will prevail. I often think of God's commands: "Behold" and "Beware," as he sent them forth to preach the word. They must be acquainted with all manner of troubles, but be harmless as doves

and as wise as serpents. So they must walk along with the serpent in the beginning, to be acquainted with his every design. They must know something of wolves, know their ways, and sometimes can keep clear of them, but not always. Sometimes things come creeping into the church that look like lambs, but turn out to be roaring lions.

Now I have written along as my mind has been led, and I find my letter is a little lengthy. I often think of you and all the family of God. May God's blessings rest upon you and yours and all the little children, for that is all we are, little ones.

Hoping to be a brother,  
GEORGE M. CONNER.

SOUTHAMPTON, Pa., June, 1914.

DEAR BRETHREN:—I inclose two letters for publication in the SIGNS, if you think best, one from our aged sister Brewster, the other from brother A. T. Benson, both of whose names are quite familiar to the readers of the SIGNS.

Your brother in hope,  
SILAS H. DURAND.

ONEONTA, N. Y., March 22, 1914.

DEAR BROTHER DURAND:—I see that you are a little mistaken in my age; I was born May 22nd, 1827, and so am in my eighty-seventh year. No, I do not write myself, my eyes have failed so much in the last year I have to get others to write for me. My son, who lives here in the place, comes every Sunday and writes for me, and my daughter here reads to me. My failing eyesight is a great trial to me. I am not confined to the bed, but mostly to my room. I have not been called upon as yet to suffer severe pain, but know not what is in the future. I have been thinking much this

morning of the words, Take up your cross and follow me, or you cannot be my disciple. I have felt at times a strong desire to do so, but the flesh is weak, and we know it is a path of tribulation cast up, which no vulture's eye has seen, nor gallant ship passed thereby, but the dear path to his abode lies through this horrid land. Lord, we would keep the heavenly road, and run at thy command. I go mourning along because I cannot feel these things more powerfully, more fervently and more in the Spirit, and seldom feel any abiding evidence, but feel my vileness and poverty, and am wondering, as Elder Vail once said, who I am, and what I am, and where I am. I have no enjoyment in the things of this world, but is it the experience of a long life that has taught me this? I often fear so. I think with me the evil days have come and the years have drawn nigh when I can say I have no pleasure in them. I have lately had your book, "Trials of Job," read to me again. I feel that the Lord impressed you to write it. I believe it is truly the experience of the Lord's people here on earth, but I hardly dare count myself one of them, yet in my greatest trials I can never feel to give up, and hope sometimes that underneath are the everlasting arms. I have felt sometimes that the Lord was near, a lifting up out of this mire and clay, and my feet placed on the solid rock for a short time, and felt all was peace.

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

But is my sorrow sacred? How much I question this, but I am a poor, trembling, halting, doubting creature, and perhaps ought not to burden you, but to the dear children I must speak, if to any one, and

we are told to cast not our pearls before swine. But are these my pearls? I hope you will pardon me for so soon trespassing on your patience. I fear that it is asking too much to hope some time to hear from you again. I feel too unworthy to ask it, yet it may be my last request.

I will close this with christian love to you all. From one of the weakest and poorest, if one at all,

LUCINDA B. BREWSTER.

CANNON, Del., April 17, 1914.

DEAR ELDER DURAND:—I have read your short letter in the SIGNS for April 15th with much interest and comfort. You mention when one is enjoying spiritual comfort that he will declare that trials and afflictions are a necessary part of christian experience, and the next day these trials and afflictions will come upon him, and he will at once conclude he is not a child of God. Now surely you know how to teach; you know by experience what the Lord's people have to suffer, and we who are younger drink the words of the aged fathers as a thirsty man would a drink of cold water. I read the SIGNS eagerly, to see if I can find one who feels as I do. It seems my experience is different from any one else (if I have any at all), but sometimes I am greatly comforted by reading after some one who tells my feelings. I have not done much writing lately, have been in great darkness of mind, though there have been some seasons of rejoicing. I am wondering what I am, and it is hard to know. It seems I am being tempted at this time severely, and I cannot just understand why this is so, but I get a little comfort from the thought that Jesus was tempted. I cannot tell the different ways in which I am tempted, but there

seems to be something which is helping me bear up under these temptations; there are some excellent promises being made to me, but I cannot just feel they are from the Lord; I am hoping they are; if they are, then I need not fear. It seems I am just as a school boy learning the alphabet. This is a homely illustration, but it is just my feelings. I only know a little in regard to spiritual things. I think sometimes I will stop writing and talking, that it is all a delusion, but I can stop the wind from blowing just as easily; it does seem that there is an irresistible power at work, and this power is greater than all other powers combined, yet we cannot see the Being who is in possession of the power, but there is power in the word which is spoken. Sometimes a word seems spoken to us, and we wonder why such a word is spoken; we do not hear the word with our natural ears, and because of this we say, I fear this word is not of the Lord; if I could only hear it spoken then I would believe, or if I could see something unusual, then I would believe. I have tried to keep certain thoughts out of my mind recently; as a kind of test, I would resolve that I would read the newspapers and keep my mind on worldly things, and be merry, as I used to be, then if any passages of Scripture should come into my mind I would believe the Lord was leading me by his Spirit, and I have found myself in deep thought upon some portions of Scripture. I will mention some of them. "The Lord reigneth." "Jesus began to preach." "How can these things be?" "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" This last Scripture I tried to speak from at Broad Creek, Feb. 3rd last, when Elder Francis was away to attend a funeral. This was



a severe trial for me, but strange to say, I had but little fear. I wonder yet how I was sustained; the Lord must have been near or I never could have stood up. I had never spoken in prayer before in public, and I cannot tell you what a trial it was to me. Before I reached the meetinghouse I expected my older brothers would be there, and they were, and it came to me I should not attempt to speak before them, for I am the youngest in my father's family, and I remembered the case of David. But when I got to the meetinghouse something spoke with power, and said, Be of good courage, and my timid feeling left me, and it seemed my mouth was opened and my tongue loosed, and I did seem to enjoy speaking, especially in prayer. It seemed that I did not have to think what to say, the words were in my heart and my mouth spoke them, and I seemed to have some liberty in speaking from the Scripture for about twenty-five minutes, when suddenly I had no more words to speak, and told them that I had said all that was given me, that we would sing some good old songs, which we did, and I did enjoy the meeting, and all seemed to enjoy it, but I just talked, I did not feel that I was preaching. I feel like mentioning this fact. I am just willing to do the little things to assist in whatever way I can. I do not want to go beyond what the Lord would have me do, because I know the words that are spoken when the Lord is not in them are empty.

I did not know I had written so much until I just looked over the sheets, so I will stop lest I weary you. I only intended to say a few words and tell you your article comforted me.

Yours in hope,

A. T. BENSON.

### THE LORD PROVIDES.

"I HAVE been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalms xxxvii. 25.

This is the individual experience of David, the servant of the Lord. His words in this Psalm set forth his trust in the Lord for all things needful in time and in eternity. He exhorts the saints not to fret because the wicked seem to prosper in this world. He is told not to be envious against the workers of iniquity. David assigns the reason why he should forbear from envy when the wicked seem to prosper: "For they shall soon be cut down like the grass, and wither as the green herb." From David's viewpoint it is all-important to the children of God to trust in the Lord. "Delight thyself also in the Lord." He seems to mean from this that the child of God should find delight in submitting himself to the reverses of providence that seem to be against him. It is a self-sacrifice to the natural mind to "commit thy way unto the Lord." Again and again, here and elsewhere, David says, "Trust in the Lord." Do we always heed his words? In our journey through life are our minds resting on these words, and are our actions showing absolute trust in Him? To offset future providential reverses, are we planning some scheme to outflank the way of the Lord when reverses come? Do we do as the prodigal son, join ourselves to a citizen, or citizens, of our country for relief in famine instead of looking to the Lord? It seems to me that the noblest work of man on earth is to praise the Lord. We know that man is helpless in this work; but the Lord does sometimes fill his soul with praises, and this holy desire and willingness to praise the Lord ought to move his tongue, feet and hands to show forth the praises of God, who calls him

out of darkness into his marvelous light. Men often say in tempting a child of God, Do not wait for Providence to bless you with a competency, just give us a little money regularly and we will provide largely for your future. David, the servant of God, says, "Rest in the Lord, and wait patiently for him." Which man shall we take heed to, the man of the world or the man of God? It seems an easy matter for a true believer to decide, but do all believers follow David's instructions, to trust in the Lord, and wait until "he shall bring forth the righteousness as the light, and thy judgment as the noonday"? The child of God often falls into the error so prevalent among men, like this: God is so slow, it will not do to wait so long, and maybe it is by my own energy that I must succeed in this life at last. Now, I may use the words of David at the head of this letter: "I have been young, and now am old," which is personally true. To-day I wish to speak of material things, for I believe that in the twenty-fifth verse, as above, David meant material things primarily. A spiritual interpretation of the text no doubt will hold good. David was in this world, and he had need of earthly things, principal of which was bread. All saints have been, or will be, in this world, for surely a saint is a sinner sanctified by God the Father, preserved in Jesus Christ and called with an holy calling. During their stay in the flesh, or this world, they are kept by the power of God through faith unto salvation, or until deliverance. This must cover all their time in this world. Does God provide essentials for the maintenance of the natural lives of his saints? Who will answer no? None, I think. Then let us live as though the Lord knew all our needs without our fretting when the para-

sites come to our doors representing secret orders and insurance companies, holding out wonderful inducements that guarantee a future harvest for a small investment. Bear in mind the words of an inspired apostle: "But my God shall supply all your needs, according to his riches in glory by Christ Jesus."—Phil. iv. 19. Giving does not impoverish the Lord, nor does withholding from giving enrich him, for the earth is the Lord's, and the fullness thereof, so that he weighs the mountains in scales, and the hills in a balance, and measures the sea in the hollow of his hand; he also takes up the isles as a very little thing. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."—Psalms xxiii. 1, 2. David here shows his confidence in the full provision of the Lord by showing how he rests in the midst of abundance, lying down in green pastures (or tender grass), and of being slowly led, as it were, by still waters, or waters of quietness. These words indicate a trust and a waiting upon the great Shepherd for all his needs, making him to feel like seeking none other to supply his need. David, knowing that the Lord was his Shepherd, could say in his old age that he had not seen the righteous forsaken. "The righteous" in this connection could not mean any other than those who believe that God is supreme, above all gods, who are enabled to trust in the Lord for all things. Do not God's saints embrace the words of Job in his adversity? "What! shall we receive good at the hand of God, and shall we not receive evil?" The righteous may be forsaken, but David had not seen him forsaken nor his seed begging bread. "His seed" here no doubt means the "holy seed," or chosen gene-

ration, peculiar people who believe on the holy name of the Lord. This "holy seed" may be cast down, in distress, in darkness through poverty, crying for mercy, yet they are not forgotten by the Lord, hence not forsaken. Hear the Lord in his dealings with his "chosen." "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The "small moment" that the face of the Lord is hid from us may seem to us months, or years, yet with the Lord it is but a moment, "for the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever." The care and the keeping of the saints by the Lord evidently embrace the times of their lives on earth, and the very minutest detail of their sustenance, or else could Jehovah know their times of dissolution? I have been a great sinner all my life, yet the Lord has blessed me with life, bread and many comforts, all of which I am unworthy. Then grace from first to last is my only plea.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., Aug. 2, 1914.

FAIRMONT, W. Va., March 9, 1914.

DEAR EDITORS:—I will try to write once more to our dear old paper, the SIGNS OF THE TIMES. You will find the passage of Scripture which I will try to write about in Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Now I do not expect to more than touch upon this grand subject,

but I awoke last night with this on my mind, so I am trying to relieve my mind by writing. In the first place, we ought to be very careful in writing upon Bible subjects, because it is the written word of God.

"And he said unto them." This was Christ himself speaking to his disciples, and not to the world.

"Go ye into all the world, and preach the gospel to every creature." This is the work of Christ, and not the work of man. He did not tell them to send, but to go and preach the gospel; not a gospel, but the gospel, to every creature. We find in this a broader command. "Go ye into all the world;" not restricted to the Jews alone, but go to all nations. The time was at hand for his gospel to be preached to every creature. God has a people among all nations, as the blessed Savior said, "Other sheep I have, which are not of this fold: them also I must bring." There the middle wall of partition that separated the Jews and other nations was broken down by Jesus Christ. There is one Shepherd, and one fold; go preach my gospel to them. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Paul said, "I determined not to know anything among you, save Jesus Christ and him crucified." In Acts xvi. 6, 7, they "were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Here we have two places where they, the apostles, were not allowed to preach. Go preach my gospel to every creature, all nations; not just to the Jews alone, but to every one where I send you, and lo, I am with you. Again,

Take not the children's bread and give it to dogs. Christ is the bread of life, he gave his life for the sheep; he died for them that they might live. "But ye believe not, because ye are not of my sheep, as I said unto you." It is his sheep that believe in him. "He that believeth, and is baptized, shall be saved; [not may be, but shall be saved,] and he that believeth not, shall be damned." "But ye believe not, because ye are not of my sheep, as I said unto you." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." "He that believeth, and is baptized, shall be saved." Faith is the gift of God; faith is the fruit of the Spirit. "And that we may be delivered from unreasonable and wicked men: for all men have not faith." "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." He that believeth must first have the Spirit, for faith is the fruit of the Spirit. The blood of Christ cleanseth us from all sin, and not water baptism; water baptism is for a purpose. "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Peter iii. 21. It saves us from a guilty conscience, and from the stripes of the chastening rod, the answer of a good conscience toward God. The eight souls who were in the ark were saved by water from the deluge, not from everlasting torment, but saved from being drowned. We preach not ourselves, but Christ Jesus the Lord. Preach the gospel, for it is the power of God. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath

chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty." They are to preach Christ, and him crucified, the way, the truth and the life, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. They were commanded to preach the gospel, not the acts of the creature; it is to be done in the name of Christ, that he is the one who was exalted a Prince and a Savior to give repentance and the remission of sins. It is the work of the Lord to give repentance as well as the forgiveness of sins. Whosoever believeth that Jesus is the Christ is born of God, so he is already born before he believes. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." So we see that it is only his sheep who hear his voice, and they follow him. Preach the gospel, it will feed my sheep and lambs; tell them that Christ Jesus came into this world to save sinners, and to call them to repentance, and that he suffered for them; that he bore their sins in his own body when he suffered and died on the tree; that he perfected them forever that are sanctified; he gives to them eternal life, and they shall never perish. When he begins a good work within you he will perform it until the day of Jesus Christ, and as many as are ordained to eternal life believe; yes, ordained to eternal life. They must then receive it, or be brought into the enjoyment of it, being created in Christ Jesus unto good works, which God before ordained that we should walk in them. Go preach the gospel to all nations, to every creature; he that believeth and is baptized shall be saved. The unbeliever is damned. He that hath the

Son hath life, and he that hath not the Son of God hath not life; those who have not the Spirit of Christ are none of his. The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.

Your unworthy brother,

JAMES W. LINN.

“FEED MY SHEEP.”

WHEN the Savior told the apostles to feed his sheep he did not tell them to make sheep, but to feed them. The Savior said, My sheep hear my voice, and they follow me; a stranger they will not follow. Sheep are different from any other animal. You can put the feed in the rack for a horse or cow, but sheep cannot reach it, and would starve. The popular preaching of to-day is in a rack out of reach of the sheep. “Feed my sheep;” bring it down and hand it to them. Sheep are very particular about their eating; they pick about and eat what suits them; it must be clean. When a feeder comes along he cannot deceive the sheep, they know the voice; he must feed them on that Bread which cometh down from heaven, which if a man eat he shall never hunger. When I hear the popular preaching of to-day I come away hungry. It may suit the world, for the world loves its own. The passage of Scripture which says, Ye will not come unto me that ye might have life, in the popular way of thinking is that we must make the start in coming. The Savior said, Ye will not come because ye are not of my sheep; so it was not the sheep he was talking to. I believe when he cried out on the cross, It is finished, and gave up the ghost, there was nothing for the sinner to do. I am glad it is that way, for if we poor worms of the dust had any part to do, there would be none saved. I do not believe we find the Lord, but he finds us.

He found Jacob in a waste howling wilderness; that is where he finds us all. I know he found me one night playing the violin for a dance right in the middle of a set, so I called for another to take my place and left the room and walked around the yard and cried, and asked the Lord to have mercy on me. I went thirty years or more with that hope before I joined the church, for I was afraid I would bring reproach on the cause. I feel that I have now done my duty in going home to my friends. That is where the sheep are commanded to go, so if there are any who are halting between two opinions, I advise you to take up your cross and follow the Savior. I do not believe you always have to have a preacher in order to be fed; the poor sheep are fed by those who write for the Old Baptist periodicals. This is the way the sheep are fed who cannot get to meeting, or have gotten old and deaf like myself. It is a great comfort to me to read after those who write for our papers. I will say to the writers, Write on, you do not know when you are feeding the sheep.

Now, brethren editors, do with this as you think best. I will be seventy-six years old August 31st.

Your brother,

W. H. CHILTON.

CAMPBELLSBURG, Ky., July 30, 1914.

AVONDALE, Ala., Aug. 4, 1914.

DEAR BROTHER KER:—As I have not said anything through the SIGNS for some time, I feel like speaking once more, as it is a hard matter for me to keep silent when so many good things are being said, so many things for the weary, hungry soul to feast upon.

Since the death of Elder Chick I have often felt that I wanted to say something

about that, but many others have spoken my own sentiments. I now desire to refer to a statement in the SIGNS from some one (from your pen if I mistake not) in reference to Elder Chick's life, and that is, that he was never angry but once in his life, and that when he was a small boy. My dear brother, when I read this I was filled with emotion, and I burst into tears, and said, What a life; why I have been angry a thousand times, and I have been overwhelmed with a cloud of doubts and fears, and my only consolation was, and is, that "Christ Jesus came into the world to save sinners: of whom I am chief," and that "he is able also to save them to the uttermost that come unto God by him." Would to God that I could look back upon such a blameless life as that of brother Chick, but alas, I cannot. I realize more and more every day I live the deceitfulness, depravity and wickedness of my own heart and nature. In my case the blood of Christ will have to cover a multitude of sins.

The last few numbers of the SIGNS have been unusually interesting to me. I find more solid food there than in any other of the four or five papers that I read. Brother Ker, I enjoyed your article in the August 1st SIGNS better than anything I have ever read from your pen. I am sorry to see divisions over predestination, and in some instances declarations of nonfellowship. The only difference I can see between Baptists on this subject is as to the extent of predestination. All Old Baptists, whether limited or unlimited, believe in predestination, and all have the same experience, viz., salvation by grace, and I claim them all as Baptists. True, I sometimes hear too much said about time and eternal salvation, and often notice that some contend that the sinner is passive in regeneration,

but active in obedience. I accept both their statements, but the truth of the matter is that the Lord acts first, and the reason those who are born of God are active in obedience is simply because it is God which worketh in you both to will and to do of his good pleasure. From this standpoint they work out their own salvation with fear and trembling. One of old said, "Thou also hast wrought all our works in us." Jesus said, "My Father worketh hitherto, and I work," and his children do the same, and the word says, "Thy people shall be willing in the day of thy power." "And the Lord added to the church daily such as should be saved," hence it is not necessary to over-persuade people to join the church; they are sure to come home in the Lord's time, but of course I believe in proper encouragement. I am in bad condition physically, and have been for some time, and almost lost the use of myself, suffering with heart trouble, kidney trouble, &c., and I feel that I have about finished my course. I am still trying to work as a shoe cobbler. Can sit down and mend shoes, but can stand up but little, and seldom get out from home among the brethren. I try to preach here in Avondale every fourth Sunday. Last Saturday and Sunday I was favored of the Lord to visit a church about forty-five miles from home, near Columbiana, Alabama. Elder S. S. Crumpton has the care of this church. I was heartily received, and spoke three or four times. The church communed and washed each other's feet, and I witnessed the baptism of five persons Sunday morning by Elder Crumpton. Two joined on Saturday, and three at the water Sunday morning. They came several miles prepared to go into the water, some of them dating their hope back as far as fifteen years. There

was no excitement and no undue solicitation to unite with the church, but mostly doctrinal preaching. We had some good warm exhortations. My text on Saturday was, "My kingdom is not of this world."

Here I will close. As ever, in hope and fellowship through Christ,

H. J. REDD.

[We are sorry to hear of the poor health of our dear brother Redd, and sincerely hope the Lord may restore him and bless him to the comfort of many. It is good to hear such reports as he has given of the excellent meeting when five were baptized.—K.]

MIDDLETOWN, N. Y.

DEAR KINDRED IN CHRIST:—As it is again drawing near time for meeting, and I am still unable to meet with you, I will try and talk with you by letter and tell you how I feel. How very wonderful is the love of Jesus, that reflects from him in his chosen ones, and causes their hearts to become one with each other, and with him who hath loved us and given himself for us. "God is love." Yes, we know it when he is near us, when his presence is felt in our hearts, and we are filled with love to him and to his people everywhere, but let his presence be for a moment withdrawn, and how cold we become, and with our sins rising like mountains before us, and our hearts but leaden lumps, how difficult it is then to realize that "God is love." With one's heart too hard even to ache, incapable of one good thought, feeling destitute of even one spark of divine love, how like reprobates we feel, and how like a God of revenge we feel the dear Savior has need to be, instead of a God of love, who gave his precious blood for us that we might be saved from those very sins that

are so hateful and cling to us like the fangs of a loathsome and dangerous reptile. There are times in my darkness that I do feel to hunger and thirst after the living waters. Just such a condition of mind do I feel myself to be in to-day, and it is impossible for me to say anything that would even interest you while feeling so. Like the psalmist, I am shut up; I cannot come forth; shut in a prison of darkness and doubt, bound with the fetters of sin; until a strong hand opens the doors, and loosens the cords that bind me, I cannot come forth. We can never drink that awful cup he drank to the bitter dregs when in the garden of Gethsemane, we cannot tread the wine-press alone as did he, but we in a measure must drink from the same cup, must taste the same bitter dregs; in short, must pass through great tribulations before we enter the portals of eternal day, to go no more out forever, but to reign with Christ in endless glory; world without end. I so miss mingling with the church members; if I only were able to be with them.

I have not been feeling as well of late, the pain is very severe at times.

Your unworthy sister,

FRANCES MABEL TRYON.

CASTLE ROCK, Wash., July 4, 1914.

DEAR BRETHREN EDITORS:—Through the goodness and mercy of our covenant-keeping God, once more I, an old sinner, am blessed with the privilege of renewing my subscription to our dear family paper, and for the money order inclosed please give me credit. I now lack a few days of being threescore years, and have had the great pleasure of reading after all the editors of the SIGNS. I have read our paper for the past forty years, and am made to rejoice to see its faith-

fulness in contending for the Bible doctrine of the predestination of all things. Now, if it is not asking too much of you, I would like to see the prospectus published once more in our dear old paper. There are a great many here on this coast who declare the SIGNS has only in the last twenty years commenced agitating the doctrine of the predestination of all things, and they are not slow in denouncing it as heresy, and they do not want it mentioned in the churches, and as brother G. O. Walker, of Walker, Oregon, says on page 617 of October 15th, 1913, SIGNS, From time to time reports come of strife and divisions in various sections of the country, and we naturally wonder about the cause. Further on he declares, Well meaning brethren sit silently by and allow more assuming brethren to teach for doctrine the commandments of men. I have been a member of the Old School Predestinarian Baptist Church of Jesus Christ called New Hope, constituted in the year 1865, in Washington County, Oregon, for thirty-nine years next December, and can say of her that she has stood aloof from all these entanglements and taken no part with them. It makes my heart feel sad that dear Elder Chick is with us no more, still we mourn not as those who are without hope, for we feel that our loss is his eternal gain, as we know it is better to be with Jesus, where there is no more parting, pain or sorrow. O blessed hope of the redeemed of the Lord, for he (Jesus) has declared, Because I live, ye shall live also.

Hoping and praying that the good Lord will guard, guide and lead his own in the way he would have them go, and that he will reconcile each and every one to his divine will and purpose in all things for Jesus' sake, I remain, as ever, an old sinner, saved by grace, if saved at all,

J. K. BOYD.

VIRGINIA, Ill., Nov. 28, 1913.

DEAR EDITORS:—There have been for some time portions of Scripture on my mind, and I find no way to get rid of my impressions only by writing my views. John vi. 38, 39: "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." This is the language of Jesus. We must find out who was given to him. Psalms ii. 8: "Ask of me, and I will give thee the heathen for thine inheritance." Now we have found who were given him. Did the Father give all the heathen for an inheritance? if so will he save all of the heathen? No, just as many as the Father gave him. Deut. xxxii. 9: "For the Lord's portion is his people; Jacob is the lot of his inheritance." "Lot of his inheritance;" that is, all the Father gave him. Now we will see if we can find out what the word "Jacob" means. Isaiah xlv. 1: "Yet now hear, O Jacob my servant, and Israel, whom I have chosen." Then the words "Jacob" and "Israel" mean chosen. Ephesians i. 4: "According as he hath chosen us in him before the foundation of the world." Well, will any of the heathen that the Father gave him be lost? No. John vi. 37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Matthew i. 21: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." These people are the heathen the Father gave him. Then it is useless to send missionaries to the nations so-called heathen. If it is necessary to have missionaries for the salvation of sinners, what will become of



them that died before the missionary system was inaugurated? The system was organized in 1602. The first missionary society was inaugurated by Pope Gregory, fifteenth pope. Of course they contend that God wants to save the entire human family. If he does, what hinders him? John xvii. 2: "As thou [the Father] hast given him [the Son] power over all flesh, that he should give eternal life to as many as thou hast given him." Any more? No. Just that many, and no more. John xvii. 9: "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." Then if he wants to save the world why did he not pray for the world? for he says, I know thou hearest me always. The Father always answers the Son's prayers.

I will close. If you think there is anything in this epistle and desire to publish it you may do so, if not, all right.

JOEL HUGHETT.

TILBURY, Ontario.

DEAR BROTHER KER:—In looking over some old letters I found this one from brother Case, and if you think it suitable for the readers of the SIGNS please publish it.

S. A. MCCOLL.

LONDON, Ontario.

MRS. S. A. MCCOLL—DEAR SISTER:—I hope that this will find you well. I feel very sad at times that I have so little, if any, mind to write to any one. I sometimes feel free to talk with the children of God when I meet them, but to write to them seems like drawing water out of a dry well, there is so much to try the heart and to perplex the mind, and every inch of the way must be tried over and over again, and the result is

that we die daily, and the longer I live the more I feel that my life is but a wandering journey, and, like Israel of old, I wander in a solitary way, and O how solitary I am; most of my life is solitary in that I am the chief of sinners, and to be the chief of sinners is to be foremost in all that pertains to sin. But one of old cried out in the fullness of his soul, O give thanks unto the Lord. Surely he had something to give thanks for, because he tells us that he, with all the redeemed, was redeemed from that sad place and condition where you and I are most of our time. The Lord is good. Is there any one to question his goodness? No, not among the redeemed. Why? For his mercy endureth forever. O what abounding mercy then that saves a wretch like me. Let the redeemed of the Lord say so whom he hath redeemed from the hand of the enemy, and that enemy was and is too strong for us; he was the strong man armed that kept his house; but glory and honor to God, the stronger came, and he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand. Yes, he hath gathered them out of the lands, from the east and from the west, from the north and from the south; then think, dear sister, for a moment of how terrible that scattering was that took such an almighty hand to gather again. Do you ever get lost now? Are you ever at a loss to know what you are or where you are? I am often there. It is not a pleasant place, but that is where the redeemed are found, and gathered from, for they wander in the wilderness. O, says my soul, can it be that they, the dear redeemed, have and do wander in that terrible wilderness that I am often in? In fact, I dare not say I am ever out of it, for this wilderness we travel round to

reach the city of our God in a solitary way. They found no city to dwell in. No, Jesus alone is the dwelling-place of his saints, and there, and there alone, do we find rest to our souls. Hungry and thirsty their souls fainted in them, then they cried unto the Lord in their trouble, and he delivered them out of their distresses, and he led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness and for his wonderful works to the children of men, for he satisfieth the longing soul and filleth the hungry soul with goodness. If you read Psalms cvii. 1-9, you will see that David says the Lord is good, and in the ninth verse he declares that he fills the hungry soul with goodness. Then the hungry soul must be filled with God himself, for he alone is good; yes, Christ in you the hope of glory.

Your brother in hope,

R. CASE.

HAMPTON, Iowa, July 27, 1914.

DEAR BROTHER KER:—I will drop you a line this warm morning. I read the dear old SIGNS with my dear wife's obituary, and there is one mistake: it should have been four sons and three daughters, instead of five daughters and two sons. I suppose it was my mistake, and if you feel like it you may correct it. O how lonely I feel; it seems I cannot be reconciled to my dear wife's sudden death. I know the Lord doeth all things well, and is too wise to err, too good to be unkind. I feel that I do not want to live any longer, but desire to depart hence. It may be wrong to grieve as I do, and I pray the Lord to give me grace to bear up. I am in feeble health. My children are good to me, but they do not realize their loss as I do, yet, my dear brother, I

do feel thankful I am not left, like many, destitute; I have enough to keep me comfortable, I hope, while I remain in this tabernacle of clay. We were so comfortable, only her health was not the best, and mine no better, but we were company for each other in our old age.

Now with many tears rolling down my wan cheeks I will close. May the God of all grace sustain you in your great loss, comfort and give you sustaining grace.

I have received many letters of condolence from brethren, sisters and friends wherever we were known, and many from those we never met in this life. When you feel like it write me. I received your letter, which was a great comfort, as also were all the letters I have received.

Yours in great tribulation,

E. A. NORTON.

LA GRANDE, Oregon.

DEAR BRETHREN:—The first session of the Corresponding Meeting of the Primitive Baptists of Oregon, Washington and Idaho met with the Big Spring Church, at Elgin, Oregon, July 10th, 11th and 12th, 1914. The plan for this yearly meeting was adopted at Touchet, Washington, in November, 1913, and its purpose is to take the place of the association, except to hold no jurisdiction over the individual affairs of the different churches. The meetings are arranged by invitation and appointment, and the moderator and clerk of the church with which it is held preside over it. Correspondence and visitors from any churches of this faith and order are invited. At this meeting four churches were represented by correspondence and four others by visitors. A general gospel feast was enjoyed by all interested persons in attendance.

The next meeting will be held with the Coast Fork Church, Drain, Oregon, beginning on Friday before the first Sunday in July, 1915, at which time any visiting brethren or ministers will be welcome.

C. W. BOND.

#### A CORRECTION.

EDITORS SIGNS OF THE TIMES AND ITS READERS AND ALL PRIMITIVE BAPTISTS EVERYWHERE:—I wish to make the following notice of correction through these columns and all other Primitive Baptist papers that will copy. That while a member and pastor of Mount Moriah Church, in Webster Parish, Louisiana, I did, in the heat of human passion, over the discussion of "conditional time salvation" and absolute predestination draw up a resolution nonfellowshipping those who believed and advocated unlimited predestination. Since that time the Lord, I hope, has shown me I was wrong in drawing up such a resolution and offering it to the church, which adopted it, and I feel I owe this correction on my part to all Primitive Baptists, and hope the editors will give it space.

A sinner saved by grace, if saved at all,  
J. F. PIERCE.

LAUREL, MISS., Jan. 7, 1914.

DEAR BRETHREN:—It is through the goodness of God that I am spared to see a few days in another year, for which I hope I am thankful. God has been merciful to me during my past life, and when looking back I can see nothing but a corruptible life, and the God of heaven has spared me even through my wickedness. O how much I ought to thank him for his loving-kindness to me. We are still in peace here in our church at Palestine. Our pastor, Elder L. F. Easley, is still preaching for us, and we feel that

God has given us a great gift in an undershepherd. He has been very kind to us, not shunning to declare the who'e counsel of God. I want to tell you that I think the last SIGNS seems to be one of the best. All are good, but it seems that some numbers are better than others. Sometimes I think it is the condition our minds are in. When it pleases the Lord to give us light to see those things the brethren and sisters write about, then it is that we can see and rejoice in them; so I hope the Lord will still enable the writers to keep on writing, as it is a great feast of fat things to the hungry soul.

You will please find check, which place to my credit for another year, as I cannot see how I can get along without the SIGNS. I wish you all a prosperous new year, and hope that the God of heaven and earth, the keeper and controller of all things, may bless you all, and enable you to still contend for the principles and doctrine as you have done in the past. May you be spared and enabled to go on in the future. Remember me and mine at the throne of grace.

Your unworthy brother, I hope,

T. J. KNIGHT.

PLAINFIELD, N. J., Jan., 1914.

DEAR EDITORS:—I see my subscription is past due; please excuse delay. I hope I may be enabled to take the SIGNS OF THE TIMES as long as I live, for it is all the preaching I have. Although living in the beautiful city of Plainfield, of twenty thousand inhabitants, and thirty-four places of worship, I do not know that there is one person of my belief. I have taken the SIGNS forty years, and see no difference in it. If I pick up a back number, no matter how far back, it is the same, and tells the story saved by grace. I enjoy reading Elder Chick's editorials,

also Elder Ker's. I feel a deep sympathy for Elder Ker, and Mrs. Ker in her affliction. Hope to hear of her recovery.

Very respectfully,

SARAH A. CASE.

CLARINDA, Iowa, Dec. 18, 1913.

DEAR EDITORS:—I will send in my remittance for another year's subscription to the SIGNS, as it is all the preaching I get this winter, as we live so far apart that we cannot get together when the weather is bad, and we expected it would be bad when we would want to meet, so we concluded we would not try to meet any this winter. It seems a long time to wait, but we hope to meet when the Lord is willing, and we will hope and wait for the time to come when we can meet and greet each other again.

SARAH I. LAUB.

#### THE PROSPECTUS OF THE "SIGNS OF THE TIMES."

DEVOTED exclusively to the Baptist cause—maintaining inviolably the following scriptural sentiments:

1st. The extensive sovereignty, immutability, omnipotence and eternal perfection of the great Jehovah—the revelation which God has given of himself as Father, Son and Holy Ghost. "These three are one."—1 John v. 8.

2nd. The absolute predestination of all things.

3rd. Eternal and unconditional election.

4th. The total depravity and just condemnation of fallen man.

5th. That the atonement and redemption of Jesus Christ are for the elect only.

6th. The sovereign irresistible and (in all cases) effectual work of the Holy Ghost in quickening and regenerating the elect of God.

7th. The final perseverance and eternal happiness of all the sons of God by grace.

8th. The resurrection of the dead and eternal judgment.

9th. That the church of Christ is composed exclusively of baptized believers; that to her are given able ministers of the New Testament; that the Scriptures are the only rule of faith and practice to the saints of God.

10th. That there is no connection between Church and State, and as touching the proposition of a marriage between them, the Hon. R. M. Johnson, in his report on the Sabbath Mail question, has amply revealed our faith.

The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary societies, Theological seminaries, Sabbath School unions, &c., &c., waging war with the mother Arminianism and her entire brood of institutions.

Plan.—The paper will be divided in two parts, viz.:

1st. Jesus Christ set forth.

2nd. Antichrist exposed.

[THE foregoing prospectus of the SIGNS OF THE TIMES is published by request of brother J. K. Boyd, of Castle Rock, Wash., who gives his reason for asking in his communication on page 528.—ED.]

#### WANTED.

If any one has a first volume of Editorials to sell write J. L. Jones, Mortonsville, Woodford Co., Ky.

#### NOTICE.

PROVIDENCE permitting, Elder H. C. Ker will preach in Woburn, Mass., the fifth Sunday in this month (August 30th). All friends are cordially invited.

L. B. FORD.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1914.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***ONE HOUSE—MANY MANSIONS.**

SISTER S. A. Culey, of Warren, Ohio, requests our views on John xiv. 1, 2, desiring to know what is meant by the "mausions" and by the expression of Jesus: "If it were not so, I would have told you." These verses read thus: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." This fourteenth chapter of John is closely connected with the thirteenth, and unless one notices carefully the closing verses of the thirteenth chapter he cannot but miss much of the beauty and fitness of the opening words of the fourteenth. The division of the Bible into chapters was devised by man for his own convenience, and very often these divisions break into the theme of a discourse and interrupt its continuity. If one will read the latter part of the thirteenth chapter and the first of the fourteenth as though there were no chapter-division, he may at once see much that never occurred to him before. Peter said he was willing to lay down his life for Jesus, which proved his zeal, but proved also that Peter was then ignorant of his own insufficiency and short-

comings. Jesus replied to him, "Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." However much this may be calculated to alarm the disciples, Jesus follows up his prophecy of Peter's failure with, "Let not your heart be troubled: ye believe in God, believe also in me." Luke records this somewhat differently, but the same in substance: "I have prayed for thee, that thy faith fail not." Peter himself was to fail in order to realize the weakness of his flesh, but through the intercession of this "priest after the order of Melchisedec," the faith of Peter should not fail. No matter how weak in the flesh God's people are, nor how much failure they realize in themselves, there is no failure of their faith, hence their security. It is by the power of God through faith that they are kept unto salvation. This faith is not theirs to take up or lay down at will, but is the gift of God to them, and of this gift to his people God never repents; that is, he never takes it away from one within whom he ever implants it. Jesus tells Peter and the others with him that they believe in God and now commands them to also believe in him; that believing not only in God, but also in the God made flesh, Jesus, their troubled heart will find peace. To confirm this, read the twenty-seventh verse of this same chapter. The peace that passeth all understanding is the gift of Jesus to his afflicted people, and when given it delivers their troubled heart from the fear of man, the flesh, and from the fear of death, the banishment and separation from God. There is a period in the experience of every subject of grace when he believes in God, but has no view of Jesus. This is when under the law, convicted of sin before a just and holy God, but, as yet, with no re-

lief from his burden, with no hope of salvation in Christ. Such an one believes in God. He believes God to be almighty, great, good, just and infinitely holy. As for God being love and full of mercy, able to justify the ungodly, the stricken sinner sees not how such could be. He realizes the austerity of God, and that he is perfect in knowledge, power and justice, but the kindlier side of Deity, his compassionate attributes, he does not see or realize. Consequently his heart is sore troubled, with no relief in sight, with no possible way of escape open for one who feels deserving of the vengeance of an outraged law, even though its penalty involves his being sent to hell. The position of Peter and the other disciples at the time the words of our text were spoken, was much the same as that of one experimentally under the law. Being under the law, the victory of Christ was not actually accomplished, and was not understood by them. They loved him without knowing why they did so, without comprehending his true character, not understanding the necessity for his humiliation, sufferings and death. They had a kind of hope in him, but it did not become a "lively hope" until after his resurrection from the dead and the descent of the Spirit at Pentecost. When the command of Jesus is trumpeted in the soul, saying, "Believe also in me," then darkness and sorrow flee away, hope springs up and the tongue breaks forth in singing. To be brought to believe in Jesus, is to believe with all the heart that he is the Way through which the mercy, loving-kindness, compassion and salvation of the just, holy and almighty God come personally to the poor, wretched, miserable sinner at the end of the earth. To be told when he felt so sure of himself that within so short a time he would de-

ny Jesus three times, was enough to make Peter feel that should he do so he would deserve to be forever excluded from the presence of God without mercy; but the assurance of Jesus is that even though the fall of Peter be realized, it should not be permanent, nor prevent his salvation for, "Believe also in me," he says, which assures the disciples that though weak in themselves, he is their salvation and will eternally be their security, the assurance of their preservation unto final glory.

"In my Father's house," that is, in the church, are many "mansions," or dwellings, places of residence for those who are saved in the Lord. We know from the Scriptures that the church is the residence of God, the place where he in Spirit dwells, the habitation of his honor and glory. However, from the reading of our text and from the context in which it is found, we do not think that Jesus is meaning to present in this instance that the church is the residence of God, though that is absolutely true, but he is saying that in the church are many mansions, or dwellings, places where the inhabitants of the city themselves live, and that he is going away through suffering and death to prepare one of these places for Peter, even though Peter is to deny him. The denial of Peter will not at all change the attitude of Jesus toward him, nor the love of Jesus for him, nor his purpose concerning him. "If it were not so, I would have told you." That is, If I had changed my mind about you, Peter, I would have told you. If Peter's failure in himself had operated to defeat the purpose of God in regard to him, Jesus would have apprised him of that fact. If by his denial of Jesus he had forfeited his mansion, or place in the church, the Head of the church would have told him

so. These are not mansions in the skies, of which the Bible says nothing, but mansions in the Father's house, the church, of which the Scriptures say much. The works of God as Creator are seen in the material creation of the whole universe, and of the worlds upon worlds it contains. The material world may be said to be the house of the Creator, but it is not the house of the Fatherhood. God as Father is revealed in the church. The church is the house of the Fatherhood of God, the place of those born of the Spirit, made partakers of the divine nature. The mansions in the church are the places in which the members of the body live. Each has his own place prepared for him, and no other one can fill each place than the one for whom it is fitted. The members are placed in the body as it pleases the Head of the church. The members themselves are not consulted in this matter, are not asked to choose the place they would like assigned to them. Jesus designates the mansions of Peter and the eleven in Matthew xix. 28, where he declares that in the regeneration, by which he does not here mean the new birth, but that in the new order of things following after the resurrection of Christ from the dead and from the establishment in the earth of the spiritual kingdom of God, or gospel church, these twelve that followed him in the days of his humiliation, were, in the Father's house, to occupy thrones of judgment. The apostolic gift and office was to be the mansion of each of the twelve in the gospel church. None ever filled these places or lived in these mansions but those twelve who were promised them and prepared for them. These same apostles are apostles now. There never will be any more apostles. Though they as men are gone, their judgment and authority still preside in the gospel church in all matters touching its doctrine, faith and practice. After being promised a throne of judgment, then to be told that he would deny Christ three times, was liable to cause Peter to question, not only the purpose of God concerning him, but also his own fitness for the place. But any question as to the immutability of God is quieted when Jesus declares the mansion to still be there, despite Peter's weakness, and that if his frailty had deterred God from his purpose Jesus would have told him. That which prepared these mansions or dwelling-places for the people of God, was the going away of Jesus into death and his ascension to glory. The Comforter would not come except he go away. Except by the death and resurrection of Jesus, the work of the Comforter in taking the things of Jesus and showing them unto us, and in leading us in the way of all truth, could not be accomplished. The death and resurrection of Jesus, his going away, are the groundwork supporting the whole fabric of the church, the rock upon which every mansion in it is solidly built. Every gift, office, place or position occupied by each and every member of the church of Christ receives its power and efficiency from the fact that Jesus died, arose and ascended at the right hand of the majesty on high. They are evidences that the resurrection is an assured reality. The gifts and offices in the church are many. Some named in the Scriptures are apostles, evangelists, pastors, teachers, deacons, miracles, healings, helps, governments and diversities of tongues. No two have the same gift; no one can fill the other's place; each has his own mansion fitted for him, and he for it, by the going away of Jesus; that is, by his departure from

earth for glory, because had not the corn of wheat fallen into the ground and died it should have dwelt alone. When any member of the church of Christ is enabled to enjoy his or her mansion, or place in it, he can truly say it is the only life worth living, that all else is dung and dross.

L.

### A WONDERFUL SWORD.

SISTER Mary Hill Terry, of Oak Lane, Philadelphia, Pa., asks some thoughts from us on the words: "The sword of the Lord and of Gideon." These exact words occur twice in the seventh chapter of Judges, and nowhere else, but the doctrine involved in them occurs throughout the Bible, from the first of Genesis to the last of Revelation. Gideon was of a poor family in Manasseh, and was the least in his father's house. Him the Lord chose to be the savior of Israel from the Midianites. In his advance against the foe he began with thirty-two thousand men, but by siftings which God applied to this host they became reduced to three hundred before God would allow Gideon to lead them against the enemy. These Gideon divided into three companies of one hundred each. He provided them all with strange weapons: a trumpet, an empty pitcher and lamps in the pitchers. Gideon led them all, saying, "When I come to the outside of the camp, it shall be, that as I do, so shall ye do." So, following their leader, the time came when they broke their pitchers, lifted aloft their lamps, blew their trumpets and cried, "The sword of the Lord and of Gideon." Gideon is a type of Christ. The fact that the multitude with him was reduced from thirty-two thousand to three hundred before attacking the enemy, shows that the leadership of Christ against all that arrays itself contrary to

truth is always manifested in connection with a remnant according to the election of grace. The visible church is never through all the ages other than a little flock, and never comprehends within itself the whole of spiritual Israel. There are always some of the Lord's people in every age who are never called into membership in the visible church. Were all the subjects of grace to be brought into the church here on earth, there would be the danger of trusting in numbers and forgetting that their dependence is in the Lord, just as Israel might have done had they gone thirty-two thousand strong against the Midianites. That the visibility of the church always has been in a little flock is shown by Gideon's division of the three hundred into three companies of one hundred each, representing the three great dispensations in the travel of the church: from Adam to Moses, from Moses to Christ, and the present or gospel era. In each and all of these great periods of time the remnant according to grace has never had but the one and the same leader, the spiritual Gideon, our Lord and Savior Jesus Christ. As he commands them to do, so they do. All of them, patriarchs, prophets, apostles, looked to him and testified of him; they saw eye to eye. Gideon's origin was poor and lowly, being the least of the poorest in Israel. Jesus was curiously wrought in the lowest parts of the earth, he was born of a woman, and she not a queen of earth, but a poor peasant woman of Judea. Jesus in the earth suffered poverty and misery, pain and woe, the depths of which no one of his people can experience. The blasts of the trumpets sickened the hearts of the enemy with fear. Jesus in the wilderness being tempted of the devil, always answered him with the word of God: It is written



thus and so. The visible church, though always a remnant, has always demanded a "Thus saith the Lord" to substantiate any and every thing that claims to be truth. This word of God is the trumpet that divides and tears into sects the armies of the aliens. Not believing the Scriptures, and not being able to gainsay or disprove them, they try to wrest them to their own ends. The empty pitcher is an empty earthen vessel; in it is the secret or hidden light. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This treasure is, "the light of the knowledge of the glory of God in the face of Jesus Christ." Jesus, the man, was an earthen vessel, and an empty one; that is, the world, sin and the devil, had no part in him. There was no guile in him. In this earthen vessel was a wonderful light: the fullness of the Godhead bodily. All that can be seen or known of God in grace is manifested in Jesus: God in the flesh. Through suffering, crucifixion and death, this earthen vessel, the man Jesus, became broken, for he says, "This is my body, which is broken for you." Only through the breaking of this earthen vessel could the light of the knowledge of the glory of God shine in the hearts of the elect of God in all the earth. As earth's sun was setting when he bowed his head and gave up the ghost, so heaven's glorious morning dawned in the hearts of the church when the Son of glory rose from the dead. The breaking of the pitcher and the freeing of the light, the death of Jesus and the consequent glory of his resurrection, are the sword of the Lord by which he triumphs over the world, the flesh and the devil. God-given faith in this wonderful victory implanted in the soul of the feeblest child of grace gives him the

victory that overcomes the world. This is the secret of how the Lord can take a worm and thresh a mountain. The weapons of the army of heaven are not carnal, but spiritual; they appear foolish and absurd to the world, but, through God, are mighty to the pulling down of strongholds. While we do not know exactly what was in the mind of the late Elder Gilbert Beebe when he placed these words, "The sword of the Lord and of Gideon," at the front of the SIGNS, we do think no more fitting expression could have been selected for the motto of our family paper, because Elder Beebe, in his publication, desired to know among the brethren nothing but "Jesus Christ, and him crucified," and strongly emphasized "Thus saith the Lord." Here are the trumpet, the broken pitcher, the exalted light, all a very effective weapon when wielded at the dictation of the antitypical Gideon, with which to slay error and defend the flock of God. "The foolishness of God is wiser than men; and the weakness of God is stronger than men."

L.

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## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE CHURCH OF GOD, WHAT IS IT?

How indefinite and vague is the popular idea of the church of the living God, and how various are the applications of the word "church" in the parlance of the learned and unlearned theologians of the present times. A building erected for the convenience and accommodation of religious convocations, by almost universal consent is called a church, and by that name with great ceremony is frequently consecrated and with much parade given to the Lord. A church made of wood, or of bricks and mortar, so consecrated, is by many regarded as a most holy place. Others with scarcely less absurdity apply the term to all religious organizations, as the Catholic church, the Methodist, Presbyterian, Episcopalian or Mormon church, and these, with very many other religious bodies, are very generally regarded as churches of God, but of different denominations, alike entitled to be known as churches of God, and all in their different ways real worshipers of God, and alike acceptable to him. But the Scriptures of truth can only recognize the church of God as one body, having but one head, built upon one rock, by but one builder. The inspired apostle Paul said, "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." Will this apostolic description of the church of God apply to all the discordant and conflicting organizations which claim the name but deny all the essential characteristics which divine inspiration has shown to be indispensable to the church of God? Do all these towering piles of

brick or lumber which men call churches stand vitally united to Christ as their head? Have all the various denominations alluded to above kept the unity of the Spirit in the bond of peace? Have they all but one Lord, one faith and one baptism? Are they all one body, having but one Spirit, and do they all even profess to be called in one hope of their calling? They certainly do not. If then these great popular denominations when weighed in the balance are found wanting, and when tried by the Scriptures are rejected, does it not become us, who profess to be Old School or Primitive Baptists, most carefully to examine in the light of divine revelation whether we possess the marks by which the holy Scriptures identify the church of God? When the rising Savior brought the immortality of his church to light, when he had vanquished death and finished transgression, made an end of sin, having obtained eternal redemption for all his members, he ascended up on high, went to his Father, and our Father, to receive the kingdom which the Father had appointed him, and his coronation as King of righteousness and Priest to the most high God; he was raised up far above all principalities and powers, and all thrones and dominions were made subject to him, and he was given to be Head over all things to his church, which is his body, the fullness of him that filleth all in all. In evidence of all this he sent the Spirit down, as he had told his disciples he would, which came like a rushing mighty wind, immersing all who, obedient to his command, were in the house, and recognizing them as the only body vitalized by his Spirit and baptized with the Holy Ghost and with fire. On this occasion the church appeared in the first disclosure of her gospel organization, and was ex-

pressly recognized as the church, unto which God continued to add such as should be saved. The constituents of the church of Christ are, first, our Lord Jesus Christ himself, as the Head, the King and only and blessed Potentate, the Prophet and Priest, the Way, the Truth and the Life, in whom is vested exclusively all legislative power. Second, the apostles of the Lamb, seated, by the special command of Christ, on twelve thrones of judgment, not of legislation, immediately inspired by the Holy Ghost to rule in judgment, as infallible expounders of the laws, ordinances, doctrine and order of their Sovereign. Next to the apostles are evangelists, pastors and teachers. These are solemnly required to recognize and be governed by the laws of Christ the King, as laid down and expounded by the enthroned apostles, with express instructions to be governed by the laws and institutions of Christ, without presuming under any circumstance to alter, revise, add to or diminish from the decisions made and recorded by the apostles. Deacons, exhorters, helps and every gift as found in the apostolic rules, are to be recognized precisely as it has pleased God to distribute them among the members of Christ's body for the profit and benefit of all the church. All the members which the church has power to recognize must come in by the door; all who would climb up some other way are thieves and robbers, who come in only to steal, to kill and to destroy. As all the laws of the church of Christ are immutable and irrevocable, the same rule which was observed on the day of Pentecost for admitting to fellowship is in force throughout all ages in Christ's church, and any community claiming to be his church that does not recognize it is an harlot, and

not the church of God. This declaration may seem uncharitable, but let those who fear God beware how they controvert it. We hold, first, that Christ has no church in earth or heaven over which he does not positively preside. Second, there is no church existing over which Christ presides except where his apostles rule in judgment. For he himself has said, "When the Son of man shall sit in the throne of his glory [his mediatorial throne is the throne of his glory], ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We know that the apostles are not here now in the flesh, nor is the Savior now here in the flesh, for henceforth know we them no more in the flesh. But all their doctrine, order and decisions are here in every church or branch of the church where Christ presides as the King, for Christ has further said that whosoever rejects his apostles rejects him also. They cannot be separated in the organization of his kingdom or church. Now, then, let the laws of Christ, embracing all the doctrine which he established, as settled forever by the decisions of the holy apostles, as left on record in the New Testament, be regarded as the infallible standard or test by which the church of Christ is identified, and it must follow that all who are deficient in these essential and indispensable points are weighed in the balance and found wanting. This cannot be the case with the church of Christ, for she is the ground and pillar of the truth. She is the perfection of beauty; she is the workmanship of God, and all his work is perfect. It therefore follows inevitably that all who profess to be the church of Christ, and reject him, his apostles, his doctrine, his ordinances or his government, are base impostors. In view of these well-defined principles let us look

well to the order established by the apostles for the reception of members into church fellowship and membership. Of those who were received on and about the day of Pentecost it is written that the Spirit was poured out in a most astonishing manner, in fulfillment of the prophecy of Joel, by virtue of which many heard the preaching of the apostles, so that they were pricked in their heart and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Thus quickened by the Spirit and made to feel and know their lost and helpless condition, their minds were directed to the apostles for instruction, and when the way of life and salvation was opened to their understanding, and the word applied to them by the Holy Ghost, they gladly received the word. A wonderful change was wrought in them, inasmuch that the word, which had no attraction, and of the spirit and power of which they had always been so profoundly ignorant before, now seemed to them as apples of gold in pictures of silver; as words of life, peace and comfort to their hearts. The apostles' doctrine, which so recently they could ridicule and reject with scorn, was more to be desired than all the glories of the world. Without reluctance now they gladly received the word; it was perfectly adapted to their renewed state, for now being born again of an incorruptible seed, by the word of God, they desired the sincere milk of the word, that they might grow thereby. Hitherto they had despised and hated the apostles and their doctrine, but now by the quickening power of the Holy Spirit, which God had poured upon them, they not only received, but gladly received, the word, and according to the word as preached to them by the apostles they

were baptized and added to the church; that is, they were brought manifestly into the fellowship of the apostles and the apostolic church. And they continued steadfast in the apostles' doctrine; having gladly received it, they continued to be perfectly satisfied with it. The record given that they continued steadfast in the apostles' doctrine, implies that they encountered opposition, which they certainly did, for it was a time of severe persecution; but so deeply were they rooted and grounded in the truth, that neither the bitterness of cruel persecution nor the specious allurements of new doctrines zealously promulgated by Judaizing or other teachers, could shake their confidence in the apostles' doctrine. The apostles' doctrine and the apostles' fellowship are so joined together that they cannot be separated. If steadfast in the one, we are equally so in both. But if we depart from the one we cease to enjoy the other. In departing from the apostles' doctrine we may secure the fellowship of the world, or of antichrist, but we cannot depart from their instruction and still retain their fellowship.

Thus, quickened by the Holy Ghost, recipients of the doctrine of the apostles, baptized on profession of faith in obedience to the command of Christ, fully recognizing Christ as the Head over all things to his church, and the apostles as divinely authorized and qualified exponents of all the laws, order, ordinances and doctrine of his kingdom, we have described the Old School or Primitive Baptist Church, built upon the foundation of the apostles, Jesus Christ being the chief corner-stone. And being thus steadfast in the apostles' doctrine and fellowship, they will be steadfast also in prayers, and in breaking of bread, and

they may confidently expect the Lord will add to them such as shall be saved. How very different in all respects is the church of the firstborn from those humanly constructed religious organizations which have become so numerous and diversified in these times. However much they may differ from each other in some characteristic peculiarities, they are all alike in adopting the spirit of the proposition of the seven women who "shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isa. iv. 1. They dislike to be called anti-christian, or false churches, as that would be too humiliating, but to live on every word that proceedeth out of the mouth of God by no means suits their taste. They have no relish for the apostles' doctrine, nor do they desire their fellowship; they desire rather to make a figure in the world and be at liberty to believe whatever doctrine they please, conform to such rites and ceremonies as they please, get religion when they please, of whatever kind or quality they please, keep it as long as they please and lay it aside or exchange it when they please. Such churches, as they presumptuously call themselves churches, are fond of receiving such members as will find themselves, having self-righteousness enough to live upon and only desiring to have a name to live while they are dead. For them the apostles' doctrine is quite too stale, it is behind the age of progression in which we live, it is too slow, it waits for God to add to his church such as shall be saved, while their plan is to add themselves such as shall not be saved, or such as give no evidence that they shall be saved.

MIDDLETOWN, N. Y., March 15, 1866.

## OBITUARY NOTICES.

**Mrs. John Ferguson**, widow of John Ferguson, died at her home in West Lorne, Ontario, Canada, March 8th, 1914, in the 71st year of her age. Sister Ferguson was received in the fellowship of the Covenantant Baptist Church of Canada thirty-six years ago. Her daily walk and conversation were such as becomes one who professes hope in our blessed Lord. She was a woman of sterling qualities, and her life was brilliant with uprightness and integrity. She was loved and respected by all who knew her. Sister Ferguson was a great sufferer, but she was given grace and strength as her day, and never murmured or complained because the way was hard and her sufferings great. She passed peacefully away at the home of her daughter in West Lorne. Sister Ferguson had requested some time before her death that Elder H. C. Ker preach her funeral sermon, but he was unable to come at the time of her death, and there being no Baptist minister in Canada, Elder W. I. Carnell was sent for and conducted the services, which were held at the home of her daughter. Sister Ferguson leaves, beside the church, six children and many other relatives to mourn their loss. May the grace of the covenant-keeping God comfort all who mourn the loss of so noble a woman.

Written by request.

J. B. SLAUSON.

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

Mrs. N. A. Simmons, Ala., \$1.00.

## M E E T I N G S .

THE Maine Old School Baptist Conference will be held, the Lord willing, with the church at North Berwick, York Co., Maine, on Sept. 4th, 5th and 6th, 1914. We will gladly welcome all who love our Lord Jesus Christ in sincerity.

FREDERICK W. KEENE.

THE Clovesville Old School Baptist Church has appointed her yearly meeting to be held, the Lord willing, the first Saturday and Sunday in September, (5th and 6th) 1914. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us, especially brethren in the ministry of our faith and order. Trains will be met at Fleischmanns station Saturday, first day of meeting.

O. F. BALLARD, Church Clerk.

THE Maine Old School Baptist Association is appointed to be held, the Lord willing, with the church at Whitefield, Maine, to commence on Friday before

the second Monday in September, (11th) 1914, and continue the two following days. All lovers of God's eternal truth are cordially invited to meet with us. Those coming by rail will come via Wiscasset and change there for Whitefield.

J. E. HUBBARD, Clerk.

THE Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, on the third Sunday, and Saturday before, in September, (19th and 20th) 1914. Those coming by train to Stamford will be met on Friday before on the 11 o'clock a. m. train. We extend an invitation to all lovers of the truth to meet with us, especially brethren in the ministry of our faith.

G. E. MEAD, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held, the Lord willing, with the Olive and Hurley Church, in Olive, Ulster Co., N. Y., on Wednesday and Thursday following the third Sunday in September, (23rd and 24th) 1914. Trains will be met at Ashokan Tuesday afternoon, Sept. 22nd, also Wednesday morning. Places will be provided for all visitors. All lovers of the truth are cordially invited to meet with us, especially ministers.

ORVILLE WINCHELL, Deacon.

THE Schoharie Old School Baptist Church has appointed a three days meeting to be held Friday, Saturday and Sunday, Sept. 25th, 26th and 27th, 1914. A cordial invitation is extended to all. Those coming by rail will be met. Those coming to Howes Cave will be met by Deacon Miers, those to Schoharie by brother E. R. Kinney.

GEO. A. MIERS, Church Clerk.

THE yearly meeting of the Cow Marsh Church will be held on the fourth Sunday and Saturday afternoon before in September, (27th and 28th) 1914. Brethren and friends are invited to meet with us. Trains scheduled to stop at Viola, Del., will be met there Saturday morning.

B. E. CUBBAGE, Pastor.

THE Lexington Old School Baptist Association will be held with Second Roxbury and Middletown churches, at Halcottville, N. Y., on the first Wednesday and Thursday in October, (7th and 8th) 1914. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

THE Juniata Association is appointed to be held, the Lord willing, with the church at Sidling Hill, Fulton Co., Pa., Friday, Saturday and Sunday, October 9th, 10th and 11th, 1914. The place of meeting is about eighteen miles from the stations, Hancock, Md., on the Western Maryland R. R., and Hancock,

W. Va., on the Baltimore & Ohio R. R. The brethren will be glad to meet any train on either of these roads on Thursday before the meeting if any that anticipate going will drop a card beforehand to brother Dennis Mellott, Plum Run, Pa., or brother Jefferson C. Mellott, Needmore, Pa. Trains will not be met unless such notification is sent in advance. We are anxious that any of our ministering brethren and any other brethren or friends who feel it in their hearts to meet with us will come at this time, and we shall be glad to do all in our power for their comfort and convenience.

DENNIS MELLOTT, Church Clerk.

THE church at Snow Hill, Md., will hold its all day yearly meeting on Sunday, October 11th, 1914. A cordial invitation is given to all lovers of the truth to meet with us.

B. F. COULTER.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

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BAPTIST CHURCH,

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DRAWING WATER."**

(Judges v. 11.)

By **Frederick W. Keene.**

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., SEPTEMBER 15, 1914. NO. 18.

## CORRESPONDENCE.

### PSALMS CVI. 37-39.

“YEA, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions.”

This in part is a description of the base ingratitude and abominable wickedness of the children of Israel, a people who had been very highly favored of the Lord, far more than had any other nation on the earth. They had been chosen and called out, separated unto the service of the true and living God, and taught of him, and he had rooted out their enemies before them and given them possession of the land of their enemies; hence their conduct is an expression of base ingratitude. But this is as good as corrupt, depraved human nature can do. Conditions, customs, forms and names of things are constantly undergoing changes, but principles never change. Israel's God is the very same to-day that he ever has been, for he is without variableness, or the shadow of turning. So is human nature the very same to-day that it was in the morning of time. The calling out

and separation of ancient Israel to the worship of God did not destroy that nature nor eradicate (and if we may judge from their general course of conduct, did not even impair) a single principle of that nature. For a season, from time to time they were by the overruling power of God restrained and held back from the abominable excesses of those idolatrous nations round them, and often by the moving, indwelling power of the Holy Spirit through their inspired prophets they were constrained to give utterance to the most wonderful and sublime expressions of praise and adoration. So the spiritual Israelite, (“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,” &c.—Rom. ii. 28, 29.) though quickened by divine life and received up from a state of death in trespasses and sin, and by the operation of the Spirit in his heart is called out, taught of God and separated to the worship of the true and living God, yet retains his Adamic nature unimpaired, though subdued and restrained by the indwelling grace of God, and is thereby from time to time con-

strained to render expressions of truthful praise and adoration to Him to whom all praise is due. "The love of Christ constraineth us," and we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Idolatry, false systems of worship, systems founded on erroneous ideas of God, deifying men, or attributes of human nature, have always appealed to fallen, depraved human nature, while the worship of the true God, according to inspired guidance and directions, has no charms for it. Men have always turned to the false and away from the true, except when the Lord has called them by the power and inward work of the Spirit, and they must be kept by that same power, or they will turn again to the weak and beggarly elements of the world. These truths are clearly demonstrated in the history of the Israelites and in the lives and experiences of all the worshiping people of God in other times as well. The apostle Paul declares that, " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4. After reference to some of the disobedience, and its consequences, of the children of Israel, the same apostle says to his Corinthian brethren: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them," &c. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. x. 6, 7, 11. Many things and events transpiring under the old covenant seem to present in allegorical form things of the same nature in this day and time. Those things that the

laws given through Moses to Israel for her government forbade, were not things that were repulsive to the tastes and feelings of the people; instead of this, many of them were things wellpleasing to the flesh. Those systems of worship which belonged to those nations round about Israel, which were purely their own inventions, seemingly often possessed more attractions for the Israelites than their own God-given system. Those false systems all possessed a plurality of gods, some greater, some less, but all more or less governed in their conduct towards their devotees by the conduct of their devotees towards them. In fact, those gods moved when and as their worshipers moved, and when their worshipers were quiet and still, then they were quiet and still. Just so is the imaginary gods of the men-invented systems of our day. The priests of those idolatrous systems of ancient days (as it has ever been in all ages of the world) were the teachers and keepers of their religion. What the people knew about it was learned through the priests and their co-workers and teachers, and by these they were taught to hold in high reverence the gods, and, no doubt, the priests, and all that pertained to their system of religion. Thus the priests taught them the nature of the sacrifices and offerings required by the gods, both as to appeasing their wrath and securing and maintaining their favor. The purpose and end of all men-made systems of religion, so far as the priesthood is concerned, are well illustrated by the story of Bel and the dragon in the apocrypha, especially the part referring to Bel. The peace and prosperity of the worshipers of those false gods depended on their keeping their gods well pleased, and quickly pacifying them when they became angry. The priests of course

were ever on hand to tell them how to do those things. It was purely a conditional system, wherein the worshipers were entitled to the credit, just as it is really with all conditional systems; all such systems promise great rewards for great sacrifices. I am not informed what the god of the Amorites, Molech, promised his worshipers for causing their children to pass through the fire to him, but the inducement was sufficient to cause the children of Israel to try the experiment, although they had been given many demonstrations of the wisdom, power and universal dominion over all the elements of nature, including fire, wind and water, of Israel's God. They certainly had had lessons enough, if the natural man could receive the spiritual truths of God's word, to teach them that there was only one true and living God, and that all the flattering promises of Molech were a delusion. So spiritual Israel, "sanctified" (set apart) by God the Father, preserved in Jesus Christ and called, are taught of God in a personal experience to know that "there is none other name [save that of Jesus] under heaven given among men, whereby we must be saved." That he was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." That "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The only Savior and Redeemer, "who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Those are the true believers in Jesus Christ, having been born of God, and such constitute the true church of the true and living God, or of such is the visible church of Christ constituted, who have been baptized in the fellowship of those "that have obtained

like precious faith," and who by this expression of their faith in Christ are doubly set apart, so to speak, to the worship of the only true and living God. In addition to all this, they have the written word corroborating the witness within, setting forth the gracious promises of God, together with the exhortations, admonitions and warnings of the Savior and the inspired apostles, with the help of the different gifts in the house of God, with which they may be blessed from time to time, and yet by reason of the elements of Adam abiding within, i. e., fleshly lusts, covetousness, pride and vanity, aspirations for worldly honors, applause and wealth, they are still susceptible to temptation. There is still something in Adam nature that the flattering overtures of the "gods" appeal to, hence Israel may, even in our day, go a whoring after the gods of other nations, or after their own inventions. Let the ancient god, Molech, and his worship stand before our mind's eye for a little while as an allegory, representing the chief god of the great majority of our race to-day. Of course he is not a real, but only an imaginary god. He is represented as being a mighty god, but subject to creature influences, hence changeable. He is represented as having a purpose, or will, but is somewhat dependent upon circumstances for its fulfillment, for its execution. He is considered in a wishful attitude, with many rewards as inducements for the service of his devotees on the one hand, and threats of punishment for refusals on the other. Those whose business it is to teach for him and about him say that there are great and numerous rewards, temporal and spiritual, offered and given here in this world for serving him, and finally salvation from a burning hell, and a happy home in heaven. Many

of them think and teach that in the heaven he offers and gives to those who accept and worship him here, there are degrees, differing in honor and glory in proportion to the service rendered here in this world. If all this be true, then it is indeed a thing much to be desired to gain his favor and live a devoted servant. Then, if it be not true, there is considerable inducement (to the flesh) to serve him anyway. He is a very popular god; he carries in his great train of followers the rich, the learned, the noble, the rulers, religiously, socially and politically. With him there are inducements of honor, wealth, affluence, trade-work a plenty, and good pay. O, is it not all worth passing through the fire? Who, that is ambitious for the future social and financial welfare of his children, is not willing they should suffer some, passing through the fire to Molech? On the other hand, ignore this great Molech, and the teaching of his priesthood, refuse to worship him, ignore and spurn his proffered rewards for service, and you will find yourself numbered with a small, poor, ignorant, narrow, contracted class (so considered), and therefore to a great extent ostracized by the world. For "all that will live godly in Christ Jesus shall suffer persecution." In all systems of idolatry (and a false conception of God in the imagination is as much an idol as one made of gold, silver or brass) those who do the most receive the greatest rewards. Those who control the most in the way of means have the requisite qualifications for doing most; hence the wealthy, who have been, or can be, taught the requirements of the gods, expending their wealth wisely, according to the teaching of the priesthood of the system, receive the greater reward. Information (educational train-

ing) as to the nature, doctrines and demands of the gods, with the various intricacies of their system of religion, may be considered a part of the wealth that figures in the matter. Religion (the essential, in the popular mind, preparatory to escape hell and gain heaven) is considered a science that must be taught and learned by human beings to human beings; hence they "teach every man his neighbor, and every man his brother, saying, Know the Lord." Almost all the schools, great and small, are thoroughly imbued with the spirit of religion (not the spirit of grace, however), and almost all our educational facilities are manipulated to the end that the world may be more religious; and put your child through the machine in whatever way you may, so as to obtain what most people call a good education, and more times than not he or she comes out a fit subject to enter some religious mercantile institution called a church. This is especially so where the schools patronized are of a denominational character, or are dominated by such influences, and it seems that in our day most of them are more or less under such influence. They tell us that to educate is to decrease crime, and if conducted along proper lines will secure for us and our children the greater good here ("religion") and heaven hereafter. Judging from the seeming great increase in crime, and especially the proportion and nature of it among the "higher ups" in religious circles, this is a great mistake, or else they have greatly missed "the right lines" in educating. Some tell us that "the children are an asset of the state," and some seem to think that they are an asset of the church, and hence many are easily taught that they may justly shift the responsibilities that devolve upon them as parents to the

state and to the church. When the public mind is sufficiently trained along this line they become prepared to indorse compulsory measures to this end. All this of course is contrary to the plain teachings of the inspired record, which the world professes to greatly reverence, for there we are clearly taught that there are duties and responsibilities resting upon parents towards children which they are not authorized to shirk or transfer. In seeking the "greatest good," satisfaction, happiness, the wisdom of this world (which God has made foolish) in this case, as in all their doctrine and works and teachings, reverses God's established order of things. In an attempt through years of mental strain to reach the mark ambition and pride in parents have set for them, and custom through false teaching has made necessary, many children are proven inadequate, physically or mentally, or both, and hence fallen in the vain attempt to reach the god through the fire. There are some, no doubt, who know the truth (that eternal truth of God which is and always has been the very opposite of error or falsehood) who now look back over their efforts in rearing up children with thoughts of self-reproach, as they think of the vain and foolish pride that they themselves have helped to develop, and which has led their child, or children, far away in practice from the truth, and into that element and sphere of living where they are but little satisfaction to them. On the other hand, I have in mind as I pen these lines a few who know the truth, and who in the sphere they are called are trying to live according to the truth, whose worldly means have always been limited, and so have been compelled to rear up their offspring to work, and with few advantages as to school facilities, yet well edu-

cated in industry and frugality. The children settled down around the old home, and taking interest in the church meetings are a real comfort to their parents. How good it is to be content with such things as we have, and such surroundings and environments as in the providence of God are ours. If poor in this world's goods we may be sometimes possessed with a complaining spirit, thinking it hard that we cannot have those advantages that we see others around us enjoying, and give to our children those advantages (as we are wont to call them) that the children of our neighbors have; but I believe from experience and observation that it is more often that what are considered adverse conditions and circumstances are accompanied in the end by more real comfort and satisfaction than reverse conditions. How often have we seen it the case that brethren who had means, and spent it freely to put their children high up in professional and social life, to see at last those same children ashamed of the church to which their parents belonged, and seemingly ashamed of their parents for their "ignorance and foggism." Thus it has seemed to me as I have thought of these things that some of Israel to-day are guilty of "causing their children to pass through the fire to Molech." I am well aware that no effort of ours, nor of any man, or set of men, can make children of God of our children, or any one else as to that matter; still we are admonished by the inspired apostle Paul to bring up our children "in the nurture and admonition of the Lord."—Eph. vi. 4. And Solomon tells us to train up a child in the way he should go, and when he is old he will not depart from it. When we turn him over to some one else to "train up" he most invariably goes the way we would not have him go.

These thoughts have been penned down by piecemeal, so to speak, and are not expressed just as I would like, but I have decided to submit them to the editors of the SIGNS OF THE TIMES. Publish or cast aside, dear editors, as your better judgment may dictate, and all will be right with me. If published the readers will know I make no claims to infallibility.

With love and best wishes to all the household of faith, I hope I am your brother,  
H. B. JONES.

WINNSBORO, Texas, Aug. 15, 1914.

DAYTON, Ohio, Aug. 9, 1914.

DEAR BRETHREN:—Having just finished reading the SIGNS of August 1st, I feel impressed to write you some of my thoughts on spiritual matters, therefore I trust you will bear with me if I do not prove interesting in what I shall write, for I am only a poor sinner, saved, if saved at all, by the grace of God and his dear loving-kindness, which he so freely bestows upon poor worms of the dust. "Faith, hope, charity, these three; but the greatest of all is charity," says the apostle, therefore I trust you will throw the mantle of charity over all my imperfections, and may God's dear love flow richly into your hearts, and may you all by faith look upon the Babe of Bethlehem as the great Messiah, and recognize in him your Savior and Redeemer, and with one of old say, Mine eyes have seen thy salvation. Is it any wonder, dear friends, that those wise men of the east after many weary days of travel were exceeding glad when they saw the star, and that they laid their rich treasures at the feet of this wondrous child? How it chastens my soul to trace the footsteps of this dear one, meek and lowly in heart, born in a stable, his childhood spent in

poverty and want; in his manhood scoffed at, derided and called a gluttonous man and a winebibber, and later on mocked, spit upon, crowned with thorns and forced to carry the heavy cross. See him, too, in the garden of Gethsemane, sweating as it were great drops of blood, in anguish deeper than human tongue ever could utter, crying, "Father, if it be possible, let this cup pass," yet in holy submission saying, Thy will, not mine, be done; and then upon the cruel cross nails driven through the tender hands, thorns piercing the dear, beloved forehead, suffering all those long hours, and then saying, "My God, my God, why hast thou forsaken me?" Then at the very last to say, "It is finished." Would it not melt a heart of stone? What was it he had finished? The work his Father gave him to do: the saving of his people from their sins by giving his life for them. "O for such love let rocks and hills their lasting silence break." Wonderful indeed, is it not, dear ones, love that would make such a sacrifice? But wonderful, most wonderful, does it seem when we apply it to ourselves. When we read that Jesus, whose name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, suffered all this to redeem poor sinners, and to feel that we who seem as nothing in his sight should have an interest in his blood, should be partakers of so glorious an inheritance, it all exceeds our comprehension, and seems wonderful beyond expression. O the blessedness of his love; surely it is Jesus who speaks, "Peace, be still," when pain and sorrow beat so heavily upon my frail bark. Most truly can we say that life is not what we desire it to be; all seems turmoil and confusion here. But did not Jesus say, In the world ye shall have

tribulation, but in me peace? and how precious his peace when it comes flowing into the soul. To-day the goodness of God seems so sweetly made manifest, and Jesus seems so near, so precious to my soul, and there seems to be so much love and unity I think between God's people and himself, that my soul seems sweetly uplifted, and my heart goes out in praise to his name, and in love to God's people everywhere. Strait and narrow is the way of pleasantness and the path of peace. Walking in this way only can the wayfaring one find peace, for this is to walk in Christ. I am the way, saith Christ. "In the world ye shall have tribulation," I again repeat, but in him we have peace. When we take his yoke, dear christian friends, we find it easy, and when we bow to his burden we find it light. When pride is subdued, and we become as little children, it is indeed a sweet entrance into the kingdom. How sweet and precious are these words to me: Well done, good and faithful servant, enter thou into the joy of thy Lord. These words have been a great source of comfort to me many times when bowed down by affliction, and all along the long, toilsome journey of this changeful life has been forgotten in the joy of my Lord, the joy as well as the sorrow all the way. They come to us in many ways, sometimes in a pleasant dream, as when the prophet saw a returning of his people from their captivity, and said, I awaked, and my sleep was sweet unto me. So I, too, have had the most precious dreams. The most perfect enchantment comes to me in them, such as I know not in my wakeful hours. Some grief will be explained by a dream which turns it into perfect joy, so that I can truly say, I awaked, and my sleep was sweet unto me. Dear friends, these remembrances

follow me as cheering tokens as I go wearily on. I have also had troublous dreams, so that, like the wife of Pilate, I can say, I have suffered many things because of dreams. Among the many changes that come to us is that of friends, and the first we remember are the longest retained in mind, yet they are often the first with whom we are called to part. The estrangement, or death, of the earliest playmate of childhood may leave a lifelong impression, and as friend after friend departs we soon learn the truth that, "There is no union here of hearts that finds not here an end." How sad we are when they are estranged, and when from those who were our first chosen companions we begin to drift apart, and when at last we sometimes have to leave on the way brothers and sisters, the nearest of earthly ties, and forsake them in a gospel sense, walking no more with them in spiritual worship or communion, we prove this truth: that we shall receive an hundredfold more in this present life (many more brethren and sisters in the church), with persecutions and in the world to come life everlasting. So we are not left comfortless, as regards companionship in spiritual travel, yet often we feel friendless and alone. But when we meet with the dear children of God, his chosen ones, some will tell us that they are in the same mind, and we no more feel alone. We thought they were surrounded by many dear and pleasant friends, while we were shunned and felt uncared for, but when this is unfolded we learn that they thought the same of us, and we had been halting at the same place, but knew it not. When we meet those who love the Lord in truth, and we have that same love in our own hearts, then we take counsel together. The dear Savior could say to his chosen ones, Come

ye yourselves apart into a desert place and rest awhile. When the poor, trembling child of God is blessed with the light and sunshine of the Sun of Righteousness he is the tender plant which the blessed summer sunshine makes to flourish and grow, but when the blessed Lord withdraws his presence from him, and to the children of God whom the Lord has shone upon with heavenly light, is there any light of the sun, moon or stars, or any artificial light, that can compare with the glorious Sun of Righteousness which has shone upon them in the past? To-day I have been very happy, thinking of God's goodness and mercy to me. I am all alone, save the occasional presence of the dear Redeemer. I grope at times in darkness, but not in unbelief, and I earnestly pray for the dear Master to guide me safely to that haven of rest prepared for the people of God when my time comes to go hence. If my name is enrolled in the Lamb's book of life I trust that I may appear with the likeness of the dear Savior and shall be satisfied.

I will close my communication, as I have given my thoughts in quite a rambling way, and if this does not meet your approbation, dear editors, just cast it aside, and I will not feel hurt by your doing so.

Sincerely your friend, and, I hope, sister in Christ,

(MRS.) LIDIA KELLER.

NORTH BERWICK, Maine.

DEAR SISTER IN THE LORD:—Your letter was very welcome, because it contains those things that belong to the household of God. I feel well assured in my heart that there is a sacred bond that unites all the household of God one to another. Sometimes they do not quite understand one another, the "boys and

girls playing in the streets" of Jerusalem are not able to enter into, to understand all the reasons why the old man does not play with them, and why he has "his staff in his hand for very age."—Zech. viii. 4, 5. The light-hearted believers with the rugged glow on their cheeks may wonder, and be full of surmisings when they see others with woebegone countenances, with tearstained faces, who walk tremblingly with sighs and moans; and their inquiry may be, Why look ye so sadly to-day? I well remember how, when first I tasted that the Lord is gracious, I read in the Bible of the straits and sore troubles, and the darkness and bitter lamentations of some of the saints of God, and I could not understand it. Very much that I read in the Scriptures was above me in glorious heights, or in depths of woe, in dismal, dark, low dungeons such as then I had had no experience of, and this much of the experience of the saints of God declared in the Scriptures was an enigma to me. Nevertheless, "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." "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. xii. 12, 26, 27. This being very blessedly fulfilled among those who are Christ's, constitutes the sacred helpfulness and comfort that are found in the fellowship and communion of Christ's body, the church. But there are some things of which you write, dear sister, that some of the household are not prepared to understand. They cannot commune with your soul in these experiences, because they have not yet been led into those trying dispensations, they have not been laid "in the lowest pit, in darkness, in



the deeps."—Psalms lxxxviii. 6. Indeed it is only a rare one of even the most sorely tried and tempted children of God that is called upon by God to enter deeply into the dreadful, wonderful and, I will also say, divinely gracious experiences of Heman which he has declared in this eighty-eighth Psalm. As I read this Psalm I say within me, I think I know something of that, but in another verse I feel, Surely here are depths that are deeper than I know. There is one who knows all the woes of the righteous, who has fathomed all their sorrows, and who went for their sakes into abysmal deeps of suffering, agonies and darkness beneath them all, and that one is our covenant head Jesus Christ, the incarnate Son of God.

But coming to our own experiences in things pertaining to God, for in both solemn and gracious ways we have to do with God, (Heb. iv. 13.) and whether it be in griefs, or in joys, whether it be with a hard, stony heart, or with a broken and contrite heart, or with singing and making melody in our hearts, we are found with our God, all is a divinely hallowed life, a path where only the called and taught of the Lord are pilgrims. I will not just now enter upon a description of the darkness, woes, griefs, the rough and dismal desolations known in the waste howling wilderness. (I think I have had a considerable portion of such things, but I can also declare that God in the exceeding riches of his grace has abounded unto me, refreshing, strengthening and bringing me on my way by "the sure mercies of David.") But in all our straits we are both driven and drawn to seek our God, to fall before him, to put our mouth in the dust, if so be there may be hope, and we are surely taught that all our help must come from God. No mat-

ter what may have been our wretchedness, burdens, darkness; whether from the humbling knowledge of the depravity of our fleshly nature, or the assaults of Satan, or from afflictions and adversities of any kind, eventually amidst them all we shall be brought before our God. "I poured out my complaint before him: I shewed before him my trouble."—Psalms cxlii. 2. O there are consolations indeed to be found at the mercy-seat of our God. Our heart's entreaty will often be that we may be indulged to live in communion with the Lord, to walk humbly with our God. Then all is well, and it is ours to find that word to be true: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 25. King Hezekiah exclaimed, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live." Our path, some of the time, is through the waters, and through the fires, (Isaiah xliii. 2,) through much tribulation, (Acts xiv. 22,) but the Lord is with his own, and I trust he has been with us, and will be with us to the end. The apostle speaks of "Rejoicing in hope; patient in tribulation; continuing instant in prayer."—Rom. xii. 12. This is sacred counsel, and is blessedly so with us by the power of the Holy Ghost. But ah! when we are far off, and have wandered away from the throne of grace, are we then patient in tribulation? Though it is to our shame, it must be confessed that in trials and conflicts and crosses we are far from being good, but peevishness, self-pity, hardness, yes, murmurings and horrid rebellions, are to be found in us, and all this increases our trouble. O who can save us but our God?

One time, some years ago, as I was feeling sorely depressed over my inward sinfulness, and also sighing over the in-

constancy of my devotion to our Lord Jesus Christ, there came with sacred meaning into my mind the words, "I knew that thou wouldest deal very treacherously, and was called a transgressor from the womb."—Isaiah xlvi. 8. Instantly my heart was broken and contrite before the Lord, my eyes were filled with tears, and my heart throbbed with love, with grief, with entreaties at God's feet. (The world, carnal professors of Christ's name, hypocrites, cannot understand this.) I knew that I was a vile transgressor; I knew I had dealt treacherously; I knew I had been drawn aside from the Lord; I knew that my backslidings in heart had been many; that I had wretchedly wandered away from Jesus. I had more than once as a lost sheep "stumbled upon the dark mountains," and yet, knowing me to be a sinner, knowing that I would deal very treacherously, he loved me in Christ Jesus, and blessed me with all spiritual blessings in heavenly places in him. The Lord was determined to save me. He gave his dear Son to die, to make atonement for my sins, and he hath called me, "a base thing," to know Jesus Christ, and he hath not cast me away, though I am a sinful worm; but he pardoneth my iniquities, he freely loves me and he will bring me at last unto himself to glory, holy and without blame before him in love. Many such thoughts passed through my mind, and my soul was satiated with blessedness, and I was filled with grateful praises because of his wonderful grace to a poor sinner like me. Did I say to myself, Inasmuch as the Lord knew all about my treacherous, sinful nature, and that I would deal very treacherously, therefore I need not trouble myself any more over the matter? Ah, no, but I felt such shame and sorrow over my sinfulness, I loathed myself, and

I prayed to the Lord for pardon. I prayed to our gracious God for abounding grace, I prayed to him to keep me from deceits and the treachery of my vile nature, that he would give me more and more grace to crucify the flesh with the affections and lusts, and that I might cleave to the precious Lord Jesus Christ with full purpose of heart. O I have very frequently found that the forgiveness, kindness, smiles, kisses of the Savior humble me, and inflame my soul with love; yes, such tokens from the Lord beget in me sighs, longings; yes, earnest longings that I might be able to love our dear Savior, that I might praise him, that I might show forth his praise in my daily conversation, that I might glorify him in my body and spirit, which are his. Well, dear sister, in all the straits, darkness, troubles, that have been, and are yet in measure your portion, what have you done, what can you do? Look within, and you are still a poor, wretched, sinful being. There is nothing to comfort us, nothing to lift the gloom, nothing of brightness and loveliness in our Adamic nature, all our righteousnesses are as filthy rags.

"My nature discloses to view  
More vileness than I can declare,  
And were not the promises true,  
I'm sure I should sink in despair.

But Jesus, my Savior and King,  
My constant protector will be;  
And led by the Spirit, I sing,  
He saved a sinner like me."

Dear sister, the one essential thing for us poor, sin-plagued, buffeted ones to do is to be looking unto Jesus, to consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. (Heb. xii. 2, 3.) O to be looking unto Jesus, our great High Priest, to be looking to the Lamb of God for sinners slain, who hath redeemed

ns to God by his blood. O Jesus, let me know thee mine, the Lamb in the midst of the throne, and let a poor, sinful, thirsty one drink of the river of the water of life flowing from the throne of God and of the Lamb. (Rev. xxii. 1.)

"A single smile from Jesus given  
Will lift a drooping soul to heaven."

I am your brother in Jesus,

FREDERICK W. KEENE.

RUSSELLVILLE, Ky., Aug. 15, 1914.

DEAR EDITORS:—If you will bear with my weakness, I will try, with the help of the Lord, as I humbly trust, to write you of the wonderful works of Jesus among the children of men. Like David, I feel this morning that my times are all in his hand, and that without him I can do nothing, and am less than nothing, and vanity. I try to worship the God in whom, I am confident, is all power, both in heaven and in earth, and none can stay his hand, or say, Why doeth thou thus? I believe him to be no respecter of persons, but in every kindred, tongue and people he that feareth him and worketh righteousness, the same is accepted with him, and none others. He speaks and it is done, commands and it stands fast, saying, "My counsel shall stand, and I will do all my pleasure." He made this beautiful world, and then made man and placed him in it, and he himself controls and governs all things that he created, and will rule, notwithstanding what men or devils may do or say, and I am glad I am permitted to live with a people who are willing and anxious to give him all the glory for it. There are those who believe that God made the world and peopled it, but after he did this he gave the government over into their hands, and they are carrying it on as pleases themselves. Brethren, I believe that here lies the difference between

Old School Baptists and the Arminian portion of the world to-day. They have about ruled Christ out, or divided the glory; but I thank God that I am identified with the people who give to God all glory. He has said he will not suffer his glory to depart from him, but reserves it unto himself, right where it belongs. This is all very encouraging, and I think, if not deceived, that I have the witness within testifying to the truth of it. We cannot by searching find out God. I have tried to do so, but had to give it up; but I thank him that at times I have learned something about him from experience, and by revelation, for I believe that Jesus takes of the things of the Father and reveals them unto his little ones. God is a Spirit, and seeketh such to worship him as do worship in spirit and in truth. There is but one thing that constitutes a man a child of God, and that is the Spirit of God in the heart. He must be born again, born from above and have God's Spirit, before he can be of His family, and this is the work of God alone, for it is not by works of righteousness which we have done, or can do, but according to his mercy and grace given us before the world began. God says he loved his people with an everlasting love, therefore with loving-kindness he draws them unto him. He said to the unbelieving Jews, Ye will not come unto me that ye might have life; and again he says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Brethren, this forever sets aside free moral agency, and voluntary obedience, in the service of our God. Jesus said, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "De-

clarating 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 his pleasure to save his people with an everlasting salvation, without the loss of one.

Now if the Lord will, I desire to say something about the good works of God's children, for I verily believe there is something for them to do, by the guidance of God's Spirit, in order to worship him in an acceptable manner. We are admonished to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In letting this light shine we prove to the world, and to one another, that there is reality in the religion of our Lord and Savior, Jesus Christ. We are also told not to quench the Holy Spirit. This to my mind means that when we are exercised by God's Spirit, and feel like glorifying God for what we hope he has done for us in the pardon of our sins, we should speak out, and let our brethren know of our rejoicing and confidence in the Lord. This seems, in a measure, bearing one another's burdens, and in so doing fulfills the law of Christ. It is said, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it." I am persuaded that it is just as applicable to us who fear the Lord, as it was then. Paul said to the Philippian brethren, "As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Let us not forget that it is God working in us all the time that enables us to work out what he has worked in us. We may say we have faith in God, but how can we

prove it to others unless we show it by our works? James says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Yes, my brethren, I do believe in good works here on earth for the children of God. We are admonished to not forsake "the assembling of ourselves together, as the manner of some is." "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." All this, to my mind, comes under the head of good works. I believe in religion that gets the sinner, and not the sinner the religion; and after it has been given to him I like to see him talk it, walk it and act in this life as though he felt it in the soul; not only at his church meetings, but at home or abroad, by day or in the darkest hour of the night, and thus prove that there is reality in it.

Perhaps I have written enough, and more than will be profitable to the household of faith. May the Lord bless the truth, and save us in his kingdom above, is my prayer for Jesus' sake. Amen. Do with this, dear editors, as seems right to you, and believe me one who hopes he loves God's people and his church and kingdom here in this world.

A poor sinner saved by grace, if saved at all,  
J. B. JONES.

OTTAWA, Kansas, Aug. 18, 1914.

DEAR ELDER LEFFERTS:—I have often thought of writing to you again, but each time have given up in despair, feeling I could write nothing worth your time reading. Last Sunday I read again your first editorial with the desire to write and tell you that I know by experience every word you wrote is the truth. There is nothing I rejoice more in than the sovereignty of God. If I did not believe that all power in heaven and earth is his I would be without hope; but I do believe it with all my heart, therefore I desire to look to him for help every moment of my journey through life. Sometimes when life's burdens seem heavier than I can bear, it is a comfort to think that all my times are in his hand, all events at his command. He speaks, and it is done; he commands, and it stands fast. We would not of ourselves choose the way he leads. The psalmist says, "He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron." I hope I know what the psalmist was talking about. Once, after having passed through the deep, I was shown such wonders that my heart was filled with praise to God for his goodness, love and mercy, when these words came with much power: I have many things to show you, but you cannot bear them yet. David said, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." When we are brought to the place where we must acknowledge our transgressions, and our sins are ever before us, then how sweet are the words of Paul: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are

fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." I hope your editorial on "Entertaining Strangers" is as good to the sister who asked you to write as it is to me. The last SIGNS filled my heart with an indescribable peace, to think that I could read and understand the deep things it contained. I do not think any of the things dear Elder Ker enumerates could keep me away from the assemblies of the saints now. I trust I have not suffered so much in vain.

Saturday and Sunday you will preach at Mill Creek, I suppose. How I long to be there, too, for I feel sure you will at no time shun to declare the whole counsel of God. What a blessing to not be ashamed of the gospel of Christ. Once, while wondering why I had to suffer so much, this answer came: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Remember me to each one at Mill Creek, and pray for me, if you can, that my faith fail not.

With much love, your unworthy sister,  
ANNA MCKINNEY.

WAVERLY, Pa., Aug. 11, 1914.

DEAR BRETHREN EDITORS:—The enclosed letter from Elder Hardy is good; dispose of it as you think proper.

Yours as ever,

D. M. VAIL.

ATLANTIC, N. C., Aug. 4, 1914.

MY DEAR BROTHER VAIL:—I am glad the Lord gave you a little word by me, who am less than nothing, and vanity. While I know this to be true, yet it makes me rejoice when the Lord has spoken by me and one little one has been made to rejoice. There could be no joy or comfort in any unless there were kindred spirits. It is in the kinship we have with the Lord that makes us rejoice in him. In this the people of God are separated from the world. The world loves its own; they are not the Lord's and are not of him; they hate his way, and his word with his work. It is not in man to love humility. When one is humbled all out of himself and swallowed up as was Jonah, he is near to know his own vanity, and to learn of the Lord that he is good. When we find two of the same mind in these things they give evidence of the same parents and tutors. They speak the same language, and praise the Lord. What we have seen with our eyes, heard with our ears and handled with our hands of the word of the Lord is what we must declare to others, that they may have fellowship with us, and truly our fellowship is with the Father and with his Son, Jesus Christ. This is a sweet and unbroken chain of fellowship from the Godhead on through the whole body. How sure and how safe in the Lord are the little ones in Christ Jesus our Lord. When one of these members is truly in the Spirit of the Lord he sees nothing in which to trust but Jesus; he is head. That member knows that he is nothing, and that all his standing (if he has any) is in Jesus Christ. The more one sees of the fullness of our Lord, the more he sees of his own vanity and wretchedness. I am often made to fear to say this, because I do see so much evil in myself. It appears to me that any of my brethren can

see much more of the fullness of the Lord than myself. We live by hope. Hope is for the things yet to come. We see these things by faith. That we have if it be in ever so little a portion. Faith given by our Lord is pure, even though it be very little. It never fails to look away from self, nothing there, but to see all in Jesus when it pierces through the veil into blessed hope. There our High Priest waits triumphantly, and intercedes for those to whom he has given grace in the redemption. Thus we are given to hope in the sure fulfillment of all that he has said that he would do, both in time and in the world to come. The Lord bless us to trust him.

In love and hope,

L. H. HARDY.

SILVERTON, TEXAS, Aug. 14, 1914.

DEAR ELDER KER, AND THE BEREAVED ONES IN ZION:—For more than two months I have been wanting to write and tell you how deeply I share in your grief, but it seemed I just could not. Language fails me. Had I the pen of a ready writer perhaps I could express at least a part of my heartfelt sympathy, but alas, I find I am wanting. I have sorrowed greatly over the loss of dear Elder Chick; his writings were such a comfort to me. May God in his goodness and mercy give his sorrowing family grace to bear their great loss, and may he sustain you, brother Ker, and cause you to realize that you are not "alone," for he has promised never to leave nor forsake his little ones. He is ever near to heal the broken-hearted and to bind up their wounds. Yea, bless his holy name. Grieve not, bereaved ones, for the loss of your dear companions, they have only gone on a little before; soon, very soon, we will all be called to follow,

and O how happy we shall be, united with Christ in God, no more sorrow, no more tears. Bless the Lord, O my soul, and all that is within me, bless his holy name. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Little children scattered abroad, hold up your heads and press on toward the mark for the prize of the high calling of God in Christ Jesus, forgetting those things which are behind, and reaching forth unto those things that are before. May God supply all your needs according to his riches in glory by Christ Jesus.

I was exceedingly glad, and rejoiced much when I learned that brother Leferts was chosen, not to fill brother Chick's place, but to a work his own. May God bless him in his labors, and enable him to speak comfortably to Jerusalem, and to defend the doctrine in meekness and love at all times, and may you, brother Ker, find in him the companionship you experienced in dear brother Chick. While he is younger in years, you are of one age in Christ. May the giver of every good and perfect gift bless you both in your work, and comfort you in time of trouble, is my sincere prayer for Christ's sake.

I herewith send money order for two dollars to pay for our family paper another year. I feel that I could not do without it, as it is almost all the preaching I have to comfort me in my loneliness. The two last numbers have been especially dear to me. I much enjoyed sister Bessie's and sister Wright's letters, for they express so fully what I wanted to write.

With much christian love for you and the household of faith, I remain your sister in hope,

LYDIA C. RAY.

SHELBYVILLE, Ky.

DEAR EDITORS:—I submit the inclosed letter to your better judgment, or that portion of general interest to the readers of the SIGNS.  
P. W. SAWIN.

MATTOON, Ill., June 11, 1914.

DEAR BROTHER:—Your letter of May 19th came duly to hand, and now that I am not feeling able to be out in the hot sun, with the mercury hovering about 100° in the shade, I will try to write you a few lines. First of all, we are about as well as most people while this scorching weather is on, and should be thankful that we are spared at all, while thousands and tens of thousands are in so much worse condition than we are. I am glad to know that Elder May was with you, and trust his preaching was not in vain in the Lord. He seems to be a zealous advocate for the truth, the whole truth, and nothing else but the truth. I gather this idea from his communications in the SIGNS, for I never heard him preach. His text at Little Flock: "Tell my father of all my glory in Egypt," was and is a very broad and fertile subject if seen in the light of the spirit that so beautifully reveals the wonders of God's redeeming grace to the poor and needy, who are seeking water and there is none. The hidden manna is brought to light, so that they who hunger and thirst after righteousness are filled. Joseph's life in Egypt, from beginning to end, is full of interest, as revealing the matchless love and power of God in the preservation and deliverance of Israel from bondage, beautifully typifying the redemption and deliverance of spiritual Israel from under the curse of the law by our spiritual Joseph, who met and satisfied stern justice in our behalf. All this no doubt was pointed out by

Elder May far better than I can tell it, so I will just leave it there.

You ask why I do not write for the SIGNS. I commence, now and then, to write something for publication, but when I have written an installment, and then begin to compare it with what others write, my effort looks so disjointed and crude that I am moved to cast it aside as being unfit for publication in the SIGNS, even though the publishers might see fit to do so. My unworthiness and inability stand out very conspicuously in every move and act when I try to labor in the ministry, which causes me to feel that after all I have run in vain and without the high calling of God in Christ Jesus.

June 14th.—As you will see, I began this on the 11th, but before I finished something came up to stop me, so now I will try to finish same and mail to you. I was glad to have sister Bolton's letter. I would write to her if I could, but I cannot write much, and what I do write must be to the children and yourself and brother Marion. This I want to try to do while I live and am able. Writing did not use to be a strain on me, but it is now.

Love to Goldie and family, and Vola, as well as your two selves. Write when you can.

As ever, your brother,

JOHN G. SAWIN.

FLEMINGTON, N. J.

DEAR HOUSEHOLD OF FAITH:—As it is not my privilege to meet with the saints this beautiful Sunday morning, I feel moved to write a few lines, even though I am altogether unworthy to write of spiritual things, and without Him I can do nothing. We are told in the Scriptures that those who feared the Lord spoke often one to another, and a book

of remembrance was written for them that feared the Lord and that thought upon his name. I hope that I love and fear him, yet it is with no confidence in the flesh, for no good thing dwelleth in me. As I muse on the past an incident of my experience comes to mind that I had many years ago, before I thought I would ever become an Old Baptist. As I believe it was of the Lord, and that he should not be robbed of his glory, I will relate it; perhaps I have done so before to a few, but never to the SIGNS. The incident to which I refer came to me in the form of a letter from dear Elder Vail, whom I had not met. The letter stated that he would visit my home, having to pass that way to and from his appointments. Having seen my name in the SIGNS, to which I had written asking some questions of dear Elder Chick, and thinking I was an Old Baptist, he felt moved to stop off and see me, if it was convenient to me. I was by no means an Old Baptist yet, and his letter was a disagreeable surprise, so I decided it was not at all convenient for him to do so. My mind was in a state of turmoil, and I argued with myself (or some one else, the evil one, I expect) that he was a stranger, and that I wanted no Old School Baptist preacher to visit me. When thinking how to word my answer to his letter and not give offence, the words came to me like a flash: "Use hospitality one to another, without grudging." Well, I argued, I do not grudge him the hospitality, but he is a stranger and an Old Baptist; but before I could send my reply the words flashed into my mind, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." I could bring up nothing against this, and bade him come. He came, and I found through



him the first comfort I ever had. He expounded the Scriptures, and gave me angels' food, which was sweet to my taste. I felt how gracious was the Lord in sending him to this poor, unworthy one. I could but acknowledge he was an "angel" indeed. Elder Vail will know of this for the first time when he reads it in the SIGNS, because I was ashamed of my part of it, and never told him. It was not personal at all, and would have been the same had it been any other Old School Baptist preacher. I hope he will forgive me, and if I know him I think he will. I have heard him preach many comforting sermons, yet nothing like the first one, for it eased my burden, and I found in him a sinner like myself, and what a comfort to know one is not alone in the wilderness of sin. From that visit I date my hope, if indeed I have one. How different my life has been to what I hoped, for I thought to do much work for the Lord, but not one thing have I to boast of as having done for the Lord. I am a beggar at mercy's door, and when I realize what I am the wonder is that I have a hope at all. Simply to his cross I cling, and even that is by his will. I greatly fear that I am not one of Zion's travelers at all, but an impostor. Did I not believe in his almighty power to save to the uttermost, I would indeed have no hope, yet something holds me, and I cannot give up.

"Jesus paid it all,  
All to him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

It seems I am led on by his hand, notwithstanding all my sinfulness. I go the way marked out; whether it is the right way or not I go that way. I try to change things sometimes, but I do not change them, they remain as he ordained them, and I must acknowledge that he

doeth all things well, even though it is against the flesh.

I desire to say a word to my brethren and sisters at Hopewell, whose sorrow and loneliness I share because of our dear pastor's departure, whose presence we miss so much. It seems strange to me when I go there not to see him standing in his accustomed place expounding the word of God. We are left without an undershepherd just now, but the great Shepherd of all promised that where two or three are gathered together in his name he would be in the midst. Personally, the loss of dear Elder Chick is great. He always wrote such comforting letters to me, knowing I could hear but little preaching. I miss him.

Unworthily,

MARY ELIZABETH FISHER.

TIAWAH, Okla., July 6, 1914.

ELDER H. C. KER—DEAR BROTHER:—

I have been thinking much of your great trial of affliction which you recently have been called to pass through. I have greatly desired to write to you, and if it were possible give you a word of sympathy and encouragement, but it has seemed that anything I could say would fall far short in the way of comfort to you. It does seem that the Lord has compassed you around with circumstances that are leading you on the "narrow way," and teaching you of the plenitude of his grace for every trial that is awaiting you in this life. With other readers of the SIGNS I fully concur that the Lord has qualified you now to be its senior editor. I appreciate the choice of an assistant in the person of Elder H. H. Lefferts, and know that both of you will feel the high responsibility in your editorial work, having in view the fact of "coming down the line" after such a champion for the

truth as Elder Gilbert Beebe. For sixty years the SIGNS has been my choice out of all religious periodicals. My desire is that it may continue to stand fast in the doctrine of God's elect.

All yours, in hope of immortality,

J. F. BEEMAN.

[BOTH Elder Lefferts and ourself appreciate brother Beeman's words of encouragement.—K.]

AVONDALE, Ala., Sept. 2, 1914.

DEAR BROTHER KER:—One week ago this morning I was again stricken with something like paralysis in my left side, and in a few moments rendered helpless. Friends brought me home in a vehicle, and carried me to my bed, where I have been ever since, not able to stand on my feet or walk a step. I can sit up a little on the side of the bed, and am doing this writing on my lap as best I can. I am suffering greatly, and rest but little, and what the final result will be God alone knows. I find it hard to be reconciled to my afflictions. I read what you said about my afflictions in the SIGNS, and I said, Well, brother Ker's hopes and wishes for me cannot heal me, but they do comfort me. I wish I could write more, but must stop. Please insert this in the SIGNS, and oblige your brother,

H. J. REDD.

[WE are indeed sorry to hear of the affliction of brother Redd, and sincerely hope it may be the will of the great Physician to again restore him to health.—ED.]

BIRMINGHAM, Ala., Aug. 31, 1914.

DEAR BRETHREN EDITORS:—Will you kindly write R. V. Edwards, Delchamps, Ala., and tell him whether or not there are any of our churches near Mobile, Ala., in Mobile County? Brother Edwards

and family have moved to that point, and are deeply troubled over having to give up their meetings at Pratt City, Ala., and I told them that you could no doubt advise them if there were any churches down there. Please see if there are any members also in that portion of the country, and let them get in touch with them.

I am fifty-one years of age, and have read the SIGNS for nearly twenty years, and my parents read it or subscribed for it as far back as forty years ago. I dearly love every copy, and feel very near all the writers. Brother Chick's death was indeed a sad blow to all lovers of the truth, of those who read his writings.

Yours in the faith,

H. M. PITTS.

[The above letter was received, and if there are any members in the section named they will please communicate with brother Edwards, at Delchamps, Ala.—ED.]

KALIDA, Ohio, Aug. 28, 1914.

ELDER H. C. KER—DEAR BROTHER:—Can you tell me of any Baptists in or around New Castle, Pa., or in any part of northwestern Pennsylvania? I am going to Warren, Ohio, to teach in the high school this year, and am hoping that I will find some of our people not too far away. I will be glad, too, if you can give me the address of some one in Cleveland, Ohio, who will know about the meetings there, for it will be convenient for me to attend there.

Yours in hope,

EMMA E. ROWER.

[BRETHREN and sisters in the above named localities will please communicate with our sister.—K.]

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**ACTS XVII. 29, 30.**

"FORASMUCH then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent."

The apostles were scattered in different parts of the world, in their day, for the purpose of preaching the gospel to all nations. In some places they were received gladly as the servants of God, but more often affliction and persecution were their lot, which was to show them that the servant is not greater than his Lord. The leadings of the Spirit were marvelous in those days. Often the apostles would determine to visit some special place or country, and the Spirit would direct them into some other field where the ground had been prepared for the reception of the word. In the case before us Paul found himself in this strange place, Athens, and while he waited for Silas and Timotheus his spirit was stirred in him, when he saw the city wholly given to idolatry. The Lord worked in him a desire that at least some of that city might know the truth that had so wonderfully comforted and strengthened him; hence he disputed with the Jews in the synagogue and with devout persons,

and in the market daily with them that met with him. To all these he preached Jesus and his resurrection from the dead, and through his preaching the way was opened for him to reach higher classes of men. They, hearing of him, and of the "strange things" set forth by him, desired to hear him, but seemed to have, at that time, little respect for him, the philosophers of the Epicureans and of the Stoics saying, "What will this babbler say?" Others said, He seemeth to be a setter forth of strange gods: because he preached Jesus, and the resurrection. The matter of respect, however, did not trouble Paul in the least. To glorify God and magnify his grace seemed his one desire, and he having been a persecutor of the saints of God, and receiving the assurance from the Lord that he should suffer for his name's sake, expected nothing else but hardship, and nothing turned him away from the service and worship of Jesus. The city being given wholly to idolatry, many thought Paul a setter forth of strange gods, or idols unknown to them, because he preached Jesus and the resurrection. They supposed that Jesus was the name of one god, and the resurrection the name of another, and being anxious to learn about these new things Paul was brought before the noble and great men of the city, that he might explain to them what his preaching meant; and as he stood in the midst of Mars' hill his boldness was discovered, for with rebuke and insult he began his great and wonderful sermon, saying, "Ye men of Athens, I perceive that in all things ye are too superstitious." Under ordinary circumstances this would have ended any man's explanation of his position or views, but the Lord had brought Paul to that place and hour for the defence of his everlasting truth, and

on the other hand had brought the learned and great to hear it, hence no offence was taken at his boldness. Paul had witnessed some of their devotions, and noticed an altar with the inscription, "To the unknown God," and these words he used as a text, and began by saying, "Whom therefore ye ignorantly worship, him declare I unto you." In the inscription was confession of an incomprehensible God, and that altar was erected unto him. We have sometimes felt fellowship with them, in that we are frank to confess God is unknown to us, so far as grasping his infinite Being and attributes is concerned. He is so high and so deep and so infinitely glorious that even "the earnest of the Spirit" fails to understand him and trace his path in the sea. Often no language is more expressive of our feeling toward God than the words, "The unknown God." There seems something very strange about this, for Paul said the whole city was given to idolatry, yet he declares "the unknown God" is the God of glory, creation and mercy, and further that those addressed worshiped him ignorantly. The worship of God, even though "ignorantly," is not the worship of an idol, hence it seems that God had worshippers at Athens, reckoned as heathen, who needed to be instructed in righteousness, and Paul was there for that purpose. And he said, The unknown God, whom ye ignorantly worship, him declare I unto you. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." In this is shown the difference between the living, unknown

God, and the gods of gold, silver, brass and wood. All these needed the help of man, their maker, to set them up and take them down, carry them from one place to another, &c. Those gods had feet, but could not walk, eyes, but could not see, ears, but could not hear, mouths, but could not speak, nor could they, dead themselves, give life and breath. But "the unknown God" could do all these things, and all these things were necessary to be done for man, the creature of God. The same "unknown God" made of one blood all nations of men for to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation. This shows that by nature all men are alike, and that God intended that they should dwell upon the face of the earth, and also that the bounds of their habitation were set, and not one can ever pass the mark set for him. Another purpose of "the unknown God" in the creation of men is that they should seek after him and find him, though he be not far from every one of us; for in him we live and move and have our being. Even the poets of Athens said, "We are also his offspring." Here Paul took advantage of the expression of the learned to make the everlasting point: If we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Nothing void of life can have offspring, hence if the men of Athens said, We are God's offspring, they should not associate "the unknown God" with gods of gold, silver and such like. It would seem that by this time the philosophers and Stoics were beginning to find out what the "babbling" would say.

"The times of this ignorance God winked at; but now commandeth all men

every where to repent." This part of the text shows that there was a time of ignorance of God and his eternal purpose, and that he suffered it, or winked at it; but now that Christ had come, accomplished the work of salvation, risen from the dead and ascended to the right hand of God, all men, or all nations, everywhere were commanded to repent; that is, turn away from the worship of gods of gold, silver, stone, &c., to worship the "Lord of heaven and earth." The command of God is not wooing, persuading sinners to give their hearts to the Lord, but there is power in his word; he speaks and it is done, he commands and it stands fast. Therefore wherever the Lord begins a good work in man he will perform it until the day of Jesus Christ. Repentance and the forgiveness of sins are given to Israel, or, in other words, to all the family of God. Certain men clave unto Paul and believed; thus is shown the working of God with them, and every one that felt the influence of "the unknown God" believed on him and his blessed Son, whom Paul had preached, and his resurrection. Because I live, ye shall live also.

May each subject of divine grace have this blessed assurance of life eternal through Christ, the Head of the church.

K.

#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

#### A LOOK AROUND.

It is well-nigh impossible for one to live in and pass through this lower world and not take notice, to some extent, of things going on about him. We feel impressed at this writing, rather than to present our views on some portion of Scripture, to look around and call attention to a few things being taught and practiced by the world that cannot fail to be of meaning to us who profess to be, and hope that we are, the church of the living God. Nothing ever transpires in either creation, providence or grace but bears some relation, direct or remote, to the welfare and good, immediate or ultimate, of those called according to the purpose of God unto eternal life. It is not necessary to be able to explain or understand how "all things work together for good" in order to believe it. Faith lays hold on all things of the Spirit which to the reason and intellect are inexplicable. We do with all our heart assuredly believe that everything that ever was made, everything that has ever existed, does now or ever will exist, is for the glory of God through Jesus Christ the Lord, and for the good of his people. Nothing however slight, however good or evil in our judgment it may be, ever occurs in the lives of men or histories of nations but fulfills the predestined purpose of Jehovah from before all worlds began. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Inspiration here assures us that not only were all things made by the Word, the Son of God, but they were also made for him, not against him, and that

all these things consist by him. This matter of consistency shows that God did not in the beginning wind up the universe and start it going, somewhat as a child might do a mechanical toy, and is now simply letting it run down of itself, merely letting it spend the momentum of its initial impulse. No, but he sees to it that all these things of diverse propensities originally created and made by him do "consist," that is, they "stand together" in accomplishing the purpose for which he designed them. Nothing can fly off at a tangent, or mix up so as to clog the wheels of something else, but each thing, however rebellious or contrary it may be of itself, and each thing, however good and excellent it may be, must bend to a common center. The omnipotence of God is the all-dominating force that compels all things to converge to a final goal: his declarative glory and the good of his people. "Every dark and bending line meets in the center of his love."

With this introduction we shall proceed with our looking around, and even in those things which we shall criticise, which the testimony of the Scriptures shall lead us to condemn as being contrary to truth, we shall always remember the purpose of God, from before the beginning, is being fulfilled. First, as illustrating a doctrine which is being preached and contended for everywhere in the world, we note this from a recent New York paper: "The teachings of christianity look to the ultimate gathering together of all mankind in one great human brotherhood." This doctrine of the "brotherhood of man" is rapidly intoxicating the whole world, but all nations and individuals are woefully far behind in putting it into practice. The brotherhood of man is not taught any-

where in the Scripture. All men are dead in Adam, born in sin, shapen in iniquity and come forth from the womb speaking lies. The brotherhood of man consists only in being brothers in Adam, in sin, error and death. But those who contend for this doctrine say the whole of mankind is verging toward a unity of immortality, of peace and love. According to them, everybody is a child of God, and God is everybody's Father. How can this be when Jesus said exclusively to his chosen disciples after he had withdrawn himself from the multitude into a mountain apart, "After this manner therefore pray ye: Our Father which art in heaven"? To none but his called disciples did Jesus give authority to claim God as their Father. No man can teach another to say, "Our Father." To teach our little children at our knees to pray, "Our Father," is to make hypocrites of them. The true church of the Christ will not, cannot, take the name of the Lord their God in vain. They cannot take it in vain, because it is their right to take it, it belongs to them, they are called unto it, begotten of God. The world cannot take the name of God as Father; it is not given unto the world. Only by the indwelling of the Spirit of adoption, of sonship, can any man say, "Abba, Father." In order to become the sons of God there must be a birth, and that according to the will of God, of the Spirit, and not of the flesh. Being born of him, made partakers of the divine nature, they have right to claim God as their Father, they lie not in so doing. God is the Creator of all men, he is not the Father of all men. The words "Creator" and "Father" have a very different meaning. True, Peter does say, "Love the brotherhood," but it is a far cry to say that by that he means, love

the world. Peter expressly addresses the brotherhood as the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." The brotherhood exists, therefore, only between those embraced in the covenant of election, sanctified through the Spirit, and sprinkled with the blood of Jesus Christ. This "brotherhood of man" meets with the approval of the world, because no one nowadays but a subject of grace believes in the total depravity of human nature, that "the whole world lieth in wickedness," that "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." On the other hand, all but avowed infidels do believe that in every individual there is a spark of immortality, that every man has an immortal soul. This is not true. He (Christ) "only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." No man has eternal life, immortality, only as it is the gift of God through Christ to him. All men are dead, born dead, live in death, pass away in death, unless quickened by the Spirit of God and raised from their death in Adam to life in Christ by the power of his resurrection. But while on every side men loudly proclaim this bewitching phrase, "the brotherhood of man," they come far short of showing their faith by their works. The record of their daily deeds attests their selfishness and greed, not their unworldliness and brotherly love. It is as though God mocks the thoughts of their hearts in bringing into manifest confusion their counsels and deliberations. Many have

been led to think, by the way people on every side have been talking, that the era of peace and good-will was literally about to dawn, that the nations of the earth were about to beat their swords into plowshares and their spears into pruninghooks, were about to consign their vast and ingenious engines of warfare to the junk-heap, and to depend upon the "justice inherent in the breast of every man," as they say, to settle all their disputes, when, lo, from the kingdoms oversea come the peal of drums, the roll of artillery, the thunder of cannon, as these so-called "brothers" fly at each other's throats, thirsting for each other's blood, in the most terrible conflict of nations the world has ever seen. What, now, about the brotherhood of man? Surely God brings to naught the cogitations of the wise. All goes to show that man by nature is in league with the devil, and never will be anything else unless delivered from captivity to the "prince of the power of the air" by the grace of God in Jesus Christ the Lord. Christ, and he alone, can burst asunder the prison doors of hell, can break dungeon chains of innate depravity and corruption, thus freeing the prisoner from the law of sin and death, ushering him into the unspeakable glories of redemption and justification, and making a new man of him. Not alone from Europe comes the voice of upheaval, but in our own America disturbing elements are at work. Are they the forces of construction or destruction? God only knows. Labor is jealously safeguarding its rights against capital, capital seeks to intrench itself against the multiplying demands of labor. Now and then burst forth in volcanoes of unalloyed-to-be-suppressed feeling, riots, strikes and the like. Do they betoken a larger conflagration drawing steadily nigh?

Old time religious convictions are being swept away. We speak here not with reference to the true church, but with regard to the world. Only a few generations ago America had a "form of godliness," even though she lacked the spirit of it. This "outward piety" served as a moral restraint, if nothing more. The popular "higher criticism" of this, our day, spreading from our colleges, universities and seats of learning, has permeated all conditions and ranks of society, unseating men's confidence in the inspiration of the Scriptures and in the reality of a future existence, turning the miracles of Jesus into mere fables and myths, denying his virgin birth and his vicarious atonement. Such teachings, coming from men whom we have been accustomed to hold in respect, have torn the form of piety from those whose immorality was restrained by it. Men unblushingly avow their infidelity and skepticism, getting for it the applause of the crowd. The marvelous discoveries and inventions of science during the past two decades have turned the people's heads, and now everything, even the sayings and doings of the blessed Jesus, must be subjected to the scientific test, and are rejected as fit only for children and childish minds if they do not stand the test. Surely America is a land without God in the world as much as any other. The flaunting of wealth and luxury, its public parade on the part of the rich, arouse discontent and a desire to emulate in the breasts of the poor. The increased cost of living makes continually more irksome and unbearable the tendency on the part of many to live beyond their means in order to keep in the race, as, for example, note those now running automobiles who a year or so ago could hardly keep a horse. The prevalence of divorce strik-

ing at the very root and seclusion of the home, books and magazines featuring articles that tear the veil of reticence from matters that our mothers and grandmothers were wont to conceal with becoming modesty, what effect, think you, is all this to have on the generation coming up? From the lowest to the highest ranks of our citizenship discontent, uneasiness, even if not rebellion, are plainly in evidence. What is the meaning of it all? Education nowadays busying itself with frills, foibles, and nonessentials, laying stress on knowledge and industrial training to the utter neglect of principle and nobility of character, awakening in the hearts of the young ideals impracticable of accomplishment, making them dissatisfied with their lot in life, causing them to regard as old fogies and know-nothings all that went before them; what, indeed, is the harvest to be? "Do men gather grapes of thorns, or figs of thistles?" The fruit will assuredly sooner or later make manifest the character of the tree that bears it. And, yet, we are told the world is growing better. We prefer to believe thus: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." The depravity that was in Adam by nature is becoming daily more and more evident. Sometimes we are asked, Are not men worse to-day than they used to be? We answer: By nature, no; in outward manifestation, yes. Man's nature is to-day the same as when it was created; nothing has been added to it or taken from



it since then. He is but acting out what is in him, and his actions show how horrible his corruption has been all the time, even though at times restrained. The acorn is the oak tree in embryo. All that ever shall be in the mighty oak lies dormant and undeveloped in the seed. The succession of the seasons, the sun, the rain and the soil, put nothing into the tree that was not in the acorn; they but develop and cause to expand all the latent possibilities of the seed. So the onward march of the centuries, the rise and fall of nations, and all that we include in the expression, "the providence of God," cause man to unfold himself and show what is in him, but they add no new principle to him, nor take any old away. We have to confess that in looking around at the scenes being enacted about us, there is next to nothing to be found calculated to cheer the hearts of those who hope in the "rest that remaineth." But it ought to make us glad, brethren, that this world is not our home, that here we have no continuing city, but seek one to come. How grateful must we feel that God in his mercy has not assigned us our portion here below, as he has evidently countless others; but that he has reserved for us an inheritance incorruptible and that fadeth not away. True, if one looks intelligently and understandingly at the events that are current in the world, it will doubtless alarm the heart of his flesh, but be his hope and trust in the Lord he cannot but rejoice that God, his God, is reigning and ruling everywhere, bending all things to the accomplishment of his inflexible purpose. We are glad we do believe that God has to do, not simply with all "good" things, but with all "evil" things as well. There are not two gods, one having

power over all evil. No, there is just one God, and he is true and living. He is the Father of all the brethren of our Lord Jesus Christ, and is above all, and through all, and in them all. God and Satan are not two self-existent and co-existing powers. God alone is self-existing, self-sufficing, comprehending all things in his glorious attributes. The devil, who is he? Is he a throne, a dominion, a principality or a power? We cannot fail to classify him under one of these heads, and, if so, he must be a creature of God, subservient to his will. Not one step can he take, not one act can he perform, except it be the purpose of God that he should do so. He can have no power over the church, the people of God, to hurt or harm them, except it be given him of their Father. How glorious, how comforting, how soul-satisfying is the knowledge to the child of God that his Savior and Redeemer is supreme; that nothing can ever pluck the redeemed out of the Father's hand; that Christ has put all things under his feet, and holds the keys of death and of hell; that when he opens, no man can shut, and when he shuts, none can open. Were we not assured by the God-given faith that is in us that all things are in his hands, that nothing escapes his all-seeing eye, that not the feeblest lamb strays beyond his protecting care, where would our hope and comfort be? There is one great comfort in looking around, and that is, we are made to see where our fellowship and love are; that they are not for the "vanity fair" in vogue all about us, but that the breathings of our spirit reach out for the unseen, the eternal verities of God. Now, dear readers, we commend all of you who love him in sincerity and in truth, to the constant care and keeping of him who alone is "able

to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." To him be glory and dominion forever and ever. Amen.

L.

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### CIRCULAR LETTERS.

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(Written by Elder J. N. Bartlett.)

*The Tygarts Valley River Association of Old School Predestinarian Baptists, now in session with the Little Bethel Church, Barbour County, West Virginia, to the churches of which she is composed, and to all of like precious faith, sendeth christian salutation.*

DEARLY BELOVED IN THE LORD:—  
Through the goodness and mercy of God we are again permitted to meet together in this, another association, for the purpose of worshipping God and to hear from you through your letters and messengers concerning your welfare, order and faithfulness. And O how pleasant thus to meet together, and mingle our voices together in praise to God, and hear the word of God preached unto us by faithful God-sent and God-qualified ministers. We want to address you on the subject of Faithfulness. May the Lord bless you and keep you faithful. There have been a few faithful men and women in all time past, and there will continue to be a faithful few while time shall last. But the way of faithfulness is a narrow path, and only a few walk therein. In the days of the apostles, when the day of Pentecost was fully come, and they were all with one accord in one place, and they were filled with the Holy Ghost, Peter preached to those assembled, Jesus, that he was the Christ. "Then they that gladly received his word were baptized. \* \* \* And they continued steadfastly in the apostles' doctrine and fellowship, and

in breaking of bread, and in prayers."— Acts ii. 41, 42. Notice they continued steadfast, they were faithful; faithful in doctrine, faithful in order and faithful in the worship of God. They continued steadfastly in the apostles' doctrine. No other doctrine would do for them, it must be the apostles' doctrine. The apostles' doctrine was the doctrine of election and predestination, salvation by grace. That is the doctrine you were first constituted on, the doctrine that God taught you in your experience of grace, the doctrine our forefathers preached unto us; contend earnestly for it, for it is the faith once delivered unto the saints. Be faithful in this doctrine, and be not carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." These are the latter times, and many are teaching for doctrine the commandments of men, and giving heed to doctrines of devils, speaking lies in hypocrisy. This has become so general that we would inquire, "Will ye also go away?" But the few answer, "To whom shall we go? thou [Christ] hast the words of eternal life." But not only continue steadfastly in the apostles' doctrine, but also in the apostles' fellowship, and in breaking of bread, and in prayers. Be faithful in the order of God's house, fellowship only those who are faithful in the apostles' doctrine, and with these faithful ones continue steadfast in fellowship and in communion and worship. Come out from the world, "Be ye separate," have no fellowship for their works of darkness. "Be ye not unequally yoked together with unbelievers: for what fel-

lowship hath righteousness with unrighteousness? and what communion hath light with darkness?" But the fellowship of the saints, how precious it is to the faithful few; having been spiritually generated by the same heavenly Father, born of the same Spirit and having the Spirit of God in them, from which emanates all that blessed fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, and having one Lord, one faith, one baptism. With their hearts full of love one towards another, how precious is the fellowship and the communion of God's people, the faithful few. Those faithful ones were faithful in the worship of God; they met together for that purpose; they sang praise to God; they preached the glorious gospel of our Lord and Savior Jesus Christ; they prayed to God for his mercy, his grace and his blessings. They were told not to neglect the assembling of themselves together, as the manner of some is. For the love of God's sake, for your sake and the church's sake, and for the sake of the cause and the truth, do not neglect the assembling of yourselves together for the worship of God. Be faithful in this. "Love one another with a pure heart fervently;" be kind and affectionate one towards another; live together in peace and in fellowship. Now, finally, dear brethren, be faithful in all things, in your daily walk and conversation, in your dealings with all be truthful, honest, sober and righteous, and as God has told us, "Be thou faithful unto death, and I will give thee a crown of life." The Lord will say unto his good and faithful servant, Well done; enter thou into the joy of thy Lord.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

#### IN NEED OF COPY.

At this season of the year we understand that most all our writers are busy in one way or another, and we feel it necessary to call attention to the importance of their remembrance of the SIGNS, as we have less copy at this season than any other of the year. We thank you all kindly for your assistance in this way in the past, and hope you will write as often as you can.

Just now we have very little copy on hand, and if any feel impressed to write for publication, or have any good letters they think would be of general interest to our readers, we would be very glad to have them send them on.—ED.

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#### NOTICE.

As we were about to go to press, and too late for publication in this number, we received the obituary notice of our dear sister, Susie C. F. Guernsey, of Otego, N. Y., which will be published in our next issue.—ED.

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#### APPOINTMENTS.

PROVIDENCE permitting, I hope to visit places of meeting as follows: Jefferson, N. Y., Sept. 19th and 20th; Roxbury, N. Y., Sept. 21st, 10:30 a. m.; Vega, N. Y., Sept. 21st, 2 p. m.; Halcottville, N. Y., Sept. 21st, 7:30 p. m.; Union Grove, N. Y., Sept. 22nd, 10:30 a. m.; brother Faulkner's, Sept. 22nd, 7:30 p. m.; Olive and Hurley, N. Y., Sept. 23rd and 24th; Schoharie, N. Y., Sept. 25th, 26th and 27th.

J. M. FENTON.

NOTHING preventing, I expect to be with the church at Union Grove, N. Y., Sunday, Sept. 20th; Vega, N. Y., Monday, 21st; Roxbury village, Tuesday, 22nd; Roxbury Association, Ashokan, 23rd and 24th.

D. M. VAIL.

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#### MARRIAGES.

By Elder A. B. Francis, in Delmar, Md., August 24th, 1914, Wilmer F. Townsend and Mrs. Bertha E. Perdue, both of Wicomico Co., Md.

## OBITUARY NOTICES.

**Bella May McTaggart Carmichael**, beloved wife of Charles M. T. Carmichael, died at her home in Lobo township, Ontario, Canada, May 1st, 1914, in the 33rd year of her age, after a short but painful illness. The cold and icy hand of death relieved her of her intense suffering, and she fell asleep, as we have good reason to hope, in the sweet embrace of our kind and loving Savior. It had been my privilege to meet Mrs. Carmichael several times while visiting in Canada, and I cannot speak too highly of her sterling qualities, her kind and genial manner. She was loved and respected by all who knew her. Mrs. Carmichael never made a profession of religion, but we have reason to hope that she was a child of God, one who loved to hear the name of Jesus exalted above every other name given under heaven among men whereby we must be saved. We have at different times seen the tears course down her sweet face all radiant with heavenly light, which seemed to shine in her soul and light up her very countenance as she sat under the preaching of the gospel. Just eleven months from the day she was dressed to be married to her dear and sorrowing husband she was dressed to be laid at rest, from which there is no awakening until the last great trump shall sound.

Her funeral was held from her home in Lobo township, and was largely attended by friends and relatives, showing the high esteem in which she was held. The writer tried to speak to the comfort of the friends and relatives from the words found in Romans viii. 16, 17. Interment was in the Poplar Hill Cemetery.

May the grace of our covenant-keeping God sustain the dear and bereaved husband in his great sorrow and affliction; and the poor aged mother, may she be reconciled to the will of Him who is too wise to err and too good to be unkind. May each and all bow in humble submission to the divine will of our heavenly King, in my earnest prayer.

J. B. SLAUSON.

OUR beloved sister, **Manervia J. Chaney**, was born Nov. 20th, 1846, departed this life July 28th, 1914. She was married to brother W. H. Chaney, May 18th, 1875. Her maiden name was Gilbreath. When but a small girl her father with his family moved from Arkansas to Texas, where she was reared to womanhood. She united with Hopewell Primitive Baptist Church in July, 1900, and remained a loving and devoted member until the end. About two years before her death she was deprived of meeting with the church regularly because of her afflictions, but she never forgot the time, and rejoiced to know that the church remained in peace, and that the Lord continued to draw them together. The doctrine of salvation by grace and grace only, the sovereignty of

God over all creatures and things, was her theme and delight. God blessed sister Chaney with a wonderful measure of patience; she was mild, and manifested much forbearance and tenderness when suffering terrible pain from cancer of the breast. Although her suffering seemed almost unbearable, she was never heard to murmur or complain. Her friends were numbered by her acquaintances; to know her was to love her. Sister Chaney felt her unworthiness, claiming nothing in her own merits, trusting alone in the merit and sufficiency of the dear Lord. Such evidence as she left makes us to say without the shadow of a doubt, "She has gone from the evil to come." She leaves her husband, two brothers, one sister and three stepdaughters, beside many friends and distant relatives, to mourn their loss. To the husband and stepdaughters, to whom the loss is greatest, I would say, Your dear companion and mother is not dead, but sleepeth. The consoling promise of Jesus is, he will come again. May the God of all grace enable you to look beyond the grave unto his coming.

In the presence of a large congregation of relatives and friends, the writer, with Elders Hardin and Driver, tried to speak words of comfort to the sorrowing ones, after which her remains were tenderly laid to rest in the Clairette Cemetery to await the glorious resurrection morn, and to awake with his likeness and be satisfied.

S. N. STEPHENS.

**Lucinda Ashbrook Palmer** was born near Reynoldsburg, Franklin Co., Ohio, Oct. 22nd, 1824, and departed this life August 10th, 1914, aged 89 years, 9 months and 18 days. She was married to Joel Palmer March 30th, 1847. To them were born nine children, six sons and three daughters, and at the time of father's death, nine years ago, were all living; since then one son has passed away. Mother was born again in 1852, and was baptized in the fellowship of the Primitive Baptist Church at Reynoldsburg the same year, and remained steadfast in the faith all through the years of her earthly pilgrimage. Her trust was ever in the sure mercies of God in Christ for life and salvation, and to be at the meetings of the church, there to hear the preaching of the gospel in its purity, was always a great pleasure to her, and our home at Maplehurst Farm was ever a home for the church. She dearly loved to read the SIGNS, and was a firm believer in the doctrine of election, predestination and salvation by grace. She was a kind and loving wife and mother, and loved her family with a deep devotion, and literally gave her life for them, and though we mourn that mother is no more, we feel that it was not death for her to die, but life eternal. Mother had been quite feeble and almost totally blind for the last few years. She came to live with me soon after the death of my

dear husband, Elder Frank McGlade, four years ago. What a blessing she has been in our home through all these sad days. She needed constant care, and was as helpless as a babe, yet I found it a pleasure to care for her, she was so kind and gentle, never a word of faultfinding passed from her lips. Truly she was a dear mother in Israel.

At her request, her body was taken to the old home, "Maplehurst," where a son lives, and where the funeral took place August 12th. Elder John Struble, her pastor, preached, as she desired, from 2 Timothy iv. 7, 8: "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." Afterward we tenderly laid her away beside the dear father in the cemetery at Pataskala, Ohio.

Written by her loving daughter,  
(MRS.) FRANK MCGLADE.

**Samuel Maccoll**, of Dutton, Elgin Co., Ontario, departed this life on Thursday, August 6th, at his home, in his 83rd year. He was born in Elgin Co. Nov. 6th, 1831, and lived all his life in that neighborhood, where he was widely known and respected. While a good part of his time was devoted to farming, he took for many years active interest in educational matters, and was at the time of his death clerk of the County Court. His life was one of unselfish devotion to others, and that in a quiet and unassuming way. Although from his early years a strong advocate of the truth as it is in Jesus Christ, and blessed with a bright experience of its reality in his own soul, he did not feel that he had sufficient assurance to ask a place in the church, and so was never baptized. Notwithstanding this, none could be more faithful in attending the meetings of the Lord's people or in receiving them into his house. He is survived by one sister, Mrs. Flora Shaw, now in her ninety-second year.

The funeral services were conducted by Elder W. I. Carnell, and were largely attended.

GILBERT MCCOLL.

**Jabez Beard**, of Southside, W. Va., was born Feb. 26th, 1829, and died at his home April 26th, 1914, aged 85 years and 2 months. In early life he professed a precious hope, which attended him to the end. He became a Baptist, being baptized by Elder Neely Greenlee in the autumn of 1860, with my father, who was married to his sister, my mother, now living at the age of eighty-seven in Mason City, Nebr. For many years he was clerk of Enon Church. By removals and death this church long since ceased to exist as a body, but brother Beard and his faithful wife continued to hold aloft the Lord's banner

until the white-haired veteran was called to his reward. For many years brother Beard attended his association representing a church the members of which existed only in memory, but he seemed to think it a gracious privilege to keep the campfire burning, dying at his post, like the faithful soldier that he was. When a mere boy, having no hope and without God in the world, the writer has stood shoulder to shoulder with this brother in Baptist meetings at the Enon meetinghouse on Little Sixteen, and the hymns we sang in those days long gone by ring in my ears and restore many pleasant memories of my uncle who has passed over before me. His deft hand led me over many of the rough places in life's highway, and I can scarcely become reconciled to this loss to me. He is survived by a widow, with whom he lived for nearly sixty years, and six children, four of his children having gone on before.

May the Lord sustain his bereaved widow, children and host of brethren and friends. We ask it for Christ's sake and in his name.

J. M. AMSBERRY.

## MEETINGS.

THE Old School Baptist Church of Jefferson, N. Y., will hold its yearly meeting, the Lord willing, on the third Sunday, and Saturday before, in September, (19th and 20th) 1914. Those coming by train to Stamford will be met on Friday before on the 11 o'clock a. m. train. We extend an invitation to all lovers of the truth to meet with us, especially brethren in the ministry of our faith.

G. E. MEAD, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held, the Lord willing, with the Olive and Hurley Church, in Olive, Ulster Co., N. Y., on Wednesday and Thursday following the third Sunday in September, (23rd and 24th) 1914. Trains will be met at Ashokan Tuesday afternoon, Sept. 22nd, also Wednesday morning. Places will be provided for all visitors. All lovers of the truth are cordially invited to meet with us, especially ministers.

ORVILLE WINCHELL, Deacon.

THE Schoharie Old School Baptist Church has appointed a three days meeting to be held Friday, Saturday and Sunday, Sept. 25th, 26th and 27th, 1914. A cordial invitation is extended to all. Those coming by rail will be met. Those coming to Howes Cave will be met by Deacon Miers, those to Schoharie by brother E. R. Kinney.

GEO. A. MIERS, Church Clerk.

THE yearly meeting of the Cow Marsh Church will be held on the fourth Sunday and Saturday afternoon before in September, (27th and 28th) 1914. Brethren

and friends are invited to meet with us. Trains scheduled to stop at Viola, Del., will be met there Saturday morning.

B. E. CUBBAGE, Pastor.

The Lexington Old School Baptist Church has appointed her yearly meeting to be held, the Lord willing, the first Saturday and Sunday in October, (4th and 5th) 1914. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us.

FLETCHER MACKEY, Church Clerk.

The Abbington Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, October 7th and 8th, 1914. A cordial invitation is extended to all. Those coming on D. & H. and O. & W. railroads will come to Olyphant, Pa. Those coming on D., L. & W. R. R. will come to Clarks Summit, Pa. Those expecting to attend the meeting are requested to write to G. W. Goodrich, Olyphant, R. D., Pa. Arrangements will be made to meet them Tuesday afternoon.

G. W. GOODRICH, Church Clerk.

The Lexington Old School Baptist Association will be held with Second Roxbury and Middletown churches, at Halcottville, N. Y., on the first Wednesday and Thursday in October, (7th and 8th) 1914. A cordial invitation is extended to all lovers of the truth.

JAMES AVERY, Church Clerk.

The Juniata Association is appointed to be held, the Lord willing, with the church at Sidling Hill, Fulton Co., Pa., Friday, Saturday and Sunday, October 9th, 10th and 11th, 1914. The place of meeting is about eighteen miles from the stations, Hancock, Md., on the Western Maryland R. R., and Hancock, W. Va., on the Baltimore & Ohio R. R. The brethren will be glad to meet any train on either of these roads on Thursday before the meeting if any that anticipate going will drop a card beforehand to brother Dennis Mellott, Plum Run, Pa., or brother Jefferson C. Mellott, Needmore, Pa. Trains will not be met unless such notification is sent in advance. We are anxious that any of our ministering brethren and any other brethren or friends who feel it in their hearts to meet with us will come at this time, and we shall be glad to do all in our power for their comfort and convenience.

DENNIS MELLOTT, Church Clerk.

The church at Snow Hill, Md., will hold its all day yearly meeting on Sunday, October 11th, 1914. A cordial invitation is given to all lovers of the truth to meet with us.

B. F. COULTER.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with Mt. Zion Church, near Aldie, Loudoun Co., Va., on Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1914. Trains will be met on Tuesday before the meeting. It is requested of those coming to the meeting by rail that they take train leaving Union Station, Washington, D. C., via Southern Ry. at 3:35 p. m. to The Plains, Va. All others will come to Leesburg, Va., via W. & O. D. Ry. on train leaving 36th and M Sts., Washington, D. C., at 4:30 p. m. We cordially invite ministering brethren of our faith and order, and all lovers of the truth, to meet with us.

I. H. THOMAS, Church Clerk.

The Mt. Euon Association of Primitive Baptists of south Florida will hold their meeting with the church called Salem, two miles south of Dover, on the A. C. L. R. R., Nov. 6th, 7th and 8th, 1914. All lovers of Bible truth are invited, especially ministering brethren of our faith and order. For further information address me.

C. K. HAINES.

LAKELAND, Fla.

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The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., OCTOBER 1, 1914. NO. 19.

## POETRY.

### THE HOPE OF HEAVEN.

THE hope of heaven's a precious treasure,  
The richest boon that sinners crave,  
For it affords unfading pleasure,  
The hope of heaven beyond the grave.  
This hope has been my stay and comfort  
Through many a dark and gloomy hour;  
The world can never take it from me,  
Since it is wrought by God's own power.

Though sorrow, death and woe surround me,  
And all about is filled with gloom,  
My mind is peaceful, calm and even,  
I have a home beyond the tomb.  
Strong ties by death long since were riven,  
And those I love I see no more;  
Resignedly I wait from heaven  
The summons to the other shore.

When friends are few and earth alluring,  
And through temptations I'm cast down,  
My way is dark and nothing cheering,  
The hope of heaven still cheers me on.  
Though prospects fade and friends are failing,  
And all seems cheerless on the road,  
Although the power of hell assail me,  
I'll hope for heaven and trust in God.

Then as I pass through death's dark valley,  
A light shall shine along my way;  
His rod and staff shall then support me,  
He'll bring me safe to endless day.  
Until that hour still let me cherish  
The hope of heaven and its joy,  
Well grounded on my Savior's merits,  
Whose praises shall my tongue employ.

## TRUST.

THE way that leads to Zion's city sometimes  
Seems dark and drear;  
Ofttimes I lose the hand that leads me on,  
And then I fear.  
But as I blindly stagger on the road,  
Faith takes my hand,  
And bids me, trusting, onward go to  
The Immanuel's land.

Sometimes his face in sorrow hides  
He from me,  
Then all is dark and drear,  
No light I see;  
But humble, contrite, kneeling in the dust,  
My sins confess,  
There learn in deep humility to know  
That God knows best.

Confused by strife and conflicts long,  
The Master's plan  
I cannot always see, but blindly grope  
To feel his hand;  
And as I once more feel his care  
And blessed love,  
I meekly follow as he leads me on  
To joys above.

Life's problems, hard to learn and understand,  
Are wrought with pain;  
When he bids me enter Zion's gates I'll see  
Them all made plain;  
And in the strength he gives me here  
Through Christ the Son,  
Resigned, I'll murmur low, "Thy will, not mine,  
O Lord, be done."

JOSEPHINE DRAKE BODINE.

## CORRESPONDENCE.

WINNIPEG, Manitoba, Sept. 3, 1914.

DEAR BROTHER KER:—I am sending you some thoughts on the ninetyeth Psalm for publication in the SIGNS, if you think best. I hope to write upon the rest of the Psalm soon, if the Lord will. During the past year, and, indeed, since my wife passed away, I have found it very difficult to write. When a subject has been laid upon my mind with power I have not felt inclined to express my thoughts concerning it in writing. When I have attempted to write it has seemed as though I were forcing myself to the work, and I could not feel the enjoyment in it which I have generally felt when writing upon experimental things. My first article written for the SIGNS was published in March, 1864, before I had become a member of the Old School Baptist Church. From that time to this I have written much, and have had much comfort in the work, though I have had a great deal of serious and painful questioning as to the benefit to the churches and brethren of what I have written. I must acknowledge, however, and at my present great age I may be allowed to mention, that brethren far and near have been very kind in expressing to me their fellowship for what I have written, and their comfort enjoyed in reading it, both in my correspondence and in the books I have published. These books, "The Trial of Job," "Meditations on Portions of the Word," the Mary Parker book and "Songs in the Night," were all disposed of right soon, and I had reason to regret that I had not published much larger editions of each of them. Most that I have written has been published in the SIGNS, which is, if I am not mistaken, the oldest religious periodical in the

world. Its principles are the same now as those advocated in the first number. It has been all the time under the care and direction of those, as editors, who were truly able ministers of the new testament. I am glad that this may be said of our dear brother Lefferts, who has been called into this very important field of gospel labor, in the place of our dear brother Chick. I am sure he feels deeply the responsibility of this position, and when I first knew of brother Chick's death my mind turned to brother Lefferts, as you know, as one who has the needed gifts. I feel that the Lord will direct and uphold both you and him, and also the publishers, in editing and publishing this periodical, which many years ago I named "our family paper."

At my last visit to brother Chick, not long before he passed away, he, lying in bed, called my attention to a sheet of typewritten manuscript lying on the table, and a sheet, half written, in the typewriter, which he asked me to take out of the typewriter and to read it all. It was evidently written in great weakness, and on that account I could hardly read it. He said it was on the subject of Paul's thorn in the flesh. He had thought he might be able to write it, but after the effort of writing that much his strength failed and he gave up. He said he intended to speak of David and Abraham and Noah, and others of the holy men of old who were troubled with thorns in the flesh. He was quite animated and affected while speaking of it. I miss brother Chick very much, as I know, also, that you and others do.

I am here, eighteen hundred miles from home, with Edith and Gilbert. The hay fever does not trouble me here. Mildred and I expect to return home in a

little over a week. Love to you and yours.

Your brother in hope,  
SILAS H. DURAND.

#### THE NINETIETH PSALM.

NOT distinctly a psalm, but a prayer, and that not the prayer of an ordinary man, but "a prayer of Moses, the man of God." This must be carefully observed, in order that many peculiar expressions in the Psalm may be understood. In this prayer Moses tells the trials, the experiences, the afflictions, the desires, of the Lord's people while under the law. Some of these peculiar expressions would not be true of those who have been given a good hope of life and salvation through Jesus Christ. The gospel character could not truthfully say, All of our days are passed away in God's wrath, but Moses could say it for all who are feeling the just condemnation of his holy law.

This wonderful prayer begins with the declaration of a glorious truth which underlies and comprehends all the reasons for true, spiritual prayer: "Lord, thou hast been our dwelling place in all generations." Not only in all generations in time, but "before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." No language could more fully and clearly declare the blessed truth that the Lord has ever been, is now, and will ever be, in time and in eternity, the dwelling place of his people. It seems to be the especial intention of the inspired writer to establish this glorious truth, upon which so much depends, for all spiritual blessings which the church receives in time are given according as God hath chosen his people in Jesus Christ before the foundation of the world. (Eph. i. 3, 4.)

Those who have been given divine life have a desire for that spiritual dwelling place, and for all the things that belong to it, even while their flesh is still sinful, and while they feel the condemnation of the law. In the Lord's manifested people the flesh lusts against the Spirit, and the Spirit against the flesh, causing those who have eternal life to desire the things of God. So at the beginning of this all-comprehensive prayer this truth is expressed in unmistakable terms.

All true prayer is prophetic, and will surely be answered. The Lord does not pour the spirit of grace and supplication upon his people in vain. Notwithstanding the opposition of the flesh, the Lord's will and purpose will be accomplished. Now a wonderful thing is declared concerning the Lord's work, which our natural mind will be ready to dispute: "Thou turnest man to destruction; and sayest, Return, ye children of men." The power and province of God are here referred to by Moses as that which inspires true prayer. There must be a knowledge by faith of those things which are the subjects of our desires and petitions before we can pray for them. No one can truly ask for anything he does not want. There must be a revelation in the soul of the things of the Spirit before one can pray for them. Elijah must have been given knowledge of God's purpose to bring upon the nation of Israel the terrible judgment of drought, and he must have been made to earnestly desire it before he could have earnestly prayed for it. "Every one that asketh receiveth." But the prayer must be according to the will of God. The Lord desires holiness, purity, the destruction of evil works, the fulfillment of all righteousness. His Spirit in his people causes them to desire the same. The fear of the Lord is to

hate evil. That holy principle in the hearts of his people causes them to hate evil, and to desire its destruction. The works of the flesh are all evil, and shall be destroyed. They shall perish like the grass. They are all as filthy rags. They all do fade as a leaf. The Lord alone can make any man see and know this. He only can turn his people to destruction, by causing them to see and know in their own hearts the sure destruction of all hope of righteousness by the works of the law. The natural man is satisfied with his own righteousness until he is turned thus to its destruction. He is turned from all his vain hopes and all worldly ambitions and desires for worldly exaltation, and sees sure destruction awaiting him, until the Lord reveals to him Jesus as the way of salvation, and says to him with power, "Return, ye children of men."

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." How wonderful to think of the Lord as having all these thousand years before him, while generations have been coming and going, and men have lived and suffered and died, and nations have arisen and have been destroyed, and histories have been made and forgotten; with the Lord all this thousand of busy, throbbing years have been but as yesterday, when it is past, and are now but "as a watch in the night." Only one watch in all this thousand years, while men and nations have been watching and waiting, and that one watch not yet begun, for it is still yesterday. It is too great a subject for me to think about, much less expound.

"Thou carriest them away as with a flood." As though an overwhelming flood had carried away the years, with all that pertains to them. Only destruc-

tion and desolation left. But the Lord's will has been done with the thousand years that are gone. "They are as a sleep;" a sleep filled with dreams so varied, so full of things, so great, so widespread, so full of activity, full of people moving to and fro; but in an instant the sleep is ended, and we reach out to grasp some of the broken dreams that filled the half hour's sleep, but they are gone; not one thing left. So all the thousand years in God's sight are as a sleep. Also they are like the grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth. "For we are consumed by thine anger, and by thy wrath are we troubled."

It is the flood of years we are considering, but also, and particularly, the people of God, whom these years concern. We think of the passing of time, and of the changes of seasons, and of the failure of all earthly things to endure, and of how quickly they pass away; and then how good it is to reflect that all the things of time and eternity are ever before the Lord, "our dwelling place," as one eternal now, for he inhabiteth eternity. And so this prayer of Moses comes to the time when the people of God are brought sensibly under the law of sin and death, and are made to feel the wrath of God against sin, and to know his anger which consumes them. Moses tells them in this wonderful prayer to the Lord the cause of all their trouble: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." When the light of God's countenance is turned upon one, and the heart is laid open before him, nothing can be hidden from his sight. It is then that all our days are passed away in God's wrath, and we spend our years as a tale that is told.

This, as I have already said, is true only of the Lord's people who have been brought to see themselves as justly condemned, and who have not yet known the way of salvation through the redemption that is in Christ Jesus. At that time the poor soul sees nothing to live for but to await the execution of God's just anger against sin; for the story of his life seems ended, the tale is told.

"The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." Why this particular number of years is named as the measure of man's life I do not know. I have thought it may have been given to express the extreme limit of time when a man could hope to do effective work no more; when he could expect to carry out no ambitious purposes for himself or others. This appears more likely to have been the mind of the Spirit by the possible years to fourscore by reason of strength. The result of all the years given to man under the law, whether more or less, is "labor and sorrow." Man's work in natural things is labor and success, labor and joy. One man begins to build, and reasonably expects to succeed. If he fails, another follows and finishes the work. But in the work of salvation a man always fails. No man can possibly make himself righteous by any work of his own, nor can he possibly procure salvation for another. With the sinner this work is always a failure; with him the years, even if fourscore, are always "labor and sorrow." The years are soon gone, the labor is soon cut off, and we fly away. Again and again during the years in which this fruitless labor goes on, our minds are returning to our sad condition, and going over the ground

to see if there can possibly be found any way in which our sins can be put away, any way in which justice can be done and we become righteous and pure and holy. And Moses still in his prayer for us repeats in wonderful language the grounds of our condemnation: "Who knoweth the power of thine anger? even according to thy fear, so is thy wrath."

We are told that "the fear of the Lord is to hate evil," and the Lord says of his people, "I will put my fear in their hearts, that they shall not depart from me." In proportion as that holy and divine principle of reverential fear of the Lord is in the heart, in such proportion we know the power of God's anger against sin. But while we feel the power and justice of God's anger against sin, there is an exalted comfort in the very feeling of hatred against sin, and of love for holiness in our hearts. It is an unspeakable blessing to have that holy spirit of the fear of God in our hearts, which characterizes all of this sweet and beautiful prayer, even though it causes us to write bitter things against ourselves.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept., 1914.

LONDON, Ont., Aug. 31, 1914.

DEAR BROTHER KER:—Inclosed find two letters of the late and beloved Elder Chick, which have been of much comfort time and again to me, and as I reread them to-day I felt that they might be of comfort to others. He was much beloved, but he is gone to be with Jesus. Christian love to you. May God be very near to you.

Your sister, I hope,

FLORA J. SINCLAIR.

HOPEWELL, N. J., Dec. 27, 1909.

DEAR SISTER SINCLAIR:—I received the pretty card some two days ago, and I feel like trying to express my appreciation of your kind remembrance of us at this Christmas time. We do prize the expression of interest in us, and of friendship for us, conveyed in this manner. We all join in wishing for you and yours every blessing that the favor of kind Providence has in store for you during this coming year.

Yesterday afternoon I spoke to a few whom the inclemency of the weather permitted to gather together for worship, from the words in Luke second chapter and eleventh verse. Some thoughts that were very pleasant to me I tried to present briefly. They are somewhat in my mind now as I am writing, and I feel like putting them down here for you to read, as a sort of Christmas gift to you. First, it is not known by any living man now, just what day was the birthday of the blessed Savior, but that matters not. Still more, it is better that it is not known, lest men should worship the day, and regard it as more sacred than other days. It does matter, more than all things else, that Christ was born one day in Bethlehem of Judea. Without his birth of the virgin there could have been no salvation for sinners. Without his birth as a human child, afterwards growing in wisdom and stature, there could have been no familiar friend for us, who need such a Friend in all our daily conflicts and trials. It is all-important that Jesus was once born, but it matters little what day he was born. Happy are we indeed if we know that unto us such a Savior is born. If this be so, all days are Christmas days to us. The manger does not now exist, and the exact spot where it stood is not known. This is well also, lest the man-

ger, and the spot where it stood, should come to be the objects of worship and reverence, as was the brazen serpent which good King Josiah destroyed, saying of it, Nehushta, which means, It is a piece of brass. It is not important that we should have the manger, or know the exact spot where Jesus was born, but it is important that he should be born somewhere on earth, and the only thing that made it needful that he should be born in Bethlehem was that it was so declared hundreds of years before by the prophets. Angels heralded his birth to the humble shepherds with a vision and a voice from heaven. None others have ever seen or heard as did the shepherds. No doubt there were scattered all over Palestine other shepherds watching their flocks, as were these, but to none save these was this vision given, and after delivering their message the angelic host returned to the heaven from whence it came. But while angels have not thus appeared to any save these shepherds, the message which they brought is still heralded forth: "Glory to God in the highest, and on earth peace, good will toward men." This is still the gospel message. First, the glory of God, above all angels and all powers in heaven or in earth, then peace, peace with God through our Lord Jesus Christ by faith, and then, good will toward men. This sums up the one cause of salvation, the effects of this salvation in the hearts of all who believe, and last, the fruit which appears toward others, "good will." I think that I was enabled to speak things which were to me most precious, and that I spoke to some who knew these things for themselves. Wherever this gospel message comes to any hearts, there is Christmas-tide indeed, there is the birth and the indwelling of the living Christ indeed. His

finished work was to the glory of God in the highest, it wrought peace in the hearts of men, and out of that has sprung up good will toward all.

Let this be, dear sister, my Christmas card to you and yours. We are all in usual health now, except some colds. I trust that you and yours are well. Remember me to all your family, and to all who may inquire for me.

I remain your brother in the hope of the gospel,

F. A. CHICK.

HOPWELL, N. J. Jan. 6, 1912.

DEAR SISTER SINCLAIR:—I was both surprised and glad when your letter came to me yesterday, and I feel like writing you, at least a few lines, in reply this morning. When I was in Canada last October I was much disappointed that I did not see you. The meetings all around where I went were most pleasant to me, and I think they were to some others also. Time is winging us away very fast, as it seems in these my later years. Often I find myself looking back, and again I find myself looking forward, and more and more I look forward to that which is beyond this world. I think that in some ways the things below grow less and less with me, while the things that are beyond, and which fill eternity, are more with me than they used to be. We learn by experience, if we learn at all (and I am sure that your experience has been like mine) this one thing at least, viz., that this world fades and the other world grows brighter. Just now the words of David have occurred to me: Then shall I be satisfied, when I awake, with thy likeness. Certainly David was not satisfied. Much had been given him, and the Lord had greatly blessed him with temporal bless-

ings; his was an exalted name, great power was his, wealth he had at his command, the highest worldly ambition that ever could have been his had been gratified, and, more than all these earthly blessings, he had much of communion with that God who had called him and whom he loved. He was a man after God's own heart, and inspired to write things that should express the mind and will of God, and also the desires of all spiritual men in all ages. All this had been given him, and was his, yet he was not as yet satisfied, but looking forward, and remembering the promises of God, he said, "I shall be satisfied, when I awake, with thy likeness." Nothing here below can fully satisfy the man born of God. The closest communion which may be vouchsafed to him with the Father and the Son does not measure up to his large desire, the flesh hinders his most solemn enjoyments, the flesh mars his closest communion with God. This the believer realizes, and so is not satisfied. But how wonderful is that assurance which sometimes is felt, even in these low grounds, that one day it shall be otherwise. Then, when I awake with thy likeness, shall I be satisfied. What will it be to be satisfied? Who can tell? Never again to know one thought that is contrary to God's will. Never again to have a question about his ways, but to be one, altogether one, in heart and mind with him. What will it be to never again have one sinful thought, never again to know disappointment or sorrow? There shall be no tears there to wipe away, nor sighing, nor any crying, nor any dying. The warfare between the flesh and the Spirit shall never be waged again, for there the flesh is put away, and the Spirit reigns alone. But while I am thinking of the future I also remember that for

the present time and present life the blessed Lord has promised that as our days our strength shall be. The blessed Lord walks in and with his people. This is what keeps them from being overwhelmed along the way by its trials and burdens. This, my dear sister, you have found to be true. The dear Lord has allotted to you and to me each our share of trials and victories, and grace has been promised unto victory, and the victory often is that we are strengthened to bear the burdens. Deliverance from the burdens is not often promised, but such deliverance as enables us to bear them is often promised, and always given as we have need. During this past year I think that I have proved that his grace is sufficient for me and mine, and your burdens have been made easier than you could have thought. With the added burdens has come the added strength. What a strong Savior we have. But how could we prove his strength without heavy burdens for him to carry?

Now, dear sister, I wish for you much of happiness, both for the things of this life and for the things that are eternal, during this new year. May God bless you and yours. Write me again.

I remain as ever, your brother in the hope of Christ,

F. A. CHICK.

PORTLAND, Ind., Sept. 6, 1914.

DEAR EDITORS:—I inclose a couple of letters from two very old, feeble veterans of the cross, who, while they feel the infirmity of age, yet are strong in the things of the kingdom of our Lord Jesus Christ, showing that the longer we are in this warfare the brighter the hope seems to grow, and they realize the other shore is just a little way off, they seem to be getting nearer and nearer, and the things of

this world seem to fade away as the other shore seems nearer.

N. PETERS.

NASHVILLE, Tennessee.

ELDER NEWTON PETERS—BELOVED BROTHER:—Your excellent letter was received, and read with comfort; it was instructive in reminding us of God's plan of salvation, and of the fall of man, and the position he occupies relative to his children, and the relation that exists between Christ and his people, also how wonderfully he has manifested that relationship in appearing to them. When he appears to them they must feel as Saul felt on his way to Damascus. He was a great persecutor, but suddenly a great light shone round about him; a light from heaven. He fell to the earth, and heard a voice saying, Saul, Saul, why persecutest thou me? Trembling and astonished he said, Lord, what wilt thou have me to do? Saul was as a ravenous beast seeking whom he might devour, feeling that he was doing God service, which was only fleshly worship, denying the power of God, claiming he had a work to perform; but it pleased God to show him his inability to do good, and that all fleshly works are nothing but filthy rags in his sight. All must feel like Paul, and exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" The law of sin is in warfare against the law of God. The natural mind, which is desiring and seeking the honor of men, is not of God. My brother, when man is shown his inability to do good, and his weakness and helplessness, and when it pleases God to reveal himself unto him and give him a heart to rejoice in his wondrous love and forgiveness, a great mystery is shown: God's plan of choosing a people before the foun-



dation of the world. But these are some of the secret things of God, and no one has right to ask, What doest thou? The psalmist in cxxxix. 14, says, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works: and that my soul knoweth right well." I feel that I am mostly in the dark, and would rather be absent from the body and be present with the Lord. I feel to hope that I am a member of the body of Christ. Our seasons of joy are short in the brightness of his love, and we see as through a glass darkly, yet trust it is the work of grace that gives us a foretaste of his love, and we must wait his time for refreshing seasons, as there is a season and a time to every purpose under heaven. In every purpose there is a time and judgment, therefore the misery of man is great, for he knoweth not that which shall be, for who can tell him? What wisdom, what wonderful love God hath shown to his favored ones; he takes up his abode with them, and nourishes them, and builds them up on their most holy faith, and none shall be able to pluck them out of the Father's hand. God's people are called strangers in a strange land; this world is not their home. Their life is hid with Christ in God; they have no continuing city here, but seek one to come. The Lord's people are the only ones that shall enter therein. They must enter through the door of the sheepfold. Christ is the vine, and members of his body the branches, and bring forth much fruit, being established in the true faith, having no confidence in the flesh. The bride, the Lamb's wife, was chosen in him before the foundation of the world, and in continuance fashioned, when as yet there was none of them. God's house is a restful habitation for the poor in spirit. The material that God has chosen and put

into his structure will stand, and the gates of hell shall not prevail against it. How wonderful it is that man's wisdom cannot understand the building; their buildings are not upon a sure foundation, and are only worldly inventions. The true building cannot be moved, as it is builded upon the solid Rock, Jesus Christ himself being the chief corner-stone. Worldly religionists build upon their good works—a sandy foundation. God's true servants will go forward proclaiming, "The sword of the Lord and of Gideon." The true doctrine of God will stand when all others fail. God had a use for every piece of timber he selected for his building, giving different gifts to be edifying to the church, and their being knit together enables them to see eye to eye in unity of the Spirit. Peter was commanded to feed the lambs and sheep. This applies to the true servants God has called and qualified at this present time to strengthen and comfort the weak and feeble ones who feel cast down, living in doubts and fears, like myself, desiring to know the truth as it is in Jesus. The Scriptures are food to the hungry soul. God is our lawgiver. Flesh and blood cannot inherit the kingdom of God; his kingdom is pure. Dear brother, it is a little here and a little there, and we trust the good Lord has given us a good hope, that our faith fail not. I trust that God is directing my mind in such a way that it may be of consolation and comfort to you. My way has been rough, and I feel at times a stranger to grace, and feel to ask God, if it be his will, to give me true conception of his love, knowing that of myself I am not able to enter into that building prepared for them that love him. May God bless you, my dear brother, and give you strength and will to go forward and preach his everlasting gospel

to sinners saved by grace. When it is well with you remember me at the throne of grace.

Your brother in hope,

O. B. HICKERSON.

JULIAN, Cal., Aug. 24, 1914.

DEAR BROTHER PETERS:—After reading your good letter in the SIGNS, I feel like taking you by the hand, for you have written my thoughts and my belief much plainer than I can express them. Although strangers in the flesh, I hope we are brethren in Christ. I have seen several of your good letters in the SIGNS, and presume you have seen some of mine, so we should not be strangers. Your style of writing suits me so well that I cannot help thinking of the command to love your brother as yourself. Yes, you write as I believe: that we cannot uphold truth without exposing error. I do not believe in fighting unless we have the Lord on our side. I do believe it is the duty of God's people to hold to the doctrine preached by Christ and his apostles. Paul said in many places, Be bold. He also said that any man who preached other doctrine than Christ and him crucified, let him be accursed. Again he said, Woe is me if I preach not the gospel. If it is a "woe" for Paul not to preach the gospel, is it not for any other man? Dear brother, let us be careful to preach no other doctrine than that laid down in the Scriptures. I feel that there will be a great many woes to be accounted for by many who call themselves preachers. I do not see how they can all preach Christ's doctrine, when there are so many, and all preach a different doctrine, when there is only one true and living Christ, and he is the church. I am not scholar enough to cipher out how there can be so many different so-called churches, all claiming to

preach Christ and his doctrine, from the same book. Can you tell me how it can be done? As I said before, I have had no schooling above the sixth class common school education, so you must excuse my mistakes; they are of the head, not of the heart. Now, dear brother, I am past the sere and yellow leaf of autumn, and through the chilly blasts of winter, and am almost through the hot waves of my ninety-fourth summer. I am writing without glasses, but with a pencil, on account of my heavy hand. I am quite feeble, only just able to be around a little, and do nothing but read and write to pass the time. My wife passed away over four years ago. I have been an Old School Baptist for seventy-five years, but a member of the church only eleven years. I had a hope for over sixty years before I took up my cross to follow Christ, and I was traveling in the wilderness of sin all that time, thinking to get better, but all the time getting worse. At last my burden became very heavy, and every time I would see water I wanted to be baptized. I found the church of my choice in Lain County, Oregon, and on the Saturday before the second Sunday in August, I offered myself to the church, and was received, and baptized on Sunday, in the Will River, where there was "much water."

Dear brother, if I have written anything in this not in accord with the word of God, I pray to be pardoned.

Yours in hope,

S. S. MILLER.

SCHOHARIE, N. Y., August 26, 1914.

BRETHREN EDITORS:—Submitted herewith are a few thoughts as recorded in the nineteenth chapter of Luke, relative to the experience of Zacchæus, the publican. After the subjection of national

Israel by the Romans, the emperor chose native Jews as collectors of tribute, and they were men familiar with the manners and customs of their people, as to their ability to pay the taxes levied upon them. The publicans were given the discretion as to the amount each one should pay, and to this amount he added his own fee. The practice reeked with corruption and extortion, so that the Jews decreed that any man who accepted this office of tax-gatherer should be thrust out of the synagogue, and this is why the question was asked our Savior, as to whether it was lawful to pay tribute to Cæsar or no, for the Jews tempting him would have an occasion to thrust him out of the synagogue should he answer this question in the affirmative. But his manner of reply, as usual, was of more force than a simple yes or no, for he gave the reason and the proof that it was lawful to render unto Cæsar that which belonged to him. The publican of the narrative which we have in mind now was more than a peer among his fellows, being chief of them. In this world's goods he was rich, but his desires were not satisfied, for he had heard of one Jesus, who was going about doing good, healing the sick, cleansing the lepers, restoring the sight of the blind and raising the dead to life again. He desired to see him, who he was, but he "could not for the press, because he was little of stature." The multitude of those following Jesus was in his way, as the flesh is always in the way, and the whole environment of the occasion was such that no act or invention of his could place him in a position to see the object of his desire. This bears out the declaration that none by searching can find out God, that we cannot go to him, that he must discover his people, and that as a Shepherd he

must seek his sheep and call them by name. Zacchæus being foiled in the attempt to see who he was, while upon the earth, made an effort to rise above it, by climbing up in a sycamore tree, but his efforts availed nothing; in fact, he was farther from his object than before, for as "he ran before" he was going away from that which he desired to attain. This proves how futile and how useless any effort which we may make is in gaining the attention and favor of the Almighty. To see Jesus face to face, to know him, is life eternal, and this life does not accrue from poor finite worms of the dust. Zacchæus may have desired with all his heart to see Jesus, to know him; he might run before him for one mile, or for one million miles, and never have accomplished the one and only desire of his heart that we know anything about, only to find himself as far, or farther, away than when he began, for it is not by works of righteousness that we have done, it is by grace we are saved through faith, and that not of yourselves, it is the gift of God. Jesus came where he was after all his efforts and inventions to behold him were exhausted, and called this publican by name, without any ceremony or introduction whatever, for known unto God are all his works from the foundation of the world. He anticipates every thought and intent of the heart, and the favor which came to Zacchæus that day was among the treasures which were secured in Christ before time began. It is written that he is above our thoughts as high as the heavens are above the earth, that no flesh shall glory in his presence, so that it was in keeping with this thought that he should command Zacchæus to come down, where, being a man little of stature, he was little and below the Savior. In passing,

allow me to call your attention to the sycamore tree. This tree is a beautiful, ornamental giant, with widespreading branches, one likely to attract the attention of a passerby, and Zacchæus might have chosen it for the reason that if one passing, especially the one in whom he was most interested, should pause to admire the tree, his desire to see Jesus would be satisfied. The ancient Egyptians utilized the wood of this tree in the manufacture of mummy cases, on account of its durability, beautiful grain and color. The heathen Egyptians, in their idolatrous worship believed that the departed spirit of a man would return to the earth some time in the future and require this body of flesh to dwell in the second time, and they concocted a preparation to preserve the body indefinitely. Many of these are still in evidence, but the mode by which they were mummified was lost about the time of the coming of our Savior, a very proper period for it to occur, for he taught that all flesh is grass, and that man is like water spilled upon the ground, and that the flesh profiteth nothing. This publican attempted to hold out his good works as a favorable introduction, but there was no account of them taken at all, as far as the Scriptures indicate. He was not favored for having restored fourfold that which he might have taken by unlawful acquisition; it was no credit to him anyway, for the Roman law decreed that this should be done. This publican is a very fitting example, and shows that it is beyond the effort of man, with all his wealth, power or greatness, to become acquainted with the things that pertain to life eternal, which are as high above man and his thoughts as the heavens are higher than the earth. This little publican, with all his wealth and position, with all his efforts and good

work, never could have gained the favor of the Lord had he not come where the publican was.

Yours in friendship, love and truth,  
EVERETT R. KINNEY.

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**SOME THINGS THAT WE KNOW, AND  
SOME THINGS THAT WE DO NOT  
KNOW.**

"WE know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. Who are "the brethren"? They are they who worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh. They who have the spirit that confesses that Jesus Christ has come in the flesh. They who have fled for refuge to lay hold upon the hope set before them. They who believe that Jesus is the Savior of sinners. They who feel that they are all their lifetime subject to bondage. They whom the Lord has separated from the world, so that they feel that they are "killed all the day long." (Psalms xlv. 22; Romans viii. 36; 1 Cor. xv. 31; 2 Cor. iv. 10.) They who are troubled on every side, yet not distressed, who are perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed. These are they who groan, being burdened, earnestly desiring something better than what they have in this life. We know that we love "the brethren" who are thus situated in this world. Are we not in sympathy with the afflicted brethren? We know that we are, because we feel some of the same afflictions. We know that if in this life only we have hope in God we are the most miserable of all men. We know that we are sinners; we know that this natural mind must decay; that this fleshly heart shall perish; that our feet must cease their walks to the house of God; that our

hands shall fail from giving drink to the thirsty; that our tongues shall be stilled in death. We know not what we shall be. We know not that there shall remain with us signs of the recognition of friends or saints in the world to come. We know not what our souls are, nor what our spirits are. We know not that our souls and spirits shall retain the memories of our days on this earth in the world to come. We do know that when our Eternal Life appears for us we shall appear with him in glory. We know that when we shall awake with the likeness of the Redeemer we shall be satisfied, even if we have lost the knowledge and recognition of earthly friends. We know that when we shall have put on immortality we shall be in the image of God. We believe and hope for some things that the Spirit teaches us are in the great storehouse on high, because having Christ, our Elder Brother, our Associate, and with him we shall have all things. Just what those things are like we know not, but faith as a "still small voice" whispers, Be still and know that I am God, who changeth not. How different it is with us than with the worldly-minded. We have spiritual knowledge, they have not. Our knowledge is sweetened by the beauties of holiness appearing on the mountains of Zion. The world cannot even see the holy mountain, much less the beauty displayed there by God's holiness. We know that the unholy religion of this vain world shall perish with those who constantly believe in its deceptive teachings. We know that there is nothing enduring about the self-righteousness of men, that the best of it is filthy rags and an abomination unto the Lord Jehovah; that no man can of himself produce perfect righteousness that will in the slightest degree appeal

to the justice of God, and that the only perfect righteousness that justifies the sinner is the righteousness of the Lord Jesus, the righteousness of God by faith, which is imputed to him, because he is included in the covenant of mercy made for him before the foundation of the world. This perfect righteousness belongs to the inheritance of the saints, and it is sure to come to every heir, and it is so well secured that nothing can ever occur to defeat its delivery to every vessel of mercy in ample time for his full justification and perfect standing before God. Knowing as we do, after feeling the plague of our sinful hearts, that these essential truths are established in our hearts to the praise and glory of his grace, let us take courage, as though we are "renewed day by day," considering well what we do not know as well as that we do know, for now we see through a glass, darkly. May we by the grace of the Lord Jesus feel that we are abundantly blessed above what we are able to ask for or worthy to receive from the King of kings.

In the midst of the disappointments of this life are these thoughts submitted to the discretion of the editors of the SIGNS.

In hope of immortality,

J. F. BEEMAN.

TIAWAH, Okla., August 29, 1914.

RICHMOND, Maine, April 18, 1914.

MY DEAR BONNIE:—I have had you with me in my thoughts almost every moment since your note, telling me of your father's ill turn; and all of you since your notice of his having entered into rest. I have been with you as I have gone about my work, and wished that I might have had the one sad pleasure of being with you when all that was mortal of our dear one was laid away. My

mind has gone back fifty years, nearly or quite, to the first time I can remember seeing your father. Your grandfather Williams was school agent, as the office of employing a teacher was called in those days, in my home district. I expect it was on a Saturday afternoon that your father arrived, and that we children had been told the new teacher was coming, and I was much excited. I do not remember his being driven home from the station, as I think he was, but my first remembrance of him is that he called me by name, and asked if I would not bring my book and show him how well I could read. I hastened to find my primer, and stood by his side. I recall reading my little words but indifferently, and of thinking that the teacher must think I was a stupid child, but when I ended he put his arm about me and drew me closer, and said that I had read very well. I was won at once to think him both a friend and teacher. I know that I grew to love him, for when a few years later he married your mother and took her away from us I felt no resentment, as I should have done if I had not, for I dearly loved my two grown sisters, and thought them, as I do now, two of the best sisters in all the world. Those years flew by very happily. Your father and mother came to visit the old home, and we younger ones thought our sister's children just the best of all, and cried when, association over, your father took them all to, what seemed to us, far off Maryland. How patient and kind and good every one was to me all through my happy childhood years. Such precious memories do I have. One comes to me as I write. You may know that I was brought up, as you have been, in a Baptist home, where on Sunday mornings

father read and prayed, with his family gathered about. Mother, beside this regular time of family devotion, often when events that either saddened or gladdened the lives of our little household, gathered her children with a low spoken word or two, and read her Bible, and prayed before us. This was one of the times, when the time had come for your father and mother to go away, that she would say to your father, "Forris, I would like for you to read for us this morning." How quiet it all was. How solemnly the words fell from his lips, and how good his prayer! It made us, if I may speak of my own impressions as of those of all, feel that God was there, that God was omnipotent, that no harm could befall us since he cared and watched over us, and comforted by the hope of once more in the future seeing each other as in the past, we took up, happy and cheerful, our every day life.

I have written you, Bonnie dear, of days long past. You know that death and sorrow came to the home of which I have been speaking, as it must to all, yet in the sorrow, as in the joy, God was good. He has upheld me and kept me from despair. He has not suffered me to deny that the God who had for so many years blessed my life with the companionship of such parents, brothers and sisters, had not also the right to take them to himself at his good pleasure, and it is so much to praise him for, for left to myself, what impious thoughts might have been mine. In all these years my brother had always been the same, kind, loving and true. I had so hoped to see him again. I think, too, I felt that he was so much needed among us that he must get better, that we could not spare him yet. I hope to hear from you soon, and some of the particulars, and may we all

feel as he told you a little before his death, "God knows what is best."

In sorrow and love, your aunt,

ANGIE THOMAS.

[THE above good letter was written by sister Angie Thomas to her niece, sister Bonnie Chick, and we know will be much appreciated by our readers—ED.]

LAKIN, Kansas, Sept. 9, 1914.

DEAR BROTHER KER:—I am taking the liberty of sending the inclosed letter to do with as you think best. I have tried in my imperfect way to write to Sardis Bethlehem Church once a year, where my membership was before I left Missouri. They gave me my letter, but I have never felt as if I could place it in any other church, though I loved all of them, but felt too unworthy to do that. I have been asked to do so, and it was not because I did not love them all. Since I left Sardis I have occasionally let them hear from me. "I'm not ashamed to own my Lord." Brother Russell's letter is good, and cheered me on my way as words of encouragement. I do not hear any preaching here, but the SIGNS is a comfort, and as long as I am able I want to take it. I cannot make you understand all I feel for you in your recent trials, and dear Elder Chick's family. I pray each one of you may be especially blessed and led into all peace, which the world can never give. When it is well with you remember me at the throne of grace.

Yours in love and hope,

(MRS.) M. H. CHANCELLOR.

WINDSOR, Mo., August 24, 1914.

MRS. M. H. CHANCELLOR—DEAR SISTER IN CHRIST:—I received your dear letter in due time, and it was read at our July meeting. You must pardon me for

not answering sooner. I have been sick for the last two months, and was not able to be at meeting. The church ordered the clerk to answer your letter, and I expected brother Harris to write, and he expected me to, so neither one did. My dear sister, your letter was encouraging to us, to know you think of us here at Sardis, and the same God called you from nature's darkness into his glorious light that we hope has called us to worship in the same glorious kingdom of God. We have a good many members away from us, and if they ever think of us or the dear old church, so dear to us all, we do not know it, as they never do as you and a few others who write us. We are often in gloom and darkness, and made to feel the need of the light of the divine light. Our righteousness is as filthy rags. We are so ignorant of the knowledge of divine light we are made to ask of him who is the Giver of our liberty. Often we feel the weakness of the flesh and need the support of his everlasting arms, and if we are not supported by him and sustained by his everlasting grace we are lost; if left to our own strength we know we are lost. But, dear sister, it is encouraging to know that we have a Friend that sticketh closer to us than a brother. What a Friend we have in Jesus; one that has borne our sins in his own body and paid the great debt we owed.

Elder J. C. Jones, of St. Joseph, was with us yesterday and the day before, and preached with much liberty and encouraged us. He surely is one of God's chosen ones to stand on the walls of Zion and declare the everlasting gospel. We would be glad for him to come again declaring the same glad tidings, and would have been glad if you could have been here to rejoice with us. We want you to come and see us when you can, and write

us as often as you can, as it encourages us so much to know that some of God's little ones think of us, and when it goes well with you remember us at the throne of grace. We hope and pray you may be supported by his everlasting arms and his glorious grace.

J. W. RUSSELL, Clerk.

WHEELING, W. Va., Aug. 1, 1913.

DEAR EDITORS:—I send you a letter from a dear brother in Texas. I wrote this dear, humble brother a long letter. I did rejoice with him in his vision. We have corresponded since 1907. I have never met him in the flesh, but in mind and spirit I have found much comfort in his precious letters. He requests that I will not give his name, claiming that he is but a vile sinner, not worthy of a name among the Lord's people. He dearly loves the SIGNS, and in it, and in his Bible, he finds his sweetest meat and drink. He has the gift of seeing visions which are a great prop to his faith, and afford him many seasons of deep meditation. It is in these things that our fellowship has been closely welded together, and in the strong and unwavering faith that embraces God's absolute power over and in all creation. I have copied this part of his letter, and will submit it to your good judgment.

Your unworthy sister, in hope,

FLORENCE PULTZ.

EMERY, Texas, June 19, 1913.

MY DEAR KIND FRIEND:—This morning I feel impressed to write you and tell you of a dream, or night vision, which has caused me much wonder. Suddenly there was before me a large flock of sheep,

and as I looked upon them I saw them divide. A great number of them turned to the left and advanced out into an open field, and the other part came straight toward me a little further, and turned to the right and went out into another field, and as they went into the seeming gap a small number of them seemed to become frightened and hastened back to the flock on the left hand field. The few that turned back were nearly all young sheep, or lambs rather, they might have been six or eight months old. There were maybe not more than one or two older in front to lead the younger ones, and as I saw them hastening toward the flock in the left hand field I said, There go more of them. Now, dear saint, if the Lord will, I want to tell about their beautiful wool, which seemed to be only about two inches in length, and it was very clean and white, as if it had been dipped one time in pure indigo blue, and not having the least speck of soil about it. O how I did love the beautiful appearance of it. But as for the wool of those that turned to the left hand field at first it is not given me to describe, further than to say that it was all white. There was not one black one in either flock. I would be glad indeed if I could show you a true picture of the beautiful wool, or coats, of those which I believe to be the true flock of God. I am quite sure if it be the work of God it would be marvelous in your eyes, and you would rejoice with me. The thought of their beauty fills my old heart with love and joy. It was such a great flock of fine sheep. Now, dear saint, after you receive this I hope to get a letter from you, and know what you think of it.

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**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 1, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-  
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***JOHN VI. 44; JOHN XII. 32.**

THESE Scriptures read as follows: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." "And I, if I be lifted up from the earth, will draw all men unto me." The first may seem narrow in its application, while the second may seem exceedingly broad. There is connection between all Scripture, both that of the Old Testament and that of the New, and often the subjects of grace are given understanding of some portion of the word by comparing it with some other. The text in the sixth chapter of John is full of marrow and fatness, as is also the one in the twelfth chapter, the doctrine of Jesus being set forth. The Jews had been with Jesus the day before the words in the sixth chapter were spoken by him, had seen the miracle of feeding the five thousand with five barley loaves and two small fishes; they had gone over the sea because they expected him to be there, but his preaching did not suit them. Jesus told them that they sought him, not because of the miracles, but because they had eaten of the loaves and were filled. This shows that they did not recognize in him the Godhead—the Savior of the world, and that their

discipleship was for worldly gain rather than the glory of God. The wonderful miracle did not cause them to believe, but did create in them greater amazement. That man, lowly in heart and meek in spirit, had miraculous power; even the dead lived again at his word. But when he said, I am the bread which came down from heaven, whereof if a man eat he shall never die, they marveled more than ever, and said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" Really their astonishment is not to be wondered at. Had any of us lived in that day and had known Jesus as a boy, as a man, a carpenter, then witnessed his mighty power and influence, we would have not only marveled at his works, but would have doubted his statement that he was the Son of God. To us this very thing shows the impossibility of man, in nature, to believe that Jesus is the very Son of God. When the Jews asked him, What shall we do to work the works of God? he replied, This is the work of God, that ye believe on him whom he hath sent. Paul, in speaking of his faith in Jesus, said he believed by the working of the mighty power of God which he wrought in Christ when he raised him from the dead; hence the work of God that he believed on him whom God sent into the world to save sinners, and it required the same power to cause Paul, a dead sinner, to believe that Jesus was the Christ, that it did to raise Christ from the dead. How few believe this doctrine to-day, how few in the days of Jesus in the flesh; only twelve men in a company of five thousand believed him to be the true bread of life which came down from heaven. When the Jews murmured among them-

selves at these sayings of Jesus he said, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him. He meant by this that they need not be specially concerned about him and his doctrine, inasmuch as he and his doctrine were for a special purpose and people, and such would be made manifest by the Father in due time by drawing men unto him. The drawing did not mean force, as a train of cars is drawn by the locomotive, but in being taught of him, according to the Scriptures, they would be drawn to Jesus in love, reverence and fear. Every one therefore that hath heard and learned of the Father cometh unto him, and him that cometh he will in no wise cast out. The Father reveals the Son in his love, mercy and power to save. This is teaching the sinner of Jesus, and feeling his absolute necessity, his need of just such a Savior, he is drawn to him, and pleads in the language of the publican, God, be merciful to me, a sinner. The cry is heard, the oil and the wine poured in, the wounds bound up and he finds himself in possession of the secret of the Lord, the Lord having shown him his covenant. Those Jews had been with Jesus on several occasions, had followed him across the sea, were then listening to his voice and asking him questions, but not one of them had "come" to him in the sense of knowing him and his power to save. When he said, Except ye eat my flesh and drink my blood ye have no life in you, they were offended, and said, These are hard sayings, who can hear them? Who can understand such things? Who will listen to such things when they come from a man whose father and mother we know? Then they, the

professed disciples, turned and followed him no more. Then Jesus addressed the twelve apostles and asked, Will ye also be offended? Will ye also go away? And Peter answered, Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of God. All men then who professed to be the disciples of Jesus were not, neither are they now, but twelve among a multitude were true believers, and perhaps about the same average now will be found. The very words which were hard sayings and turned the Jews away were to the apostles the words of eternal life. Just such preaching to-day turns men away from their manifested discipleship; they will not hear Jesus exalted a Prince and a Savior to give repentance to Israel and forgiveness of sins, but there are a few now in the world who love the doctrine of grace, the free, unmerited favor of God, and know that without such favor they must forever perish. Hence the work of the Father in drawing men and women to Jesus is still going on, and will until time shall be no more; then when time and time things pass away, this truth of God will stand to his honor and glory, and his taught, called, redeemed and justified children will join in the song of Moses, the servant of God, and the Lamb: Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

"And I, if I be lifted up from the earth, will draw all men unto me." This Jesus said, signifying what death he should die. In the purpose and plan of the Father he must die upon the accursed tree, he must be numbered with the transgressors. The manner of his death

was as sure as the place and time of his birth. Every word and every step of the blessed Son of God was ordained of the Father; all the work given him to finish was done by him, no more, no less.

In many of his sermons to his disciples he had intimated that the Jews were not the only people of God's love and choice, and that mercy and grace should be extended to them. This text is only another of those sayings. In the lifting up of the Son of man the middle wall of partition, which had always separated the Jews and Gentiles, was removed, and the secret of God, hid from the beginning of the world, was revealed to his holy apostles, that the Gentiles should be fellow-heirs through the gospel. Therefore, instead of the covenant of God and the sure mercies of David being confined to the Jews, "all men," both Jews and Gentiles, were drawn by the Lord Jesus Christ, the Godhead, to the Savior of sinners. And now, as in the case of the first text, when no man could come to Jesus except the Father draw him, no man, Jew or Gentile, can come to the Lamb of God, who took away the sin of the world, except he be drawn by him who loved us and gave himself for us. This does away with the old and familiar error, "Whosoever will may come." But when the Spirit and the bride say, "Come," there is a coming to the water of life, an entering in through the gates into the city, a keeping of the commandments of God, a supping with him and he with them, a walking in newness of life and at last triumphant death, through faith, to live forever with the Lord and the Lamb.

The above article is written at the request of brother G. W. Townsend, of Gainesville, Ga.

### THE SABBATH.

DURING the past eighty years, and a little more, articles on this subject have from time to time appeared in the columns of the SIGNS, so that, at first thought, it might be supposed the matter had been thoroughly covered, but it may not be amiss for us to add our little mite, with the hope of presenting to our readers a few points which they perhaps have not before thought of along this line. No single text or subject involved in the Bible can ever be exhausted by mortal man, no matter how much he may preach and write about it. A single individual may very easily say all he has to say upon any one subject, but even then there remain vast unsounded depths he has not touched nor dreamed of. Around this matter of the Sabbath have clung from ancient times many conflicting and peculiar notions, customs and authorities. Some of these let us glance at. It cannot be wrong to call attention to error when the motive is to contrast it with the truth. Christ often did so in his discourses, and the apostles after him in their preaching and writing. After dwelling upon what we believe to be the false side of the matter, we shall hope to bring all to the touchstone of truth, that we may put it all to proof, holding fast the good. After all, it is not what we say or believe upon this or any other subject, but what the Bible says, that stands. Any man's unsupported opinions amount to very little. What God Almighty through the operation of his Holy Spirit in the writing of the Scriptures, and in the experience of his children, has left on record must be the man of our counsel. "Let God be true, but every man a liar." "If they speak not according to this word, it is because there is no light in them." "If any man preach any other gospel un-

to you than that ye have received, let him be accursed." We find it generally regarded among men that the sabbath is one of the days of the week, a day of twenty-four hours, as any other literal day, a day wherein as much labor as possible must be restricted and the time devoted to church-going, teaching and reading the Bible, and the like. The great mass of humanity, to all appearances, actually believes that Sunday, or the Sabbath, is really better than any other day of the week, and that God is really better worshipped and served then than at any other time. Any higher, holier, more spiritual concept of the sabbath than this seems not to ever have entered the consciousness of the vast majority of men, notwithstanding what Christ and the prophets and the apostles say about it in words of easy reading. Man is naturally a worshipping creature; all the nations of the world, civilized and uncivilized, are instinctively religious. This religion, inherent in all men by nature, is as much carnal, sensual and devilish as any other principle of his fallen nature. The so-called christians of the world are not alone in their worship of a god; they do not in this respect outrun the most degraded races of men, and, furthermore, the god which most people talk about and worship, a god that cannot get along without the help of man, who cannot save them without their consent, and who, in all his acts, must have the cooperation of humanity to carry out his purpose, has no more real existence than the veriest pagan deity that the imaginations of men have conjured up, and those who worship such a god are as much sunk in heathenism as the rankest cannibal that bows to a stick or a stone. There is not the slightest difference, in fact, between an imagined god and one carved from

marble or hewn from a tree. It is not to be wondered at, then, that in the worship of this imaginary god, who needs the help of man, many practices have arisen having no other authority for their observance than what is imagined or handed down as tradition from one generation to another. Such customs must not be confounded with the teachings of the Scriptures and the order of the gospel church of the Lord Jesus Christ, both of which are chaste, pure and unadulterated with the teachings and ideas of men, as is clearly seen by the elect when the Comforter takes of the things of Jesus and shows them unto them. The observance of a sabbath, or rest-day, is not confined to what is called the christian world. Mohammedans observe Friday, Jews Saturday, and many others Sunday, as a sabbath or day of rest. Apart from all religious sanction, the physical and mental needs of men require certain periods of rest in which to recuperate, thus, among all the various races of men, ancient and modern, days have been set aside for this purpose. It is but natural, too, that most races of men should claim what they consider divine authority for its observance. That portion of mankind that professes to be christian claims as authority for observing a sabbath day the commandment in the Mosaic law which reads, "Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." But if this be our authority for keeping the sabbath, why not keep the seventh instead of the first day of the week, as is now generally done? Has any one right to thus modify the law which God gave to Israel by the hand of Moses? In so doing, is not that one as truly a transgressor as if he had broken every commandment of it? "Who-

soever shall keep the whole law, and yet offend in one point, he is guilty of all." The law knows no mercy, revision or amendment at the hands of men. It is inexorable in all its demands, and will compromise its justice to suit none. It is no respecter of persons. We mean the law of God, not that of men. Well, if it be conceded that Saturday should be kept, and not Sunday, are we sure that our present Saturday is the old seventh day of the law? Does anybody know? Can anybody tell? Do we know, can we prove that our present seven-day week begins and ends as did the week of the old covenant? The Jewish year had 354 days, ours has 365. The calendar we use is of ancient Roman, not Jewish origin. The Romans originally counted 304 days, divided into ten months, as a year. In this way they got so far behind the sun and moon that Julius Cæsar decreed the year 46 B. C. should have 445 days in order to catch up. Again, in 1582, ten days were dropped from the year to make it come out right, and again, in 1752, the same thing was done. Now, with all this juggling of the calendar, who knows but what the weeks have gotten mixed as well? Strong is the probability that they have. Confronted with this obstacle, the learned Doctor C. I. Scofield gets around it by saying that it does not make any difference what day of the week we observe as the sabbath, just so we devote one-seventh of our time to the Lord. Just here the learned man runs against the first and greatest commandment of the whole law, which says, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." To do this would require all the time, not one-seventh of it. But, turning from this for the moment, Arminians claim that the seventh day

sabbath of the Jews is not exacted of christians now, but that we must keep the first day of the week, or Sunday, as the sabbath. To prove this they take refuge in inferences drawn from the New Testament, but are not able to cite any definite command from the teachings of Christ and the apostles to the effect that the first day should be thus kept. The sabbath of the old covenant was enjoined by strict and positive command, it was not left to be inferred. If Jesus had intended his disciples in this new day to observe the first day of the week particularly, would he have left it to be inferred? would he not have definitely enjoined it as he did the communion and baptism? It is true the Head of the church rose from the tomb the first day of the week, but he never spoke of it as an example for any one else to follow, nor as a matter to be celebrated every Sunday simply. True, that same evening of that same first day he appeared in assembly with his disciples, Thomas being absent, but, again, he spoke nothing to signify that his appearance would be confined to first days. On the other hand, after eight days had past he appeared again, Thomas being then with them. This was not the first day of the week, since it was eight days after the first appearance in the first assembly. The descent of the Holy Ghost at the day of Pentecost was on the first day of the week, since Pentecost always came on the first day of the week after seven sabbaths from the time of the passover. But in nothing that was preached or said on that day by any one of which we have any record was there given command to the church of Jesus to remember Sunday, the first day, to keep it holy. In Acts xx. 7, we read that on one occasion on the first day of the week the disciples came together to break bread

and Paul preached. This has given rise in the minds of some to the thought that the apostles usually held their meetings on the first day of the week, but such was not the case. It was a daily matter with them, not a one-seventh-of-the-time matter. Acts ii. 46, tells us that "they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Members were added to the church every day, not simply one day. Acts v. 42, assures us that "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts xvi. 5, declares churches were established in the faith, and increased in numbers daily. It is said of Paul in Acts xvii. 17, that he disputed in the synagogues with the Jews, and with devout persons, and in the market daily with them that met with him. He did not have to have a fine church-building to do his preaching in, nor confine his ministry to one day of the week. Also, in the school of Tyrannus, at Ephesus, Paul spoke daily. Surely we have deduced enough evidence to prove that the gospel church of the Lord Jesus does not confine its worship and the exercise of its gifts to any one day of the week, and it has always been significant of Old School Baptists and their preachers that they have always been, and still are, as ready to get together for a meeting any day of the week as well as Sunday. We have known our brethren often to lay aside all business and labor to assemble for a meeting on Wednesday, Thursday, Saturday, or any other day, just as well as on a Sunday.

But now we have dwelt so long on the subject of the sabbath from the standpoint of formality and custom, that we desire to come at the real heart of the

matter. When the woman at the well in Samaria asked Jesus whether it was better to worship in Jerusalem or in the mountains of Samaria, he told her neither, but that they who worship God must worship him in spirit and in truth. This declaration of Jesus gloriously and triumphantly sounds the death knell of all legalism, of all rituals and religious forms, laying bare the great heart of truth. Not who we are, nor where we are, matters so much as the spirit and the truth in us. "Where the Spirit of the Lord is, there is liberty," liberty from all the things of the law, from its curse and condemnation, death, hell and sin. "Ye shall know the truth, and the truth shall make you free." The truth is Jesus. Those who, through grace, know him are the Lord's freemen. Their slavery is abolished. There is but one place where the law has ever been kept, and that is in Jesus Christ. He fulfilled the law in every jot and tittle, and no man ever did it but he. The sabbath was a part of the law. He must have kept it. If there is one slightest part of the law which Jesus did not keep, and which it devolves upon man to keep, there can be no hope for any sinner the world over. The obedience of Christ may as well not have covered any of the law as not to have covered it all, for if he left undone one thing we are lost. The whole law pointed to Christ. While the Jews thought they had eternal life in the keeping of it, really all the time it was in effect it was testifying of Jesus, of his sufferings and the glory that should follow. The sabbath in the Mosaic covenant was given to Israel by God as a sign, a figure, not a substance. It was a sign of a finished creation and of Israel's deliverance from Egypt. In Exodus xx. 11, it is given as a sign of the finished creation: "For in six days the Lord made

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." In Deut. v. 15, the sabbath is given as a sign of their sanctification, of their deliverance and separateness from Egypt: "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." Now add to this the saying of Jesus himself in Mark ii. 27, 28, and we have the kernel of the whole matter: "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." Jesus is Lord of the sabbath. In other words, the sabbath is his, it belongs to him, he fulfills its meaning and brings to light its full substance. The sabbath ended the week of labor; came after all, not part, of the work was done. So Jesus is the end of the law for righteousness to every one that believeth. Called to him by effectual grace, they, the laboring and heavy laden, come. All their work under the law is done. Their guilty conscience having found no peace in it all, each one sinks helpless, crying, "God be merciful to me a sinner." To such Jesus is the end, the purpose, the fulfillment of the law. He is their Sabbath-day. Entering into him, they never go back under the law again. All the work is done. They rest from their labors as God did from his. In Jesus the spiritual creation of God is finished, their redemption perfect, their justification complete, their resurrection secured. Jesus is also their sanctification, their separateness from the world and all it contains. In this, too, he fulfills and is the Sabbath. The right-

eousness of the law is fulfilled in them who walk not after the flesh, but after the Spirit. Whatever typical righteousness there was in the old Jewish sabbath day is fulfilled by the Spirit in the Lord's people, and they do not fulfill it themselves in keeping Sunday as the sabbath. This matter of the sabbath is a very serious, solemn, spiritual, continual matter, not to be confounded with customs and usages of men. Isaiah, by faith, looking upon the gospel church and the finished work of Jesus, said, "From one sabbath to another, shall all flesh come to worship before me, saith the Lord." Thus we see from abundant Scriptures that the assembling of all flesh, Gentiles as well as Jews, to worship before the Lord is not confined to one day of the week, but is from "one sabbath to another," all the time, perpetual, everlasting. Jesus' explanation of the sabbath caused the Jews to regard him as a sabbath-breaker. Old School Baptists' explanation of it has often caused them to be regarded in the same light by the world. We should rejoice to be found in the same lot with him. He suffered without the gate. Let us go forth unto him without the camp, outside legalism and all its forms and shadows, bearing his reproach. The church in its gospel character is under grace, not law. We are not by this, saying that our people should not respect the laws of the land which enjoin the observance of Sunday as a day of rest from business and everyday labor. We must respect the powers that be, must live law-abiding, respectable lives in the sight of all men, so far as in us lies. But while observing Sunday as a day of rest we do it as unto men, not as unto God, not recognizing that such observance gives us any favor or merit whatever in the sight of God. Our law in the State of

Virginia reads thus: "If any person be found on the sabbath day laboring at his trade, or calling, or employ his servants or apprentices in labor or other business, household or other work of necessity or charity excepted, he is guilty of a misdemeanor, and on conviction he must be fined not less than five dollars for each offense." We presume other States have much the same law. Old School Baptists, as citizens of their respective commonwealths, are bound by apostolic order to live within the law of the land. However, we emphasize in conclusion, in so keeping the sabbath, or Sunday, we do it as unto men, not as unto the Lord.

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### CIRCULAR LETTERS.

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(Written by Elder Frederick W. Keene.)

*The Maine Old School Baptist Conference, assembled with the church at North Berwick, York County, Maine, September 4th, 5th and 6th, 1914, to the churches composing the associations with which we correspond.*

BELOVED BRETHREN IN THE LORD:—  
We wish you all joy and peace in our Lord Jesus Christ. The nations of Europe are engaged in war. Who that gives this matter any thought but must be appalled at its dreadfulness, its horrors, the untold miseries visited upon these proud nations. The Lord God omnipotent reigneth, and not without cause are the nations thus being chastened by the Almighty. What the end will be is only known and will only be determined by Jehovah our God. He gives unto the saints the power to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though

the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." O beloved brethren, how pleasant it is to turn from all this madness, cruelty and bloodshed among the nations to consider him who is the Prince of Peace, (Isaiah ix. 6,) to contemplate his kingdom, which is not of this world, where we shall see the officers to be peace and the exactors righteousness; for the kingdom of God is righteousness and peace and joy in the Holy Ghost. When the Prince was made flesh and came forth of the womb of the virgin Mary, she wrapped him in swaddling clothes and laid him in a manger, and a multitude of the heavenly host were found praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." Jesus was seen of angels. (1 Tim. ii. 16.) As sinners of Adam's race the way of peace we know not; we are at war with God, not subject to his law; man's carnal mind is enmity against God. We are alienated from the life of God, strangers, enemies to God by wicked works. Such is the condition of all mankind by nature, and we are children of wrath, under the curse of God in his law, which we have transgressed. But this is the language of the gospel of peace: "While we were yet sinners Christ died for us." O what a subject we are now launched upon in this revelation of Christ Jesus. All this was in the eternal purpose which God the Father purposed in him, for the testimony of the gospel is that God was in Christ reconciling the world unto himself, and not imputing their trespasses unto them. God in the everlasting covenant of peace laid our iniquities upon our Lord Jesus Christ, who is the covenant Head and Husband and Savior of his people. He was "set up from everlasting," "whose goings



forth have been from of old, from everlasting."—Micah v. 2. Surely all these purposes and transactions of the Lord are in everlasting love, in the exceeding riches of his grace. It is so pleasant to the soul to trace the source of all that Christ is unto his people, and to behold it all proceeding from the counsel of Jehovah's will, in his own purpose and grace, which was given us in Christ Jesus before the world began. (2 Tim. i. 9.)

"A monument of grace,  
A sinner saved by blood,  
The streams of love I trace  
Up to their fountain God,  
And in his sacred bosom see  
Eternal thoughts of love to me."

And if we are partakers of the benefit of the sacrifice of Christ for our sins, and are reconciled unto God by his blood, what favored sinners we are, how blessed, what gratitude we owe to the God of our salvation! If then all mankind by nature are enemies of God, what can such vile transgressors do to bring about peace between them and the Almighty Holy One who inhabiteth eternity? We all must have been forever doomed to eternal separation from God under the curse of the law. But thus the glorious gospel speaks: "Christ hath redeemed us from the curse of the law, being made a curse for us." "Jesus delivered us from the wrath to come." "The chastisement of our peace was upon him; and with his stripes we are healed." And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven; and you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unprovable in his sight. Who can contemplate a

more blessed and gloriously exalted portion than this for a vile transgressor? and all of it wrought for us and in us in the kindness and love of God our Savior. Jesus shall save his people from their sins, and in everlasting love God laid our sins on Christ, the Surety of the new covenant, and the dear Lamb of God gave himself for us an offering, and a sacrifice of a sweet-smelling savor; his sacred, precious blood hath redeemed us from all iniquity, from the curse of the law and unto our God.

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

Our peace with God flows from the triumphs of our Emmanuel, and it was through his unparalleled sufferings, by the shedding of his blood, that he was victorious. In his cross he triumphed over principalities and powers; he conquered sin and Satan, death and hell; he died for our offences and rose again for our justification. He magnified the law and made it honorable; he hath ransomed, with his own blood, his people from the power of the grave, and redeemed them from death, and he ascended to glory; yes, he has entered into heaven itself, with his own blood, having obtained eternal redemption for us. O so comforting it is for poor sinners, by faith, wrought in them by the Holy Ghost, to see Jesus, the Captain of their salvation, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. What Christ has done for his people to make reconciliation for their sins, they are so led that they feel they have need to have this declared in their hearts by the Spirit of truth, that hope and assurance may be theirs that they are justified by Christ's blood and have peace with God through

him. For we joy in God through our Lord Jesus Christ, by whom we receive the atonement. A poor, guilty, perishing sinner can have no joy in God, only through Jesus and his precious atoning sacrifice. Therefore in calling his elect unto the fellowship of Jesus Christ they are taught of their God, and thus they come to me, saith Jesus. (John vi. 45.) All thy children, O Zion, shall be taught of the Lord, and great shall be the peace of thy children. This divine instruction convinces them of sin, shows them their lost estate, and moves them to seek mercy and reconciliation of God, their Creator. They learn that it is beyond all their endeavors to make their peace with God. With men this is impossible. But the eternal God in his everlasting love was in Christ reconciling his chosen people unto himself, and we have already traced this reconciliation which was wrought for them by the atoning sacrifice of the Lamb of God. By the operations of God's grace our enmity is subdued, and we are inclined to seek the face of the Lord. He teaches us that we are wretched transgressors; he puts his Spirit within us and gives us a heart to know him. O, then we yearn to know him, to know him as our God, our sin-pardoning God; and sin-afflicted, law-condemned, self-condemned, broken and contrite in heart, we cry, God, be merciful to me, a sinner. The glad tidings of peace with God can only be preached in the name of Jesus Christ; he is Lord of all; and it is the grace of God alone that brings, that guides the feet of poor sinners in the way of peace. (Luke ii. 79.) The Holy Spirit brought us, dear brethren, to Christ crucified, and there our sin-burdened hearts were instructed that the chastisement of our peace was upon him. Jesus made peace by the blood of his cross, and

our hearts believed in him; we received the atonement. This is sacredly experimental, for the Comforter, the Spirit of truth, so takes of the things of Christ and assures us that for us Jesus died, and by his gracious, mighty power working in us we believe in Jesus with all the heart. In these sacred moments there is no part of our heart for any one else, or anything to reconcile us unto God.

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

All our trust is in the dear Lamb of God, in him we have the knowledge of salvation by the remission of our sins. Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have now received the atonement. O sweet tranquillity, blessed peace in the conscience, there is no condemnation to them which are in him. The terrors of law and of God with us can have nothing to do, our Savior's obedience and blood hide all our transgressions from view. All accusations are hushed, they are overcome by the blood of the Lamb. (Rev. xii. 11.) The blood of Christ speaks (Heb. xii. 24,) our pardon, justification and redemption, and we have peace with God. Dear brethren, we have tasted this blessedness, and how often it is needful for us poor sinners to taste again and again that the Lord is gracious. There are many aspects in which we are given to know Jesus as the Prince of Peace, for as we journey to the better country there are times of turmoil, conflicts are encountered; there are invasions of our pleasant land by the enemy. The children of Zion are at times tossed with tempest and not comforted. But when the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him. (Isaiah lix. 19.) For it is written, "And this man [the

Prince of Peace, Christ the Lord] shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces."—Micah v. 5. The Lord our God will in due time appear to the help of his afflicted ones. He will turn back the flood, the proud waves shall be stayed, the vile intruders shall be cast out and banished from our palaces, for Jesus' standard is lifted up, and upon it is inscribed, I have loved thee with an everlasting love, I have redeemed thee, thou art mine. The Lion of the tribe of Judah prevails in our behalf to put to flight all the enemies of our souls. Our sins, our iniquities, the gates of hell, our fears and sorrows, are all subdued, and we are consoled and in rest when Jesus is near. He maketh peace in our borders, and fillest thee, O Zion, with the finest of wheat. There is no peace, saith my God, to the wicked; the way of peace they know not. But how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. (Isaiah lii. 7.) All our hope is in the glad tidings of Christ. His felt presence in the soul, every revelation given us by the Comforter calms our fears, quells every disturbance that the world, the flesh and the devil may create, and we find that declaration so blessedly true, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." And if we are the subjects of the Prince of Peace, his indwelling Spirit will teach us to follow after peace, to pray for the peace of Jerusalem, to endeavor to keep the unity of the Spirit in the bond of peace. Tale-bearers, hypo-

crites, teachers of errors, do not belong to the Prince of Peace, they are Christ's enemies, and are ever hurtful among the family of God. "Blessed are the peacemakers: for they shall be called the children of God." All such have the Spirit of the Prince of Peace and walk in his laws. They are not found turning aside to crooked ways, they are not for strife and debate, and to smite with the fist of wickedness, they are not walking in craftiness, nor handling the word of God deceitfully, but they walk, and are constantly seeking grace to walk humbly with their God; they seek to follow peace with all men, and holiness, without which no man shall see the Lord. Blessed are the peacemakers, they walk in the truth, in wisdom's ways, whose ways are ways of pleasantness, and all her paths are peace; their feet are shod with the preparation of the gospel of peace. O how beautiful are thy feet with such shoes, O daughter of the God of peace, and spouse of Jesus Christ, the lovely Prince of Peace! Great peace have they that love thy law, O Christ, and nothing shall offend them.

We submit these thoughts unto you all, beloved of God, who love our Lord Jesus Christ in sincerity.

FREDERICK W. KEENE, Mod.

JOSEPH F. HALL, Clerk.

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THE "SIGNS" TO  
THE POOR OF THE FLOCK.

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M. Hoekenbury, N. J., \$1.00.

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MARRIAGES.

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By Elder H. H. Loefferts, Sept. 16th, 1914, at the home of the bride's parents, Kearneysville, W. Va., Ira Clarence Thompson, of Herndon, Va., and Miss Laura Titus Miller.

## OBITUARY NOTICES.

**Warren White** was born in Anderson Co., Ky., August 16th, 1873, and died in Shelbyville, Ky., June 16th, 1914. He was engaged in removing from a car some crates of doors when they fell upon him, crushing his head against the side of the car, killing him instantly. Mr. White came to Shelbyville when quite a young man, and in matters of business entered actively into the warfare of life. His stock in trade consisted in a hardy specimen of young manhood, an honest, willing heart, an industrious, active turn of mind and ready hands, with which he took hold, and with untiring energy, backed by an indomitable will, forged ahead and built up a reputation which took hold upon the confidence of the people and opened to him opportunities through which he was steadily building up a home for himself and his little family. Some years ago Mr. White was united in marriage with Miss Goldie Sawin, daughter of Elder P. W. and sister Sawin, and of this union there was born unto them one son, Ira, who, together with the dear mother, survives. He is also survived by one sister, Mrs. Ora Mosely. When but a youth he became a member of the "Christian Church," but for years had not been in accord with much of the doctrine of that denomination, and had not identified himself with them, but had been for some time evincing quite a warm interest in the welfare of our people. He fully shared with sister White the great pleasure it gave them to entertain the brethren. It had been but a few weeks since Elder Sawin and I had preached the gospel in their happy home, seemingly to their mutual comfort and delight. Our dear sister White is favored with many comforting assurances that it is well with him. May the Lord seal them to her heart, and keep her and the little boy in his love and in his bosom.

Upon being apprised at my home by wire of the sad event, together with the request to come, although I had but two hours to get the next outgoing hack, and to drive twenty-two miles to catch the train, in twenty-three hours I had made the run of five hundred miles, and was with the sorrowing friends. I was not aware of the character of his death until I arrived upon the scene, but as I sped on my way through the mountains of the Virginias and Kentucky I was favored of the Lord to muse upon his goodness and mercy, and the wonderful character of his salvation, how that it is a finished work, and the text, "Who hath saved us, and called us with an holy calling," came into my mind, and I was much exercised upon the thought that, let come what might, neither life nor death, things present nor things to come, nothing could separate the redeemed of the Lord from his love nor effect their failure to come unto him. So when I learned of the sudden passing away of my good friend Mr. White, I

felt to speak in connection with the text, and to magnify the grace of God in the thought that salvation is sure to all the seed, and in hope that it was therefore sure to Warren White. May the Lord comfort the hearts of the bereaved in these thoughts.

P. G. LESTER.

**Mrs. Susie C. F. Guernsey**, of Otego, Otsego Co., N. Y., was born Feb. 14th, 1850, and died Sept. 3rd, 1914. She was the daughter of George Morrell and Christiana Taylor French. She was baptized by Elder W. J. Tharp, Sept. 7th, 1873, uniting with the Old School Baptist Church in the village of Otego, N. Y., of which she was a faithful, devoted member to the end of her days upon earth. She leaves one sister, Mrs. D. W. Studwell, of Stamford, Conn., and four children which she had taken to care for and raise, and she was a mother to them; they, with many relatives and friends, and the church, will sadly miss her. She filled her place, did what she could and is now with her dear Savior, is like him, and satisfied. What more can any one desire or expect? The dear Lord bless those she had a mother's care over, and all the mourning ones; with reconciled minds and spirits to his divine will, is my prayer.

Services were held at the home Monday, Sept. 7th. It was the request of the deceased that there should be no display of any nature, no flowers and no sermon, but a hymn and a chapter read and prayer made, and this constituted all of the services. The writer of this notice read hymn No. 15 (Beebe's collection), the eighth chapter of Romans, and tried to speak in prayer, after which her body was taken to the Bundy burying-ground and laid away.

In connection with this we would like to have the following published, which was taken from the paper published in Otego village.

D. M. VAIL.

OTEGO, Sept. 3.—To-day, about 11:30, occurred the death of Mrs. Susan C. F. Guernsey, at her home in this village, resulting from heart trouble, of which she had been afflicted for many years. Mrs. Guernsey was born in this town Feb. 14th, 1850, her parents being George M. and Christiana Taylor French, and her life had been passed in this village and town. In her early life she taught school for a time, and after her marriage resided on a farm, moving into this village about thirty-five years ago. She was a woman well versed in the affairs of the times, and her general knowledge of affairs made her an interesting person to converse with on any subject. Her home was always ideal in hospitality and neatness, and those who entered were made to feel a most cordial welcome. Kindness and affection seemed to predominate in her life, and, having no children of her own, she had mothered four, who have been

given the comforts of a model home. Her death will be mourned by many friends and relatives. She had been sick for some time, but seemed to be improved until about a week ago, when she had a relapse, and the end came sooner than was expected by close friends.

The Little Flock Church, St. Joseph, Mo., is called to mourn the loss of an aged and faithful member, brother **Samuel David Senor**, who was born in Boone Co., Mo., near Columbia, July 1st, 1834, and died August 27th, 1914, being 80 years, 1 month and 26 days of age. He was stricken with paralysis while out in the yard the morning of his death, and passed away in a few hours without regaining consciousness. He had been frail for some time, but little difference had been noticed in his health of late. Brother Senor was married to Miss Priscilla Willyerd Oct. 25th, 1863, who died July 3rd, 1905. She was a member of Little Flock Church. Four children were born of this marriage, one child dying in infancy. Those living are Dr. S. D. Senor, Mrs. Stella Wilson and Miss Ethel V. Senor, of St. Joseph, brother Senor making his home with his two daughters at the time of his death. Brother Senor united with the Primitive Baptists early in life, placing his membership with the Little Flock Church, St. Joseph, Mo., in October, 1887, and remained faithful to his obligations in this church until death, attending all the services when his health permitted, and sustaining the church in every way that he could. But a short time before his death he talked to the church, relating his experience and feelings toward the church, expressing his firm belief in the doctrines of the church, and his hope in the resurrection, in which subject he had been much interested of late years. He said that if the dead did not rise then Jesus was not risen, and all his hope hung upon the death of Jesus which he had accomplished, and his triumphant resurrection. He was a devoted reader of the Bible, and after hearing a sermon would usually encourage the preacher by quoting many passages to support the arguments made in the discourse. He loved to talk on Bible subjects, and had no patience with those theories of religion which had no place for the regeneration of sinners by the power of the Holy Spirit. His spiritual-mindedness made him a good example for the younger members to pattern after. He served during the late Civil war in the 13th Kansas regiment.

The funeral service was conducted at the home by the writer of this notice and Elder J. C. Jones, at which all the members of the church who could do so were present, among whom he was loved as an humble follower of Jesus.

WALTER CASH.

## MEETINGS.

The Lexington Old School Baptist Church has appointed her yearly meeting to be held, the Lord willing, the first Saturday and Sunday in October, (4th and 5th) 1914. A cordial invitation is extended to all lovers of the truth as it is in Jesus to meet with us.  
FLETCHER MACKEY, Church Clerk.

The Abbingdon Old School Baptist Church at Justus, Pa., has appointed a two days meeting to be held on Wednesday and Thursday, October 7th and 8th, 1914. A cordial invitation is extended to all. Those coming on D. & H. and O. & W. railroads will come to Olyphant, Pa. Those coming on D., L. & W. R. R. will come to Clarks Summit, Pa. Those expecting to attend the meeting are requested to write to G. W. Goodrich, Olyphant, R. D., Pa. Arrangements will be made to meet them Tuesday afternoon.

G. W. GOODRICH, Church Clerk.

The Lexington Old School Baptist Association will be held with Second Roxbury and Middletown churches, at Halcottville, N. Y., on the first Wednesday and Thursday in October, (7th and 8th) 1914. A cordial invitation is extended to all lovers of the truth.  
JAMES AVERY, Church Clerk.

The Juniata Association is appointed to be held, the Lord willing, with the church at Sidling Hill, Fulton Co., Pa., Friday, Saturday and Sunday, October 9th, 10th and 11th, 1914. The place of meeting is about eighteen miles from the stations, Hancock, Md., on the Western Maryland R. R., and Hancock, W. Va., on the Baltimore & Ohio R. R. The brethren will be glad to meet any train on either of these roads on Thursday before the meeting if any that anticipate going will drop a card beforehand to brother Dennis Mellott, Plum Run, Pa., or brother Jefferson C. Mellott, Needmore, Pa. Trains will not be met unless such notification is sent in advance. We are anxious that any of our ministering brethren and any other brethren or friends who feel it in their hearts to meet with us will come at this time, and we shall be glad to do all in our power for their comfort and convenience.

DENNIS MELLOTT, Church Clerk.

The Soldier Creek Association of Old School Baptists will convene with the Soldier Creek Church, seven miles southwest of Benton, Marshall Co., Ky., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1914. Benton is on the N. C. & St. L. R. R. All lovers of the truth are cordially invited to attend, especially the ministering brethren. Any one wishing further information may write

T. S. CHESTER.

KIRKSEY, Ky., R. 1.

The church of Gilboa has appointed October 10th and 11th, 1914, on which to hold their yearly meeting, and extend a cordial invitation to all lovers of the truth to meet with us, especially ministering brethren.  
D. S. ELLIOTT, Church Clerk.

The church at Snow Hill, Md., will hold its all day yearly meeting on Sunday, October 11th, 1914. A cordial invitation is given to all lovers of the truth to meet with us.  
B. F. COULTER.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with Mt. Zion Church, near Aldie, Loudoun Co., Va., on Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1914. Trains will be met on Tuesday before the meeting. It is requested of those coming to the meeting by rail that ten take train leaving Union Station, Washington, D. C., via Southern Ry. at 3:35 p. m. to The Plains, Va. All others will come to Leesburg, Va., via W. & O. D. Ry. on train leaving 36th and M Sts., Washington, D. C., at 4:30 p. m. We cordially invite ministering brethren of our faith and order, and all lovers of the truth, to meet with us.

I. H. THOMAS, Church Clerk.

The Welsh Tract Church has appointed a two days meeting to begin on Saturday, October 17th, 1914, at 10 o'clock a. m. The friends coming from Philadelphia, Wilmington and Baltimore will come via B. & O. R. R. to Newark, Del. Trains leave Philadelphia (24th and Chestnut Sts.) at 7:50 a. m., and Baltimore (Mt. Royal Station) at 8 a. m. All lovers of the truth are cordially invited to attend, and we hope to have some of the ministering brethren with us who may be on their way to the Salisbury Association.

P. M. SHERWOOD, Clerk.

The Salisbury Association is appointed to meet with the church at Messongoes, Accomac Co., Va., Wednesday, October 21st, 1914, to continue three days. We cordially invite all who love the truth to meet with us, especially those who minister in word and doctrine. Those coming from the north will take the Norfolk Express, that leaves Broad St., Philadelphia, at 10 o'clock a. m. on Tuesday, the 20th. Take tickets for Hallwood, Va. Those coming from Delmar and south of that point can take train leaving Delmar at 6:50 a. m. Wednesday, also stopping at Hallwood, and be in good time for the meeting. Those coming from the south can take boat from Portsmouth at 8, and Norfolk at 8:40, train from Cape Charles, on N. Y. P. & N. R. R., 11:30 a. m., arriving at Hallwood 12:44 p. m., also on Tuesday, 20th. We will gladly welcome all friends of the cause, and do all we can to make them comfortable.  
J. F. BYRD, Clerk.

The Mt. Enon Association of Primitive Baptists of south Florida will hold their meeting with the church called Salem, two miles south of Dover, on the A. C. L. R. R., Nov. 6th, 7th and 8th, 1914. All lovers of Bible truth are invited, especially ministering brethren of our faith and order. For further information address me.

C. K. HAINES.

LAKELAND, Fla.

E B E N E Z E R  
O L D S C H O O L  
B A P T I S T C H U R C H,  
I N  
N E W Y O R K C I T Y.

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

11:00 A. M.

2:00 P. M.

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

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

H Y M N B O O K S.

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These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Our assortment of small books embraces:

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**SPECIAL NOTICE.**

We have on hand the Old School Baptist Hymn and Tune Book, both shape note and round note, 70 cents for single book, sent by mail postpaid; six dollars a dozen, sent by express at cost of purchaser. Send orders to Elder Silas H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

A neat pamphlet of 30 pages, containing rudiments of music, will be sent with each book, upon request, to be used in singing classes.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., OCTOBER 15, 1914. NO. 20.

## CORRESPONDENCE.

CLEVELAND, Ohio, Sept. 19, 1914.

DEAR BRETHREN:—I inclose two letters for your consideration, and if you think proper you may publish them, and if they do any one else as much good as they did us when we received them it will not be in vain.

The little company in Cleveland is in a hopeful condition. Brother Weaver is a good shepherd for the flock, and the Lord has made him a comfort to us.

Your unworthy brother, if one at all,  
CYRUS CROSS.

LEBANON, Ohio, Feb. 8, 1903.

DEAR SISTER CROSS:—Yesterday afternoon and this morning we held meetings in the large, old brick church-house, with small attendance, mostly sisters, as the church is a “little flock,” yet it is their Father’s good pleasure to give his kingdom to the little flock of the good Shepherd, who laid down his precious life for the sheep. Is it any wonder, then, the good pleasure of his loving Father to give them the kingdom, since his Son loved them, and gave himself for them? No, but the wonder would be if it were

not his good pleasure to thus freely give them all things with his Son. This remark leads me to tell you of the subjects spoken upon yesterday. I read Romans v., then spoke on verses 8, 9, 10. The subject was specially the love of God to his people, commended toward them in the death of Christ, while they were yet in their sins. It was shown that for the everlasting Father, whose love for his darling and only Son was infinite, to sacrifice his lovely Lamb for ungodly and unloving sinners, was the hardest and most difficult part in all the wonderful work and way of salvation, and that if anything had been too hard for the Lord, or impossible with God, this would have been the one impossibility. With men it is impossible, for no loving parent could sacrifice a well beloved son for his enemies. God could far easier have sacrificed the whole universe, all worlds and men and angels, and have created other worlds and peopled them, but that would never have taken away our sins, nor reconciled us to God, nor saved us from the curse of the law and from death. Christ, his anointed, spotless, guileless and loving Son, must die. He did die, not because his holy Father was dis-

pleased in him; O no, but because "God is love," and loved his sinful and perishing people, even as he loved his darling Son. Therefore, God the Father, in his infinite and changeless perfections, verily foreordained his altogether lovely and holy child Jesus before the foundation of the world, or the creation of his people in Adam, their earthly head and life, that in the fullness of time he should be manifested in the flesh, the near kinsman and very brother of all his people, and as their atoning High Priest unto God offer up himself in sacrifice as the spotless Lamb of God, and by the infinite price of his own precious blood, his holy life in the flesh, redeem unto God all the countless people of the Father's love. God's love was sufficient in its infinite omnipotence to make this sacrifice; and his unresisting, suffering and obedient Son, meekly went forth as a lamb to the slaughter, even bearing his own cross, because he loved his Father and his people, and delighted to do the will of God. O amazing love that could make this sacrifice! It surpasses angelic and finite thought. None but God could do this, and he only because he is infinite in love and omnipotent in power, as also changeless and eternal in his all-comprehensive purpose. O is it not most surprising and wonderful to contemplate? Paul shows what this infinite gift and sacrifice and commendation of the Father's love has accomplished and secures to all for whom Christ died, in the strong words of his overcoming faith in God and Christ, saying, "Much more then, being now justified by his blood, we shall be saved from wrath through him." Being freely justified by his blood and his grace, there is no foe or power that can ever condemn the covenant people of God's everlasting love. The tenth verse amplifies and

glorifies this prime truth in the gospel of salvation, saying, "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." How very plain and simple, so that the babes in the Father's kingdom can see it and rejoice in it, yet how divinely wonderful, challenging the highest praise of prophets and apostles, saints and angels. Atoned for, redeemed, justified by his blood, salvation is ours, salvation from the law and its curse and wrath, salvation full and free and forever. Yea, the death of the redeeming Son of God slew all the power of all the foes of God, made peace by the blood of his cross, and is so infinite in its merit and power that it overcomes and removes the enmity of all his redeemed, conquers and reconciles them unto God as his dear and loving children by the invincible and resistless power of his all-conquering love in their hearts. This done, they now cry, Abba, Father, and in heart and spirit say, "Thy will be done." Reconciliation, then, is the evidence and assurance of our personal salvation, salvation from sin and guilt, weakness and ungodliness, enmity and death, salvation now, henceforth and forever, full and personal salvation. "We shall be saved by his life." We ourselves shall be saved. This is all we need, all we desire, all we can receive. This, all this, began in death, but ends in life. Strange, is it not? We must die in order to live. Atonement or reconciliation to God by death, salvation unto him by life, by the life of his Son. The world does not understand it, cannot believe nor receive it. The reason is, it discredits and repudiates their works, for they hold that our works must come in and obtain, somewhere in our salvation, and it will never do to ignore the value and merit of

good works in our salvation. Baptists even are carried away with this way that seemeth right unto man, and insist upon it, to the extent of confusion and division among themselves, that certainly salvation is conditional, in some sort or part, and does depend upon our works of obedience. But all this is the doctrine and way of the world, for the way of God's love is the death and the life of Christ. For if we be dead with him, we shall also live with him.

To-day, after reading the first chapter of Philippians, the sixth verse was spoken upon with the ability that the Lord gave me. It was first shown that the confidence of Paul, which amounted to divine fullness and assurance, was not in himself, nor in the church, to whom he wrote, but in the faithfulness and immutability and omnipotent power of God, who had begun the good work of righteousness and salvation in them, working in them their repentance and faith, love and obedience, making them perfect in Christ Jesus, and making them sweetly willing and obedient in the day of their Lord's power. It was shown that the life of Jesus is made manifest in their mortal bodies and flesh, that they are made to die with Christ unto sin, and also to live with him unto righteousness and unto God. Special attention was called to the clear and strong truth of the text, that God is good, and to the words of his Son, "None is good, save one, that is God;" that he himself by his Spirit and reigning grace not only begins the good work of salvation in his people, but he carries it on, performs it, and will finish it. It was shown that the Lord's work alone is a perfect work, but that all our works are very imperfect and faulty, that sin and fleshly infirmity is mixed with all we do, and that the eminent gospel prophet

Isaiah confessed that we are all as an unclean thing, and that all our righteousnesses are as filthy rags. Some of the many objections to the truth of the text that our entire righteousness and salvation, with all goodness and good works in the saved, are the good work of God performed in us, were spoken of, such as that this doctrine means an unwilling and arbitrary power on our part, in which we are but indifferent and idle spectators, as passive as stones, or as lifeless machines, having no heartfelt desire for righteousness, no sweet emotion of love toward God, no springing in our souls of faith and hope in Christ, no mourning over our sins and sinful weakness, no hungering and thirsting after righteousness and no panting after the true and living God, as the hart panteth after the waterbrooks. So far from these stale objections against the sovereign power and grace of God in all the work and way of salvation, as he begins his good work and performs it in his people, being the true tendency and effect of this perfect work of the Lord in his saints, it was shown that the very opposite is the blessed truth, for when the Lord begins his good work of salvation from their sins in his redeemed, quickened and newborn people, then carries it on and performs it in them, they are made to realize and deeply feel its power, and all their quickened powers are actively enlisted and fervently engaged in the mighty work that is going on in them, until they are most willingly brought into the perfect obedience and finished righteousness of Christ, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption, and they are made the righteousness of God in his Son. Texts were given in confirmation of the doctrine of the text, which shows that we work out,

or manifest our salvation, for the grand and sufficient underlying cause, that it is God who worketh in us both to will and to do of his good pleasure; that we give thanks unto the Father, who hath made us meet, or prepared us to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; that all this good work of God in his saints is unto the end that they should show forth the praise of him who hath called them out of darkness into his marvelous light. Paul's strong words were quoted, giving his reason for saying, "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." The experience of salvation by his grace was mentioned, showing that when the Lord begins and performs his good work in us, his life and light in us reveal in and to us our sins and all the latent or hidden evils of our lives in the flesh, so that there rises up in our hearts an irrepressible godly sorrow for sin, which worketh repentance unto salvation, therefore we were led to turn unto the Lord our God, and call upon him to be merciful to us sinners. We then lost confidence in the flesh, and in self-loathing turned away from all our own works to the perfect work of the Lord. So all goodness in us, and good works done by us, are those heavenly fruits of the Spirit of God wrought in us by himself. No other work is good. The blessed consummation of this good work of God was touched upon, and the day of the full revelation of Jesus Christ, when he shall

come in his glory, and bring all his saints with him. It was shown that he hath chosen his people in the furnace of affliction, in which heated furnace he will refine and purify them as the burnished gold, and so in the fiery trials of the Lord's servant Job, which were not for his destruction, but for his salvation, and that of God, his faith in God moved him to say, "When he hath tried me, I shall come forth as gold." So the fires of God's holiness shall burn up and consume all the alloy and dross of his people, all their own works, which are not good, for he will perform his good work in them until the day of the Lord Jesus in the full revelation of his life and righteousness in us, in the power and glory of his resurrection, when we shall be perfectly conformed to his heavenly image, unto which God hath predestinated all his chosen and blessed people, and they shall be like his glorified Son, and shall appear with him in glory. Unto this end Paul prayed, saying, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Pardon me, dear sister, for writing all this. As the subject was dwelling in my mind, and knowing your situation at your home, with our dear brother Secor upon the bed of bodily suffering and languishing, while dear brother Cross and yourself are anxiously nursing him, it occurred to me that these views, though feebly set forth, of the love of God, and his good work in his dear dying Son, and in all his people whom he loved and chose and blessed in his Son, might be made a little comfort to you three in your present trial and affliction.

Your sad, yet comforting, letter came

yesterday, and we were thankful to hear, thankful especially that our suffering brother is so reconciled and peaceful in Christ Jesus, his resurrection and his life. God hath given him this perfect peace. It is the life of Christ made manifest in his mortal flesh; yea, the Lord's sufficient grace, and his strength made perfect in our languishing brother's weakness. Yes, it is true, "Jesus can make a dying bed feel soft as downy pillows are." We tenderly sympathize with you all, dear friends and kindred, yet feeling that you are all blessed, because of the presence and power and love of the Lord with you, who is conforming you to the image of his dear Son, who himself was made perfect through suffering. The close of the chapter in which the text was to-day says, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." How good and blessed are both of these: to believe on him, and to suffer for his sake. So be comforted in all your tribulations. O may it be the good pleasure of the Father to restore brother Secor, that he may still help you all who through grace have believed in Jesus, yet let us meekly accept the touching words of our precious Elder Brother, in the fearful night of his deepest anguish, when he knew that his sorrow was unto death, saying, "Nevertheless, not my will, but thine be done." The Comforter, even the Spirit of truth, abide with you all. Farewell.

Our love not only to your own household, but also to all the church and friends of Jesus, who meet with you, and with whom we met. Next Sunday will be your meeting again, the second one since we were with you. How time speeds away. May it be to you all a good meeting. If the Lord is present

with you it will be. We shall be anxious to hear soon again, if you can write.

As ever, your poor and most unworthy brother, saved by the Lord,

D. BARTLEY.

LEBANON, Ohio, Feb. 26, 1903.

DEAR SISTER AND BROTHER CROSS:—  
Your most welcome, yet sorrowful, letter of the 24th came to-day, and every word of it touched my heart with tender sorrow and sympathy, and I feel to be bereaved with you all, yet we know that the dear departed brother is far better with Christ than to be left longer in the suffering body of flesh, and we are all comforted in knowing that he was so entirely reconciled, trustful and peaceful, and also in the fact that you had taken him to your comfortable home, where his closing days were made as pleasant as possible. We feel truly thankful for this favor to him. Now he is infinitely blessed. "Blessed are the dead which die in the Lord." "Precious in the sight of the Lord is the death of his saints." "Even so them also which sleep in Jesus will God bring with him." In these divine assurances our brother trusted and fell asleep, to awake with the likeness of the risen and glorified firstborn Brother from the dead, and be satisfied. This is the bliss that the infinite love and omnipotent power of the blessed Father will bestow upon him, and all who die in the Lord. Therefore Paul wrote for our comfort, saying, "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." O that will be the glorious appearing of the great God and our Savior Jesus Christ,

who gave himself for us, that he might redeem us from all iniquity. How this should comfort or console us in our lonely sorrow, my dear friends, and yet I myself am afflicted and desolate in heart and spirit, and deeply realize that I am not at home in the world, nor satisfied, but am a pilgrim and a stranger, destitute, poor and not comforted. The forty-second and forty-third Psalms are the language of my soul most the time, and I read them to give expression to my plaintive cries to God. But I should not speak of myself in this time of sorrow, and you will pardon me, please, and pray for me. Dear sister Barker wrote us very feelingly, just after the funeral, and a few days ago dear brother Purris sent us a good letter. He is a true brother. As I have often thought of it since the peaceful sleep of our dear departed, dear brother and sister, how touchingly I was affected and impressed by the devotion and spiritual-mindedness and conversations of brother Secor from the first, and on until my leave-taking, which was so remarkable and wonderful, for he was filled to overflowing with the Spirit of adoption and the love of God in his heart, as you know. I now wonder that I did not, even then, perceive that he was a sheaf ripe for the heavenly harvest, and that he would be with us but a little while. Indeed, this feeling, or fear, would then steal upon me, but it was not in my thought that that blessed Sunday and night at your home would be his last meeting on earth. We could scarcely have borne it had we known it then, and I am thankful now that we did not suspect it. For his dear sake O how thankful I feel that he had the comfort and joy of hearing brother Cross talk to us all so freely and comfortingly. The Lord knew it all then, just how it would be, and in his love he thus favored his tried

and purified servant, whom he was about to call home to himself. How peculiarly suitable and touching and precious it all looks to me now, and how solemn and sacred and heavenly was the place. The Lord was there. Unbidden tears fill my eyes as it all comes back to me, while I write of it to you both, who were deeply interested witnesses to the Lord's presence and partakers of his grace, and of the comfort of his love. Just such a gracious and precious meeting and visitation from the Lord will never again be given us, my precious kindred in Christ, and therefore it seems the more blessed and heavenly to me. My wife just now said to me, that the Lord sent me there, as surely as he ever sent me anywhere, and I said, Yes. Truly the Lord is good, and he doeth all things well. So, dear, sorrowing kindred, let us be humbled under the mighty hand of God, and not repine while we weep, for yet a little while and our God will lift us up, and his hand of love will wipe away our tears, then to us shall be fulfilled his faithful promise: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." O how blessed we shall all be then. The Comforter, the Spirit of truth, abide with you all now, and give you peace. You surely have my heartfelt sympathies, for I am a partaker of your sorrow, and feel bereft with you all. No one was ever more tenderly endeared to my heart in so short a time as was our chastened and delicate brother Secor. How infinitely blessed and glorified shall we all be, dear sister and brother, when with him and all the redeemed we shall meet the Lord in the air, and ever be with the Lord.

Now bidding you be of good comfort, in love, farewell.

D. BARTLEY.

KELLER, Texas, Sept. 3, 1914.

DEAR EDITORS:—If you have space, please publish in the SIGNS the inclosed letters, written by our beloved brother, Elder J. B. Bowden, of Falls City, Texas. The brother's short visit to the church here at Keller made a favorable impression. He is an orderly walking brother, and devoted to the cause of Bible doctrine. I read his letters with much comfort and interest, and feel they will be interesting to the readers of the SIGNS.

In gospel bonds, affectionately,

ASA HOWARD.

FALLS CITY, Texas, August 8, 1914.

DEAR BROTHER HOWARD:—As I have reached home, will write you a short letter, that you all may know I reached here safely. Well, brother Howard, I have thought pleasantly of the trip to your country, and I enjoyed the visit exceedingly, and shall long remember the faces of those dear brethren and sisters I met while on my trip. I felt a reign of sweet fellowship for the churches, both at Mineral Wells and at Keller. They seem to be well established in the doctrine of God our Savior, neither turning to the right nor left. I had had a desire to see them for a long time, and if we never meet again in this time world, may it be God's holy will to bring us all to reign with him who said, That where I am, there ye shall be also. I have had but little experience in the short time I have been wondering in mind of the beauties of the kingdom, but you, dear brother, have had forty or more years, and no doubt you have spent many restless hours, as well as many days of joy, in meditation upon the sweet rest that is the hope of the children of God. Jesus is your life, light and salvation. We have both traveled through dark places;

amidst the howling of wolves, where dangers of many hurtful things surrounded us, but as David said, "He hath delivered my soul in peace from the battle that was against me: for there were many with me."—Psalms lv. 18. Yes, many are the fightings, foes within and foes without; the flesh against the Spirit and the Spirit against the flesh, storms of persecution and thunders of Sinai. The soul that sinneth it shall die. Then your cry is, O Lord, who shall deliver me from the body of this death? Then O the sweetness of the words of Paul: I thank God through our Lord Jesus Christ. Yes, the lawful captives shall be delivered. (Isaiah xlix. 24.) O how we sometimes long to be delivered from this vain world of sin; but just rest assured that He who hath begun a good work in you will perform it until the day of Jesus Christ, and all the things which seem to be against us are included in the "all things" which work together for good to them that love God, to them who are the called according to his purpose.

I will refrain from writing further. Hoping to be remembered by all the church at Keller, and at every dispensation of God's providence to be reconciled, I am your brother,

J. B. BOWDEN.

FALLS CITY, Texas, Sept. 5, 1914.

DEAR BROTHER HOWARD:—Your very kind and comforting letter just received, and read with comfort both by wife and me. I am always glad to read a line from the faithful in Christ, and yours came in a time of darkness, as well as loneliness. I am sometimes made to wonder if there is any one like me, so much of my time cast down, and, as one of old said, persecuted, but not forsaken; cast down, but not destroyed; (2 Cor. iv.

9,) fightings within and without, first one thing and then another, marring my peace. Trials of cruel mockings and scourgings, the flesh and all of its stale contents continually harass me in tempting me to be ungrateful to the Lord for his benefits. The older I grow the more firmly I grow in love and fellowship of the doctrine of grace, through trials and great tribulations, through evil as well as good report doth his hand lead. As the poet has truly said, Where he leads me I will follow. Yes, I will follow, for he only hath the words of eternal life; then unto whom shall we go? We have been made to suck oil out of the flinty rock. The holy oil that you were anointed with was from the horn, not as Saul, out of a vial (breakable) of oil, but like as David was, chosen of God in Christ before the world began, (Eph. i. 4,) that you should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. This, brother Howard, should give us great consolation, seeing that God is without change, neither the least shadow of turning, hence ye sons of Jacob are not consumed; every son of God in Christ is an Israelite, in whom is no guile, because of the great work of redemption wrought by Christ, the only one who had the right of redemption, because of prior ownership. Then how vain and presumptuous it is for men to boast of the power of redemption from sin by the deeds of the law. Any one who has a clear mind ought to know better than to so speak of regenerating a vile sinner, thus redeeming him from the power of death, when the doctrine of redemption means prior owner-

ship. We need only to read a little of the law on redemption, recorded in the book of Leviticus, Deut. xxxii. 5-8, and Luke i. 68, which reads: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Christ came to pay the debt of his sheep by the sacrifice of himself, and we find that the Father accepted the offering. There never was a man before Christ came, nor ever shall be, who had the right to redeem Israel (God's chosen). Not only did Israel sin by transgressing the Mosaic law, but all men were originally sinners, in consequence of Adam's sin, or else there would be no such thing as original sin in the Gentile race, for the law of Moses never extended to the Gentile world. But sin reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. We, the chosen of God out of the Gentile race, (Acts xv. 14,) are as great sinners in consequence of Adam's sin as Israel, for by the disobedience of one man sin entered into the world, and death by sin, so death has passed (not going to pass) upon all men, for all have sinned. So as all sinned in Adam, we are all guilty. Therefore all the children of God were in bondage to the law, but Jesus came, according to God's prearranged purpose, to redeem the whole election of grace from the bondage of corruption. Jesus is the High Priest, King and Lord of lords.

Well, brother Howard, pardon me for such scattering remarks, and write me when you have a mind to. Remember me to the brethren and sisters at Keller, and elsewhere, who may inquire after me.

Your brother in gospel bonds,

J. B. BOWDEN.



NEW YORK, N. Y., Sept. 19, 1914.

DEAR BROTHER LEFFERTS:—Since your first article as associate editor of the SIGNS appeared I have, from time to time, desired to write to you. As I read that article I was made to rejoice in believing that in the casting of the lot God was the disposer thereof, and had caused it to fall upon you, whom he had qualified and called to do, not another's work, but a work peculiarly your own. I do not feel that I can say anything to your comfort, but if to express my approval and appreciation of the wonderful gift the Lord has bestowed upon you will be of any encouragement, I do not think that I should withhold this cup of cold water in his name. I believe all of God's dear people need the manifest fellowship of each other, and that they should speak often one to another of their doubts and their fears, their comforts and their joys, their trials and their afflictions, their deliverances and their healings, their down-sittings and their uprisings; in so doing they are built up together on their most holy faith, and are encouraged to press forward as good soldiers toward the mark for the prize of the high calling of God in Christ Jesus. Dear brother, I have received much comfort from your editorial in the September 15th issue. As you have looked around your eyes have beheld marvelous things. The natural eye cannot see things in the light which you have seen them. It takes the skillful eye of the trained sculptor to see in the mass of granite the beautiful figure which lies buried there. It seems to me you have seen a great light, and can therefore behold the wonders of God in all his creation. The psalmist declares that, "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth

speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Does this not include everything? But the blind man does not see it; it takes the eye of faith, which is the gift of God, to penetrate through the letter of the law and discern the promises of goodness and mercy to all whose trust is in the Lord. Paul while under the law verily thought he was serving God in persecuting the saints, but after he had been killed to the law, and had seen a light brighter than the noonday sun, then it was that he saw things unlawful to utter. Even with his enlightened eye he was unable to describe fully all the wonders which came before him. What an utter failure we sometimes make in attempting to set forth the goodness of God in saving poor, wretched, undone, hell-deserving sinners. The child of God feels as did one of old when he said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

I am drifting away from what I set out to do, which was to tell you of some of the things you mentioned that came to me in a most comforting way. When you said "that everything that ever was made, everything that ever has existed, does now or ever will exist, is for the glory of God through Jesus Christ the Lord, and for the good of his people," and that "nothing however slight, however good or evil in our judgment it may be, ever occurs in the lives of men or histories of nations but fulfills the predestined purpose of Jehovah from before all worlds began," I had to add, Amen. Surely everything is just as God would have it, else it would not be as it is, for

he doeth his will in the army of heaven and among the inhabitants of the earth, and doeth all his pleasure, and none can thwart or hinder the accomplishing of his purposes. I like to feel that he is the God of my life, my whole life, and that nothing can be taken from or added thereto. We feel that there are some things we would gladly give the whole world, if we possessed it, even life itself, to eradicate them from the record we have made, at the same time we confess we must believe that they have their place in our life. There is a time and purpose for everything. Disappointments, temptations and afflictions all have their place and were ordered by his wise decree. God's people in every walk of life have their own peculiar trials, but be they reverses in business, hard taskmasters or undesirable associates, it matters not, the Lord rules and controls all events. The minds of wicked men are made subject to his mighty power. In the past we have had reason to believe that the minds of our superiors have been used for the accomplishing of his purpose concerning us. I simply mention these things to show, as I believe, that they all form some part of that wonderful chain. Were we to eliminate a single link, be it ever so small, the whole chain would go to pieces; so then it takes them all to make the work complete, and God will own no other. It must be a finished work, lacking nothing. When one comes preaching this doctrine to me I receive it with joy, and my heart goes out in love and fellowship for that one. It is not something new, but simply confirms me in what I already know to be the truth. The apostle speaks of it as stirring up the pure mind by way of remembrance. We know these things, but we do not know that we know them until

they have been brought home to us. The preaching of the gospel is to them that perish foolishness, but unto them that are saved it is the power of God and the wisdom of God. Our brethren do not preach to make believers, but to separate those that believe from them that believe not, and it seems to me, dear brother, that their preaching does separate; it puts the sheep on the right and the goats on the left; it locates the sheep and the lambs, and feeds and comforts them by declaring their God reigns and has triumphed over every foe, and that they will be brought forth more than conquerors through him that loved them and gave himself for them.

In conclusion, let me add that I endorse what you say about immortality. If it be true that there is a spark of immortality in every individual, and that some are not God's people, then it seems to me that the devil would be eternal; but I cannot believe that there is anything eternal outside of God and his people. Christ, in speaking of his sheep, said, I give unto them eternal life, and they shall never perish. Then, to my mind, the sheep only have eternal life abiding in them. I have sometimes said that I believed heaven and hell were made for the same characters, and that the only way to heaven was through hell. Hell is the place where God refines his sons and daughters; there is where they are taught that "salvation is of the Lord;" and I want to say that if the way the devil harasses me can be considered a criterion, he makes an excellent devil. When God finished his work of creation he pronounced everything he had made "good," and not only good, but "very good," and it seems to me that this is as clearly set forth in the lion as in the lamb. Some of these things I now see

differently from what I once did, and I feel that it has been due to the way I have been led, rather than adhering to local customs or superstitions. If I know my heart, my desire is to know the truth about these matters. Pardon this long, rambling letter.

Yours in hope,

R. LESTER DODSON.

HERNDON, Va., Sept. 20, 1914.

DEAR BROTHER LEFFERTS:—I feel somewhat impressed this morning to write you a few lines, telling you that your sermon last Sunday at old Frying Pan has left a lingering ray of hope for me in my downcast state of mind. If I shall be enabled to write you anything at all, it will be of my past experience, when the candle of the Lord shined upon my head, and when, by his light, I walked through darkness. If you remember, you preached from the words recorded in the book of Ecclesiastes, twelfth chapter, first verse, which reads: "Remember now thy Creator in the days of thy youth, while the evil days come not," &c. Please excuse me for saying, "If you remember," for I surely do believe you remember your text, but I am so forgetful myself that I think oftentimes others might be just as forgetful as I find myself to be. I often hear a text quoted, and think I will remember it for a long time, but a few minutes afterward it vanishes from my mind. But must I, can I, forget to remember the great Creator in the days of my youth? It did seem strange to me the day you preached from those words referred to above that you, a young man in years, could go away back to my first experience and tell me so much of the way the Lord leads his children. It has been thirty years since I united with the Old School Baptist Church. You

were then only a little boy of few summers, but you are able now to trace my footsteps even from that time, thirty years ago, up to the present time of my pilgrimage on this earth. Do you wonder, then, at my saying I thought, or think, it strange that you could tell me more about my travel in life than I thought any man could know of me? I said, I thought it strange, yet it is not strange, for I think the word says that He will never leave his people without a witness, and that his people shall all be taught to know the Lord, from the least to the greatest. Paul speaks of a cloud of witnesses. A witness is one that must testify to the truth, and nothing but the truth, if he be a witness at all. He must testify to the things he has seen and heard, and I believe, if I am not mistaken, that it is written that a witness must also taste and handle of the word of God, not deceitfully, but by manifestation of the truth, &c. What a high calling it is for one to be enabled to come before the Lord's little ones testifying of the power of God to the children of men. The apostle has said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Thus one so called is both a witness and a servant: a witness of God standing on the walls of Zion preaching the acceptable year of the Lord, proclaiming liberty to the captives, setting the prisoners free. Jesus, our great Captain, sets his people free from all condemnation of sin, hell and the grave, and has brought us into his everlasting kingdom, which hath no end. When this promise is assured to us we feel like singing a song of Zion, but alas, we find that we are still living in a strange land, and cannot sing the Lord's song, but we still remember Zion and our Creator in the days of our youth.

How could those dear captives remember Zion if they had never been in Zion? How could his people remember their Creator in the days of their youth if they had never known the Lord? How could Job say, "I know that my Redeemer liveth," if he had not known his Redeemer? Dear brother, I am old now, and you are a young man, but God has raised you up for the selfsame purpose, to comfort both old and young in this late age of the world. Should you continue to live in this wilderness country as long as I have lived, battling with sin, the flesh and the devil, and have sin mixed with all you do and say, and should you live, as I have stated above, to reach the number of my years (sixty-six), and have the same conflicts, toils, strife, downittings and but few upittings, I cannot help but think you will then have more cause than you now have to cry out in the language of Job: "O that I were as in months past, as in the days when God preserved me." The months he speaks of might have been many years for all we know, but he speaks of it as "months past." Job, in his language already quoted, tells us of the bright spots in his life, and he also tells of his great sorrows and afflictions. It was in the time of his great afflictions that he used the words, O that I were as in months past, as I was in the days of my youth. The fifth and sixth verses of the twenty-ninth chapter of Job fit my case to the letter, so to speak, for he, Job, speaks of the time when the Almighty was yet with him, when his children were about him, when he washed his steps with butter, and the rock poured him out rivers, yes, rivers (not one river, but rivers) of oil, showing the fullness of God in the Rock, Christ Jesus, in the salvation of sinners saved by grace. As it

is written, Christ is "head over all things to the church, which is his body, the fullness of him that filleth all in all." When Jesus fed the great multitude with five loaves and two small fishes, it is stated that they took up twelve baskets of fragments left after the great feast, showing the power of the Almighty treasured up in the person Christ Jesus. The name, Almighty, means all-powerful. Jesus said that all power was given into his hands. "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." Can we limit God's power? No, for he has all power, both in heaven and in earth, and no one can say unto him, What doest thou?

But I must bring this letter to a close, for I have written too much already. Your editorial in the SIGNS, headed, "A Look Around," gave me much comfort, and caused me to desire to write you, but I feel that my days for letter-writing are far spent, especially on spiritual things. I am barren of spiritual knowledge, and I think you know it. Some of my brethren and sisters request me to still continue to write for the SIGNS, our dear family paper, but I feel that my day is far spent for that, and I am left alone, as a sparrow upon the housetop. Pray for me when it is well with you.

Your poor, weak brother, if one at all,  
JOHN F. OLIVER.

DAYTON, Ohio, Sept. 19, 1914.

DEAR BROTHER KER:—I wish to address the dear household of faith, who to me are the dearest people on earth. "We all do fade as a leaf; and our iniquities, like the wind, have taken us away." "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." "In the

morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." How truly we prove this tale so, dear ones, as we go wearily along. We are taught it by seeing others falling by the way, for but few of those who started with us are left to walk with us now, and some who are older than we still remain as witnesses of the unchangeable purposes of him with whom are the issues of life. Dear household of faith, our very weakness, both spiritually and naturally, so long as we are still sustained, is to the praise of him who is the strength of Israel. How often we feel to say, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." All things pertaining to the child of God must be traced back to the fountain of infinite strength, wisdom and love. When we so well remember all the way we have been brought through what indeed has been a great and dark wilderness, we can truly say the Lord has led and kept us all along life's journey. Our very weakness has called for protection, strength and guidance, has it not? and we have lacked nothing. Our God has suffered no man to do his children wrong. Yea, he reproveth kings for their sakes: Touch not mine anointed, and do my prophets no harm. And who is he that will harm you if ye be followers of that which is good? How supremely happy I feel to know that the inhabitants of that glorious land shall no more say, "I am sick." Neither can they die any more. Sickness and sorrow, pain and death are felt and feared no more. That beautiful city has no need of the sun, neither of the moon to shine in it, for the glory of God lightens it, and the Lamb is the light thereof. This precious light will drive away all darkness, and no cloud of darkness shall ever come between God's

chosen and the light of that blessed abode. Forever they shall dwell in the light which none can of themselves approach unto. Is not this sublime to contemplate? God only hath immortality dwelling in that light. We are assured, are we not, that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? Dwelling in him we also dwell in this glorious and enchanted light. O, when a gleam or ray of that heavenly light comes to us here we may close our eyes and by that inward light see and enjoy sweet communion with Him who is invisible, and again our eyes may be open to discern the beauties of this world, and yet darkness reign within. But then there will come a time when these earthly objects and scenes shall attract our eyes no more, for they will pass away like morning mist before the rising sun, and we will cease from the toilsome journey of this sorrowful life and go to that home above to be forever with our Lord and blessed Master. How glad and rejoiced I feel to know there is but one Being, the one only true and everlasting God, the everlasting King, who is under no law. He, the eternal God, the blessed and only Potentate, is the Holy One inhabiting eternity, and his will, his wise counsel, his purpose, his wisdom so infinite and immutable, declare his eternity. He is King of kings and Lord of lords, and all these little, these finite kings and their thrones and crowns and reigning are in his power; they are every one of them subject to the great King, and through eternity ever will be under law to the great Jehovah Jesus Christ, the blessed and only Potentate. O that the Lord will direct those who are groping in

darkness in the way of truth and righteousness; but I fully realize none save God can unstop the deaf ears and open the blind eyes. I have a little hope, dear friends, that when I am done with this world I have a home not made with hands. How anxiously do I look forward to the coming of our Lord, to the blessed time when the very same dear compassionate, loving Jesus whom the disciples said ascended into heaven, and whom the angels said would come again, and who himself said, Where I am, there ye shall be also, will with his own dear voice call me to that sinless land, to be with him and all the redeemed for evermore. How we here often yearn for the society of the saints, for the companionship of those we hold most dear, when our longing cannot be gratified because an insurmountable space lies between and separates us, but on yonder bright shore there will be no intervening space, nor anything to interrupt or mar the sweet fellowship of kindred souls. O may we all by the power of his grace, by the indwelling and guidance of his Holy Spirit, be made meet to dwell with him and all the Israel of God in glory. This truly and earnestly is my prayer for Jesus' sake.

I fear I have written too lengthily, as I usually do, but if there is anything in my epistle that may meet the approval of the loved ones I shall be glad, for all that will be of the Father, but all the refuse cast aside. The dear Savior says in his word that he will comfort the doubting ones and bring his own to the church according to his good pleasure, and how implicitly can we rely on his precious promises.

With love to all the household of faith, I am, as ever, unworthily your sister in hope,  
(MRS.) LIDA KELLER.

ST. THOMAS, Ont., Sept. 15, 1914.

DEAR BROTHER KER:—I am sending two letters for publication, if you feel to give them space in our valuable paper. The one of sister Hasbrouck's was written some time ago, but the truth remains the same; it never grows old. This leaves us all well.

Hoping to meet you at the Roxbury Association, I am your brother in gospel bonds,

J. B. SLAUSON.

BOICEVILLE, N. Y., Jan. 14, 1909.

ELDER SLAUSON—DEAR FRIEND:—Your very kind letter was received, and I must admit it was a surprise to me, and the thought came to me while reading it, Why, I have no experience to write, while at other times I have felt I must tell some one how I trust the Lord has led me along these many years, feeling myself to be a poor sinner in his sight. When but a child I used to love to hear the Old Baptists talk, and many times would I steal away to read the SIGNS, as I did not want any one to see me read it. As I grew older, I began to feel that I was very wicked, and if I should die I would surely be lost. When I would read the Bible it was a sealed book, and I would try to pray, but all I could say was, Lord, save me, and have mercy upon me. When I was sixteen years old I went to Michigan and began going out to parties with young people, and for a time my trouble left me. After about two years I returned to Olive, and while there my trouble returned. I felt as if there was no one like me. My daily prayer was for God to have mercy upon me, but I could not see how he could save such a wretch as I. Well, I remember one meeting day when Elder Hewitt was to preach. I wanted to go, but did not

think I could, as the lady I was staying with was quite sick, and could not be left alone; but before meeting time uncle and auntie came, and auntie told me to get ready and go and she would stay with Mrs. Saunders. I went, and it seemed as if Elder Hewitt preached his sermon to me. I wondered how he knew my feelings, for he told them all along better than I could have told them. After a week or two I went to a Methodist prayer meeting, and the first one who spoke began to tell how long it had been since he began to serve the Lord, and what great things he was doing for the Lord. The thought came to me, Why, I never did anything for the Lord, how can I expect to be saved? I must say right here, I felt that there was nothing I could do, and if I were ever saved, it must be the mercy of God that could save such a poor sinner as I felt myself to be. In a short time I went back to Michigan, still groping in darkness. I went out with the young people, sometimes thinking I never would go again. The people I was staying with would often say to me, What is the matter? but I could not tell them. One day, well I remember the time, everything looked so dark to me I could not work, I went in to dinner, but could not eat. After sitting awhile at the table the Savior appeared to me on the cross. The darkness was gone, and O how bright everything looked to me. I felt that my sins were forgiven, that the blessed Jesus died for my sins, and for a time everything looked bright. Since then I have been stumbling along, sometimes on the mountain top and sometimes away down in the valley, feeling many, yes, many times, that perhaps I was mistaken in it all. Other times my hope is very strong and bright, and I would not exchange it for worlds like this. This morning I

awoke with these words on my mind:

“The Lord my shepherd is,  
My wants are well supplied;  
Since he is mine, and I am his,  
What shall I want beside?”

I have tried to tell you as best I can a little of how I have been led. The hymn 1091 (Beebe's collection) describes my feelings better than I can tell them to any one.

From a poor sinner,

(MRS.) J. H. HASBROUCK.

VEGA, N. Y., Aug. 30, 1914.

DEAR BROTHER SLAUSON:—I will now try and write you a few lines in answer to your letter we received some time ago. We were very glad to hear from you, and hope that this finds you all in good health. I suppose you are having lots of good meetings out there. We are yet going along about the same. We have our church meetings the first Sunday in each month, and have a meeting such as the Lord provides. It seems very sad to me to go there every time without our dear pastor, whom I love dearly, but the Lord knows best, and works all things after the counsel of his own will; he speaks and it is done, commands and it stands fast, and we know that all things work together for good to them that love God and are called according to his purpose and grace. We know that when he calls a sinner that sinner lives, because he calls him with a holy calling. God, who is rich in mercy, calls him by his grace. Paul said, “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast,” and I feel that if I am what I profess to be, it is by the free, unmerited grace of God, for I certainly do feel that in me, that is, in my flesh, dwelleth no good thing. I do not live as I would like to, my walk is not as I de-

sire it should be, therefore I go mourning all the day long. But I must remember that by the deeds of the law no man is justified. It seems as if I am in prison, but Jesus is able to free me; he can cleanse the vilest sinner's guilt, and soften hearts of stone. Sometimes it seems as if I have a hope, and then again it seems almost gone. I cannot think a good thought nor do a good deed; sin is mixed with all I do or say, and unless Jesus bore my sins in his own body on the tree I am none of his. Still I do hope and trust that I have had, and do have, some evidences, although they seem small, that cause me to hope in the mercy of the blessed Lord. I know that there was a time when I desired the things of the world a great deal more than I do now, and when I desired them it did not trouble me; but now I desire them more than I wish I did, and it causes me to mourn. I do desire to live an upright life, have a well ordered walk and a godly conversation as far as within me lies, but I fully realize that I come far short of it, because I have a heart deceitful above all things and desperately wicked, but in that wretched heart of mine is the prayer, "God be merciful to me a sinner." I love the brethren with a love above that for all other people, but I feel that they are a great deal better than I am. Still I have a great desire to meet with them, and look for the time of our meeting to come, and I hope that the dear Lord will give us strength, and hope his strong arm will be underneath us and enable us to keep up our meetings. Elder D. M. Vail was at our meetinghouse and preached for us on August 14th, and thence to Roxbury, and so by the way of Olive and Kingston, and we expect him here again on Monday after the third Sunday in September. The association will soon be here.

You wrote me, asking me to write the Circular Letter, but you said that if I did not feel as if I could you would write it, so I will say that I do not feel that I can.

I will close, hoping to hear from you soon. When it is well with you pray for me.

A sinner saved by grace, if saved at all,  
AMASA.

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SHERIDAN, W. Va., Sept. 20, 1914.

DEAR BRETHREN EDITORS:—I feel, since reading the last SIGNS (Sept. 15th), that I would like to say a few words to you all once more before I go hence and be no more. I am in such a poor state of health, and at my age, which is seventy years to-day, Sept. 20th, I cannot expect to stay here much longer, neither do I wish to, for I am very tired of this poor wicked world; I am tired of everything.

I would like to say a word to all the dear sisters who wrote such cheering letters in this number of the SIGNS. Sister L. Keller, your good letter was read with many tears and thanks to God. The pen picture you drew of our dear, adorable Savior is true, and the strait and narrow way marked out by him is for all his people to walk in while traveling life's rugged road. How very precious it is to find here and there a pilgrim traveler in word and thought.

Sister M. E. Fisher, your good letter I must say brought up remembrances to my mind of the past, and it comes to my mind that as Jesus walked by the sea of Galilee he told Simon and Andrew to "come ye after me, and I will make you to become fishers of men." Now, dear sister, do you not feel assured that God sent brother Vail on a fishing tour when he visited you and expounded to you the Scriptures and gave you angels' food? Yes, he was a messenger sent from God



to minister food to his poor starved lambs? Now I will tell you of an incident similar to that of yours in the early sixties, when the cruel war was beginning to rage. A poor, tired stranger called at my father's house to stay all night. He called for the Bible at bedtime and read the fifty-third chapter of Isaiah and sang, "Did Christ over sinners weep?" then prayed. O the great, the solemn impression all this made on me I have never been able to express in words or by pen, but have tried many times. Three long years I mourned over my sins, then came peace to my soul, and peace in our land. My father accidentally met the dear man of God referred to, and he promised to come again to his house. He did come, and preached Jesus the way, the truth and the life, and that same day (May 5th, 1867,) he, that dear stranger referred to, Elder Jehu Byrnside, baptized me. I am now the only surviving one of that dear little old church, "The Olivet," but am longing and waiting for my release to come.

I hope the dear editors and readers will accept this as a love token.

ELIZABETH JOHNSON.

PHILADELPHIA, Pa., August 20, 1914.

DEAR BROTHER KER:—Lately I have been living among the prophets, my mind dwelling upon many of the words of prophecy. Just now I am impressed to write something concerning Ezekiel xxxiv. 31, which reads: "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." While the Lord's people are men and women (the posterity of Adam), yet they (unless they have the Spirit of Christ) know nothing, desire nothing, understand nothing of the things which belong to the kingdom of God. Their thoughts are

thoughts of the world and its belongings, for they belong to the world, the world is their dwelling-place, and all their desires are to be found in it. Wisdom saith, "He hath made every thing beautiful in his time: also he hath set the world in their heart: so that no man can find out the work that God maketh from the beginning to the end." The prophets were men of like passions as we, yet by the work of God they were made prophets, they were made holy men. God gave unto them the spirit of prophecy, and they spake as they were moved by the Holy Ghost. Therefore our communion is with God through the prophets, for the children of the kingdom have the same Spirit which was given to the prophets, therefore faith answers to faith in the communion of the Holy Ghost. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed," and while the Spirit works in the heart of the flock of God, faith is not revealed until the law is fulfilled and its sentence removed, which revelation is Jesus Christ being made known unto us by the working of the Holy Spirit within us. It is then that we are enabled to read the inspired words as declared by the prophets understandingly. For "Even unto this day [the day of Jesus Christ], when Moses [the law] is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away." We were in bondage under the law (darkness) until the finished work of our gracious Redeemer was made clear to our faith. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." And how wonderful is the transformation, the light hath shined in the darkness, and "we all, with open face beholding as in a glass the glory of

the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Thus do we with joy and gladness eat and drink at the Lord's table, and hold sweet communion with the prophets in the Spirit of the Lord, taking hold of the declaration of our God in the words, "And ye my flock." Having the mind of Christ, we can justly claim to be the flock of God, the flock of his pasture, wherein we lie down in perfect peace, yet continually remembering that we "are men," and with our flesh we serve the law of sin, but where sin abounds grace doth much more abound. How beautifully and wonderfully has God imprinted his holy name in our hearts in the closing words of my text: "And I am your God, saith the Lord God." How secure and safe is the little flock whom Jesus feeds. Words are too feeble to express the sweetness of the power of an endless life, but it fills our life with light and hope, and we are the passive recipients of God's wondrous love.

Your brother in hope of life eternal,  
B. F. COULTER.

CRAWFORDSVILLE, Ind., Sept. 14, 1914.

DEAR SISTER:—I promised to write you of some of my wanderings in a foreign land, where everything seemed to be thought of and worshiped but the great God of heaven. I started from this home in company with my daughter in September, to visit another daughter, who is a nurse, and had been living in Spokane, Wash., four years. We had a delightful trip over much variegated country, through rocky mountains, some covered with snow, while we were suffering with heat, miles and miles of plains, then vast forests of white pine trees, with beautiful rivers and lakes, lifting my

thoughts to the great God, who alone could do all this wonderful work. After three days and nights of continued traveling we came to the rocky, picturesque State of Washington, and soon to the beautiful city of Spokane, of one hundred thousand inhabitants, built on many hills and surrounded by mountains. It was very different from my native land, and I felt very much a stranger, far from home and my church people. I had much time to read my Bible and compare it with the native land of our blessed Lord and Savior Jesus Christ. On the street where I was staying the fences, or walls, were made of natural rocks in their native roughness; sometimes one as tall as the house would be imbedded there, and they would leave it for part of the wall. The dwellings are built on a natural rock foundation, and porches have rough rocks for columns. Near where we lived was a very high wall, with an excavation inclosed by a door. I passed it often in my rambles, and often thought of the tomb in the rock of our blessed Savior, and in mind I could see the weeping Mary sitting by the open door the morning of the resurrection. Christ is compared to a rock, and the church is built on a rock. "Upon this rock I will build my church." This wonderful rocky land, with mountains covered with snow, seemed to lead me, or my thoughts, closer to the great Jehovah; I felt so small and insignificant in his august presence that I could but tremble and feel like a worm, as old Jacob did. God made him to "suck honey out of the rock, and oil out of the flinty rock." Can I dare say, God is my Father and "the rock of my salvation"? O lead me to the rock that is higher than I. In first Corinthians we read that the children of Israel "drank of that spiritual Rock that followed them:

and that Rock was Christ." The Lord told Moses to take his rod and go stand on the rock Horeb. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." There have been times in my life when I hope I have tasted of this spiritual drink when resting under a gospel feast. I starved for six months in the western land of poverty and Arminians, and finally a preacher came from Deer Park and a little band of Nazarenes were assembled together, and were revived as rain revives the new mown grass. The text the servant chose was, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance," &c. We sang the hymn, "Hungry, and faint, and poor, behold us, Lord, again," &c. I told an old sister there that a woman in the apartment where we lived, who had come from an Old Baptist Church in Tennessee, said: "Sisters Johnson and Beck had better come and join our church on Monroe St., where we have good meetings every Sunday, and for Sunday School and Mission meeting we have ice cream and cake." Sister Johnson said: "Go home and tell her we have better food than that here; food I fear she has never tasted. I would rather stay with the little flock." These nine members have bought a lot, and want to build a meetinghouse against winter weather.

Now I am back in my old home, and met with my dear old church last Sunday, where I have been enrolled for fifty-four years. Our pastor preached from the subject, "Hope," taken from 1 Cor. xv. He told how many times hope is in the New Testament, how we rest in hope, and hope that is seen is not hope, and how Paul spoke of his hope. A man

once came to him and said, If I only hoped for heaven I would go to some other church, where I could be sure of an entrance to that good home. I could write much more, but time forbids.

I am grieved that Elder Ker lost his dear wife. That was a heartsome sermon he wrote on "Alone." I am glad he has a good man to help him edit the SIGNS. May God prosper them.

LINA W. BECK.

SOUTHAMPTON, Pa., Sept. 30, 1914.

DEAR BROTHER KER:—I note that in the last issue of the SIGNS you state that you are short of copy, and desire that the brethren would write. The editorials and letters published in the SIGNS have so often been a blessing to me that I feel the deepest interest in the welfare of the paper as a means of communication among our scattered brethren. I believe the way in which it has been sustained and kept true to the principles of our faith is a good evidence that the Lord has blessed the work. It is with hesitation though that I write for publication, for fear lest my intention might be misunderstood, or that brethren might be led to believe that I think more of myself than is right. I realize how devoid of understanding I am, and often it seems presumptuous to speak of things I know so little about. There is hardly a verse in the Scriptures that I can quote correctly from memory, and I fear my mind often goes at random, so I need that my brethren would bear charitably with me and reject anything that is not according to the word of God. The words, "Take heed unto thyself, and unto the doctrine," are on my mind this morning. I know they were spoken to Timothy, and apply directly to the work of the ministry, but indirectly I feel all

of us can profitably consider their import. Paul has in the preceding verses been exposing the grievous enemies that are assailing the church of God, and in this verse admonishes Timothy to take heed, first as to himself, and secondly to the doctrine he receives and teaches. How important it is that we should watch ourselves, the example we set for our brethren, lest our carelessness should lead one that is weak out of the way. Satan is ever at hand to take advantage of every weak point. He does not appear in the form we often imagine; he may be as pleasant and fair to behold as an angel of light, and always carries the Bible under his arm. Every temptation he laid upon our Lord was backed by Scripture, and so it is in our day. There are no sweeter truths in the Scriptures than those pertaining to the perfections of God, his omnipotence, foreknowledge, predestination and electing love. With great joy we rejoice to know that salvation is of the Lord. But while these perfections are true of God they are not true of us. We have neither omnipotence nor foreknowledge. We cannot predestinate events, nor can we elect ourselves to eternal life. It is not for us to say, Let us do evil that good may come. We need rather to stand in fear and trembling lest God's wrath come upon us according to our deserts. How then should any man argue as some do: Let us continue in sin that grace may abound? The first work of the Spirit within the soul is to cause abhorrence of sin and a desire for righteousness. If the law of God is not written in our hearts, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, then we are not free from the law

through the blood of Christ. No man that can take pleasure in a sinful life and justify himself in his course has any right to claim the liberty with which Christ has made us free. License and not liberty is what such an one desires, and that does not become a child of God. Beware of any one who comes perverting the Scriptures. If an angel from heaven preach any other doctrine than that set forth by the inspired apostles, let him be accursed; receive him not into your house, nor bid him God speed. We are to love all men, and not let hatred or malice rest within us, but let us beware lest in seeming charity we have fellowship with the unfruitful works of darkness. No man can love God and fellowship Satan. Any sympathy for devils is misplaced, so is fancied charity toward his agents. Fight the good fight of faith, lay hold on eternal life.

Dear brother, if you think what I have written will injure the least of God's little ones, do not publish it. We are all sinners, and a sinner who has felt the weight of sin and longs for holiness is very dear to me, and I would not willingly add anything to his affliction. It is for God to direct our thoughts.

Affectionately, your brother,

GILBERT B. McCOLL.

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#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1914.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.

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

**REMEMBER THY CREATOR.**

Mrs. Rachel White, of Southampton, Pa., asked us a long time ago to write on the words, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," found in Ecclesiastes, last chapter, first verse. We have not meant to slight her request, but our mind has not been led to take up the subject, so could not do it. Even now we feel we know very little about the real import of the text, but such as we have we freely give. We have never felt that the book of Ecclesiastes was as intensely spiritual as some other portions of the written word, but that it has a spiritual significance we have not the slightest doubt. Generally believed to have been written by Solomon as the first words of the book indicate, "The words of the Preacher, the son of David, king in Jerusalem," the keynote of the entire twelve chapters is struck in the opening language, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun?" Thus does the preacher announce at the outset his text, and all that follows is an opening up of all contained in those few

words. The word "vanity" in Ecclesiastes means much more than merely foolish pride; it expresses the hollow emptiness of all life apart from God. To be born, to toil, to suffer, to experience some fleeting joy, to leave it all, to die, such is the sum total of all mortal existence. Nowhere else in the Old Testament is there such stress laid on the uselessness of all human effort, such emphatic assertion of the vanity of the attempts of man to dignify his existence. Seldom does the writer strike a cheerful note, and only now and then does a glimpse of gospel truth shine through the preacher's view of things as he portrays them from the viewpoint of the law, for the book of Ecclesiastes certainly expresses the experience of one under the law who realizes his exceeding sinfulness, his extreme emptiness of all good, the utter uselessness of all his efforts. A person in a state of nature, unconvicted, uncondemned, cannot look out upon life as does Solomon here. "Remember now thy Creator" is often addressed to young people by worldly religionists to impress them to "get religion," to "join some church" while they are young. It is generally believed that in youth impressions are more easily and more lastingly made than in later years, and, therefore, the time to come out on "the Lord's side" is while one is young. There is no such thing in reality as one's getting religion, either in youth or age. Religion is a vital force or principle sent from God through the Lord Jesus that gets hold of sinners in the work of salvation, and they have not the least to do with getting hold of it. Besides, the infirmities of age make it no harder for the Holy Ghost to do its work, any more than the impressionable period of youth makes it at all easier. The idea that the Spirit of God

cannot work its will in a sinner at one time as well as another, or that the attitude of the sinner is a help or hindrance to that work, involves the idea that God is not omnipotent, that he is limited in his power, and cannot accomplish his will without our help. Such doctrine will not stand the test of the inspired record, and will not do for those who desire and love the truth. There is no comfort in it. We believe that "Remember now thy Creator" realizes its fullest and completest fulfillment in the life on earth of Jesus. He said the Scriptures testified of him, and this text is included in the law and the prophets to which he had reference. Jesus, in all his life and sufferings, confessed it to be his meat and drink to do the will of the Father, and to finish his work. Everything he did and said was in remembrance of him who sent him into the world to ransom the church from sin and death. Jesus loved and served God with his whole heart, mind and strength; he was entirely consecrated to him, entirely swallowed up in devotion to him. No one of us can ever remember the Creator of ourselves. Only through Christ, who did it himself, can such righteousness be fulfilled in us, and when this work of Christ is manifested in our experience, then is the time of love, of youth; then the winter is gone, the rain is over, spring is at hand, the birds sing. Then, in the day of one's spiritual youth, when one first receives hope in the mercy of God, is the Creator remembered. Not yet have the evil days come, not yet the years in which we have no pleasure, not yet is the grasshopper become a burden, nor yet the daughters of music brought low and the mourners going about the streets. In one's spiritual youth, in the days of our first love, when the very face of nature seemed rejoicing with us in

praise to God, we could not believe that we ever should grieve, that we would ever be the victim of unbelief, doubt and faithlessness. When the Lord brought the Israelites up out of the Red Sea to witness the destruction of their enemies behind them, it was easy to sing then in the days of their youth, The Lord "hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Also, it was not hard to praise him when under Joshua's leadership they came up from the Jordan into the promised land. O those were glorious days when the Lord went before them in battle and did all their fighting for them, giving them victory over all opposition, and finally, rest. But how dark the picture later on when Israel grew cold and neglectful toward her God, unmindful of her blessings, forsaking her privileges in Zion and went a-whoring after the gods and ways of the heathen, rearing temples to Baal in their groves and on the summits of their high places. Surely now the evil days have come upon her, days when she needs to be stirred up to remember the Creator in the days of her youth, to remember how it was with her in days ago. None but the great Preacher of all preachers, the one supreme Ecclesiast, by his Holy Spirit can awaken and stir up her love and cause her to be ashamed for all her ways. Now, in the evil days, days when she does not feel like singing, when even the littlest thing is a burden, she looks back to the days of her youth, and says with Job, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle." Even Solomon himself was not exempt from this falling

away. When he ascended the throne in his youth he wanted not wealth, honor, fame or glory, but just wisdom that he might rule Israel justly, wisely and well. In the days of his youth wisdom seemed the principal thing, therefore he desired to get wisdom. But, alas, his declining years tell a different tale. "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." May it not be that Solomon had himself in mind then, as well as the apostasy of others, when he said, "Remember now thy Creator in the days of thy youth"? If he was a child of God, which we thoroughly believe he was, he could not help but look back to the days of his youth now when the evil days had overtaken him. Indeed, brethren, if we had not our youth to look back to, the time of our first love, when we first received a hope, what would become of us? But for that hope we would not have the slightest glimmer to light us through the darkness, and would sink in despair. From our observation, it appears to us there is a general coldness and indifference enwrapping the visible church at this present time all over the country, and we are by no means exempt from it ourself. May the good Lord in his mercy stir up our pure minds to remember our Creator in the days of our youth, and stir us up to return to the first works such as were before these evil days came, in which we have no pleasure. L.

JOHN VI. 7; XIII. 27.

BROTHER A. L. Holden, of Durham, N. C., writes us as follows: "Will you please give your views in answer to a question suggested from the following Scripture, to wit: 'Have I not chosen you twelve, and one of you is a devil?'—John vi. 70; also, 'And after the sop, Satan entered into him.'—John xiii. 27? The words 'Satan' and 'devil' in the Scriptures appear as synonymous. If so, there also appears a dormant principle in the creature, devil, that the entrance of Satan brought to light; hence, the question: What principle dormant in the one was brought to light upon the entrance of the other?"

While we do not believe in splitting hairs, or laying stress on fine distinctions that amount to nothing, we scarcely think the words "devil" and "Satan" in the above two passages noted by brother Holden are fully synonymous; it seems to us there is a shade of difference worth our while to note. It is true that in many places where these two words occur they do mean one and the same thing, but not here. In those Scriptures where the word "devil" is preceded by the definite article "the" it means the same as Satan. Where the word "devil" is preceded by "a" it does not denote as full a measure of wickedness as would be involved in the expression, "the devil," which would embrace the whole of Satan and all his arts. Had Jesus told Judas that he was "the devil," we should have been compelled to believe that he was no less than Satan himself. But, by his saying that he was "a devil," we know that Judas instead of being the entire embodiment of evil, was but one of many that falsely accuse the truth. The word "devil" is *diabolo* in the Greek, and literally means an accuser, an opposer. All

men by nature are in opposition to righteousness, thus are opposers; hence, diabolical, therefore devilish. Every man in a state of nature is a devil, but every man is not "the devil." It would take the whole of that portion of the world that is unregenerate and out of Christ to make up the sum and substance of the devil. In 1 John v. 19, "the whole world lieth in wickedness," and the marginal reading is, "The whole world lieth in the wicked one."

But the particular question of brother Holden is, What principle dormant in Judas, a devil, was brought to light upon the entrance of Satan after the giving of the sop to him by Jesus? This principle was money lust; the greed for gold. It has wrecked many a life and marred many a fair profession of faith in Christ. "The love of money is the root of all evil." Money is all right in its place; it is the love of it that does the damage. Sadly has the fine gold of a believer's walk and conversation oftentimes been dimmed and sullied by this diabolical love of money simply for money's sake. Mixed with this excitement of his passion for gold, which had since his becoming a disciple lain dormant in Judas, but now, by the entrance of Satan into him, was roused into activity, we doubt not there was mixed jealousy. This must have been so, because Jesus openly exposed his traitor in the presence of all his disciples, and, no doubt, it fired Judas with a determination to get back at him, to be revenged for having been openly exposed, and, as some men might say, insulted. Jealousy, greed, revenge, what a mixture is here, a very devil surely. These devils, or evil spirits, adversaries of our peace, diabolical as they are, are in the flesh of us all. Grace, and grace alone, can keep these in subjection.

The new man of the Spirit, created in righteousness and true holiness, alone is able to keep the body in subjection. Not one of us have anything to boast of over Judas, therefore let us put our hands over our mouths and leave him to his God. "Shall not the Judge of all the earth do right?"

L.

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#### ATTENTION.

WE much regret that we are compelled to call many of our subscribers' attention to the fact that their subscriptions are in arrears, and request them to please make what effort they can toward sending us the amounts due us, which, as a rule, do not amount to much individually, but taken together amount to a great deal and mean much to us. A small effort on the part of each one who is behind with his or her subscription would mean much to us, and would make our work of issuing the SIGNS twice each month much easier. We receive many letters from brethren and sisters saying they cannot pay what they owe because they have to pay the doctor, grocer, baker, &c., to which we feel to ask, Are we not just as much entitled to what is due us as are the merchants, &c., to whom they may be indebted? It takes money, and much of it, to publish a paper like the SIGNS, and as our obligations have to be met when due, we feel it is not fair to ask us to go without what is rightfully our own in order that they may pay some debt of much more recent date.

We are not addressing this to our subscribers who are only a few months in arrears, but to those who are over a year behind with their subscriptions, and hope they will not be offended, but look at it in the light of any other business obligation, and do what they can for us. There



are some who are not in a position to always keep their subscriptions paid up to date, but who eventually pay us, and to such we are always willing to continue the paper and await their convenience, but it is rather discouraging to have a subscriber let the paper come on for a year or more after the time paid for has expired, and then to receive word from the postmaster at the post-office to which it has been going that the paper is not taken out of the post-office, still we receive many such notices in the course of a year. If any do not wish the paper continued after their subscription has expired, and will drop us a card to that effect, it will be discontinued, but if they do not take this little trouble to notify us they surely should see to it that we do not lose through their neglect, for we never send the paper just for the sake of running up a bill.

A short time ago we sent notices to many, stating that their subscriptions were in arrears, and asking if they wished the paper still continued to them, and have received answers from but a very small portion of those so notified.

We are very sorry to have to mention the subject of money in the columns of the SIGNS, but this failing to send on what is due on subscriptions is a matter of great importance to us, and we are compelled to do it. We would also call attention to the fact that nearly everything used in publishing a paper has advanced in price, but the subscription price still remains the same.

We wish to speak of one more thing before closing, and that is, that the "contributions to aid in sending the SIGNS to the poor of the flock" are falling off, although the number to whom we are sending the paper free is steadily increasing, which means a heavy burden for us to

carry, but we gladly send it to all we can who want it, but are not able to send it to all. Some of the letters we receive are indeed sad, and only a few days ago we received a letter from a dear brother, and a subscriber of the SIGNS, stating he was not able to pay for his paper, and would have to ask us to discontinue it, as he had had in his family three cases of scarlet fever and three of typhoid fever, and that now his young son was down with typhoid fever; he also said he had buried three of his loved ones since February last. Needless to say, his paper was continued, for he said it had been a great comfort to him and to his companion in their affliction.

We hope our subscribers will not be offended at this plain statement, but will look at it in a fair way, and do what they can toward paying up their arrears, thereby helping us bear the burden of publishing the SIGNS.

If any are now receiving the paper who are not at present able to pay for it, but hope to be able to do so in the future, and will advise us of that fact, we will gladly continue it to them, as we would much rather send the paper and wait a reasonable length of time for the pay than to take their names off our list.

Hoping this will be received in the right light, we remain yours to serve,

J. E. BEEBE & CO.

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#### 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. B. Slauson.)

*The Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, Ashokan, N. Y., September 23rd and 24th, 1914, to the several churches of which this association is composed sends christian salutation in the Lord.*

DEAR BRETHREN:—Another year is numbered with the past, and it has brought with it marked changes, both in nature and in grace. Some who were privileged to meet with us at our last session have gone to their long home, from whence no traveler ever returns. The cold and icy hand of death with its unrelenting grasp has entered some of our homes and taken from among us those who were dear to us. Such changes as these are common to all nations, kindreds and tongues. While the grace of God changes not, yet its manifestation is being brought to view in those who are exercised by its saving power. While we mourn the loss of those who have gone on before, yet we would desire to bow in humble submission to the will of Zion's King, who doeth all things well. May one and all be given grace to be still and know that he is God, working all things after the counsel of his own will.

In writing this, our annual epistle of love, for the consideration of our brethren, we wish to call your attention to the words found in Matthew i. 21: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." The language of our text is declarative in its construction, and, being spoken by an angel dispatched from heaven by the Lord himself, comes from the source of infinite wis-

dom and power. The same power that dispatched the angel from the throne of glory to Joseph in a dream is able to fulfill all that is contained in this most glorious declaration, by bringing into manifestation the infinite wisdom and love of God in the birth of his only Son, to be made a sacrifice for sin. In considering this most glorious and sublime declaration, spoken by an angel from the very courts of heaven, will lead our minds into the most blissful theme that has ever interested the poor and afflicted children of God. In the dispatching of the angel, or messenger, to Joseph, the wisdom and foreknowledge of God shine forth from his eternal mind, embracing this most glorious event that was about to be brought into manifestation, the birth of his Son, as well as all events that have taken place, or ever will take place while time shall last. Each and every event that has come to pass is bringing into manifestation the eternal, unchangeable will of Jehovah, who before time began declared the end from the beginning, saying, My counsel shall stand, and I will do all my good pleasure. Again the same immutable and glorious Being speaks forth from the very throne of heaven, saying by inspiration, As I have thought, so shall it come to pass. Embraced in the same eternal mind Jesus stood as a lamb slain from the foundation of the world, and he who speaks and it is done, commands and it stands fast, when the fullness of time came sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. Infinite wisdom, that laid the foundations of the earth, and spoke into existence a world and all created things, had also selected from among women the mother of our blessed Lord. Mary was as much the mother of our blessed Lord

in God's eternal mind before time began as when she brought forth her firstborn son and laid him in swaddling clothes in the lowly manger in Bethlehem, showing that there is no such thing as time with God. He is the great I AM THAT I AM, his glorious abode has always, and will forever be, that blessed eternal now. Thou shalt bring forth a son, are the positive words of the angel to Mary, dispatched from the throne of heaven. Men, devils and angels, with all their combined power, could not overthrow or hinder in the slightest degree the accomplishment of God's word in the bringing forth of his Son; neither can all the combined powers of darkness overthrow or prevent the accomplishment of the glorious mission of Zion's King. The origin of the name of our blessed Redeemer was in the eternal mind of the Father, whose name (Jesus) implies Savior, in divine harmony with the most glorious work that ever was laid upon one that is mighty to save. The infinite Jehovah, who rules all things, both in heaven and earth, and who knows no shadow of turning, chose in covenant of love before time began the subjects of his grace, who, according to his sovereign will, should be saved with an everlasting salvation, world without end, by the shedding of the blood of the only Son of his bosom.

"Thou shalt call his name Jesus: for he shall save his people." Let us inquire into the gift of the Father to the Son. The recipients of God's grace were given to the Son in covenant of love before time, by heaven's greatest authority. "Thine they were, and thou gavest them me," are the most solemn and blessed words of our adorable Redeemer, and who on earth, in heaven or hell shall question the perfect right of the sovereign God in the most sacred gift of his people

to the only Son of his bosom? And not only are his people given to him in that most sacred covenant of love, but are his by purchased right, being bought with his own precious blood, which was the price of redemption paid by our most gracious Redeemer on the cross of Calvary. Hence we are not redeemed with corruptible things, as silver and gold, but with his own precious blood. The most sacred and solemn mission of our blessed Lord, leaving the courts of heaven and coming to these low grounds of sin and sorrow in his incarnation, was to save his people from their sins. This work he was fully qualified to do to the perfect satisfaction of his Father, by offering up himself without spot unto God on the cruel cross of Calvary, bearing our sins in his own body on the cross, thus fully and perfectly satisfying the demands of a divine law, which was violated by our first parents in the garden of Eden when they took of the forbidden fruit and did eat. This law, known as the law of sin and death, was fully satisfied by the one perfect offering on the cross of Calvary. By this one transgression of God's most holy law the whole race of Adam was brought under its condemnation, for, says the apostle, "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." All were in the loins of Adam when he transgressed God's law, therefore what was passed upon Adam was passed upon all that were in him, and God's chosen people are sinners of Adam's race. Hence the fall, and the necessity of redemption, for sin is the transgression of the law, and death the penalty for transgression, therefore being saved from sin we are also saved from death. (Romans viii. 12.) "There is, therefore, now no condemnation to them which are

in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hence, being saved from sin, death becomes a conquered foe, its unrelenting grasp is loosed on those who were held in its mighty power, its venomous sting loses its poisoning influence, the most solemn tomb is robbed of its victim when the Captain of our salvation rises from its mighty grasp in the very appointed time of the Father and unfurls the banner of victory inscribed thereon, salvation through his glorious name. This wonderful and most glorious victory over sin, death and hell by this mighty Warrior, who fought the battle alone, and of the people there was none to help, is brought manifestly into the life and experience of every heaven-born soul when they feel the raging power of sin threatening their very destruction and separating them from God and the joys of the world to come, to the regions of eternal darkness, misery and woe. But in the most distressing hour, when all is chaos, the gracious Lord appears with healing in his wings, banishing all our fears and causing the troubled waters of our souls to become peaceful, and pours into our sinful hearts the sweet influence of his most Holy Spirit. Thus being quickened by the holy and life-giving Spirit of God, we now feel the power of saving grace being shed abroad in our souls, and where sin abounded now grace does much more abound. The strong man is bound, and the stronger than he now holds the palace. The goods are now in his possession, the victory won, the prisoner released from the prison; he goes forth free from all the powers of darkness. His tongue is now loosed to sing the song of Zion, his heart

is filled with the love of God, and all praise given to the ever-blessed name of Jesus, the Savior of sinners.

ORVILLE WINCHELL, Moderator.

AMASA J. SLAUSON, Clerk.

## MEMORIALS.

WHEREAS, It has pleased our heavenly Father to remove from our midst by death our dear beloved sister, **Ella H. Rowe**, the wife of our dear pastor, Elder Joshua T. Rowe, words are inadequate to express our sorrow and grief in her demise. We can truly say none knew her but to love her, none named her but to praise. There is a vacancy in the church and in our homes that no one can fill. She always seemed so amiable, bright and cheerful, so ready to lend a helping hand wherever she could. As a minister's wife we do not feel she could be excelled—a real helpmate. O how we will all miss her in every vicissitude of life, so hard to part with our loved ones, and she had endeared herself so much to us all; but we know we must bow to our dear Lord's will, who can never make a mistake, and we know all the affliction he puts upon us is for our good and his glory. Our dear sister was a faithful member of the church, always in her seat when possible to be there, and looking out for the comfort of others, but we feel assured she is at rest for evermore, and our hearts go out in sympathy and love to our dear pastor and children. May God reconcile them and us to his will, is our prayer for Jesus' sake.

M. E. JOHNSON, }  
 J. E. ALESHIRE, } For the Church.  
 H. C. CAINES, }

The foregoing memorial was prepared at the request of the Ebenezer Primitive Baptist Church, of Baltimore city. It was read to them in conference assembled, by the committee named above, and the church approved same and requested its publication. I wish to say that it is a source of much comfort to me that the church of her membership feels to say such nice things about my dear wife, all of which I know to be true. I wish to say further that I do not know how I omitted to mention her funeral in writing her obituary, lately published. Elder John G. Enbanks, of Newark, Del., preached on the occasion, much to our satisfaction, from parts of the fifteenth chapter of 1st Corinthians. We very much appreciated his coming to us on the sad occasion, and hope that neither he nor any one will think that it was intentionally omitted in the obituary.

Her sorrowing husband,

JOSHUA T. ROWE.

## OBITUARY NOTICES.

**James Long**, our dear father, was taken from us by death August 21st, 1914, which filled our hearts with sorrow, but we rejoice in the Lord for the bright hope he left us of a life beyond this vale of tears. He was born Feb. 10th, 1845, and about 1862 went into the war between the States; he was a Confederate soldier, under General N. B. Forest. In the year 1886 he was married to Mrs. Sarah J. Knipper, a widow with two children, and to that union was born one son (the writer). About twenty years ago he united with the Primitive Baptist Church at Little Hatchie, Chester Co., Tenn., and lived a devoted member until 1908, when he was excluded on the charge of believing in absolute predestination, or the doctrine which the SIGNS advocates. He was a dear lover of the SIGNS OF THE TIMES, and was always ready to defend what he thought was the truth. In the year 1904 his wife died, and in 1906 he was again married, to Mrs. Susan A. Phillips, who survives him. He was always a strong, healthy man until two years ago, when he began to grow weaker and weaker until his death. His disease was a peculiar one. He seemed to be ready to go at any time the Lord should call him, and he told me about two days before he died that he did not have long to stay here, and I asked him if he was willing to go, and he said yes, and said, "I am still an Old Predestinarian Baptist, and think that doctrine will do to die by." We grieve not as some who have no hope. "Amazing grace! how sweet the sound!" was one of his favorite hymns.

His remains were laid to rest in Mount Carmel Cemetery, near Finger, Tenn., to await the resurrection morning, when we all shall meet our God in the air and shall see him as he is and be like him. Elder S. E. Reid talked a little at the grave, which was very comforting. A large gathering of friends and relatives was present. May the Lord give us grace, and comfort us in our bereaved state, and guide us until death, and crown us in that upper and better kingdom.

DALTON LONG.

FINGER, Tenn.

**Sarah L. Hoagland** departed this life Jan. 6th, 1914, at the home of her son-in-law, John E. Jones, Hopewell, N. J., in the same house of her birth. Her husband, Jacob H. Hoagland, preceded her to the grave twenty-three years. She was baptized by the late Elder Wm. J. Purington and became a member of the Old School Baptist Church of Hopewell about thirty years ago. Mother was firm in the doctrine of predestination, salvation by grace and grace alone. Many times she said to us when passing through deep waters of affliction, of which she passed through many, as she lived to see seven of her children, besides her husband, borne to the grave, "Though he slay me, yet will I trust in him." It

was always a pleasure to her to attend meeting, and she was seldom absent if it was possible for her to attend, and we believe she died in the hope of a glorious resurrection in Christ Jesus our Lord. She left a large number of descendants to mourn their loss. Four children, as follows: William, Joseph, Mrs. H. A. Hubbard and Mrs. Nelson Smith, all residing in Hopewell, N. J. Thirty-four grandchildren and six great-grandchildren survive her. Sarah M. Hoagland was the daughter of Moses and Eliza Trueheart, making her a granddaughter of "Friday," who tradition teaches was a slave brought from Africa, and was owned by a Mr. Hart, who was a preacher, and owing to "Friday's" honesty, and faithfulness to his master, was called Friday True. Having won the complete confidence and affection of his master, Hart was added, thus the name of Trueheart. Mother was born in Hopewell, N. J., and was in her 74th year at the time of her death.

### HER CHILDREN.

**Sarah Castleberry** died at her home in Plymouth, Ill., Monday, Sept. 14th, at the age of 72 years. She was a daughter of David and Elizabeth Beall, and was born in Hancock Co., Ill., Sept. 9th, 1842. She was married to Jerry Castleberry in 1865, who died about eighteen years ago, leaving her with but little of this world's goods, which made her life a heavy burden to bear. Her lot was cast among the sick and afflicted and hardships of this world, but she was always ready and willing to do everything that her kind hands found to do. She was a member of Providence Church, in Hancock Co., Ill., for forty years. She was a firm believer in salvation by grace and the absolute sovereignty of God, and remained steadfast and unmovable until the end. Many times in her last days we had talked over these things. How glad we feel that she was still faithful in all things, and we feel that she was of the good and excellent of the earth. But she bade adieu to the perplexing things of time and had given in all her testimony to the truth that she had been made the recipient of, and which she held so dear, until the sands of life had all run out and the frail garments of mortality removed by the gentle touch of her Lord. She leaves to mourn their loss two sisters and four brothers and many relatives and friends, but the dear old church will miss her most. She said she felt that it would be a great relief to enter into that rest which remaineth for the people of God. She said she was not afraid to die, but was ready and willing, for He doeth all things well.

Her funeral was conducted by Elder L. E. Frazee, pastor of her church, whom she highly esteemed for the truth's sake, after which she was laid to rest in the Irwin Cemetery, there to await the resurrection, when she shall awake with His likeness and be satisfied.

Written in much weakness by her unworthy aunt,  
BELLE FRAZEE.

**Mrs. Matilda T. Templeman** died Dec. 4th, 1912, aged 70 years. She was visiting her sons in Richmond, Va., and was stricken with apoplexy about 8 o'clock on the morning of the 4th, and remained unconscious until the end, which came about 6 o'clock in the evening of the same day, and on Saturday, Dec. 7th, her mortal remains were carried to the old family burying-ground and laid beside her husband, Mr. George B. Templeman, who died Feb. 22nd, 1896, at their home, eight miles west of Warrenton, Va. She was the mother of thirteen children, one dying in infancy, the rest living: Mrs. R. L. Templeman, Ruby, Va., Mrs. Howard Middleton, Sterling, Va., S. H. and H. W., Richmond, Va., Wm. H. and J. W., Atlanta, Ga., T. E., Geo. N., R. N., L. W. and Misses Delia and Jessie, of New Orleans, La. She was baptized the first Sunday in July, 1865, by Elder Robert C. Leachman, at Goose Creek, but the greater portion of her life her membership was with the Upper Broad Run Church, in Fauquier Co., Va.

Her daughter,

(MRS.) HOWARD MIDDLETON.

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**M E E T I N G S .**

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THE Virginia Corresponding Meeting is appointed to be held, the Lord willing, with Mt. Zion Church, near Aldie, Loudoun Co., Va., on Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1914. Trains will be met on Tuesday before the meeting. It is requested of those coming to the meeting by rail that ten take train leaving Union Station, Washington, D. C., via Southern Ry. at 3:35 p. m. to The Plains, Va. All others will come to Leesburg, Va., via W. & O. D. Ry. on train leaving 36th and M Sts., Washington, D. C., at 4:30 p. m. We cordially invite ministering brethren of our faith and order, and all lovers of the truth, to meet with us.

I. H. THOMAS, Church Clerk.

THE Welsh Tract Church has appointed a two days meeting to begin on Saturday, October 17th, 1914, at 10 o'clock a. m. The friends coming from Philadelphia, Wilmington and Baltimore will come via B. & O. R. R. to Newark, Del. Trains leave Philadelphia (24th and Chestnut Sts.) at 7:50 a. m., and Baltimore (Mt. Royal Station) at 8 a. m. All lovers of the truth are cordially invited to attend, and we hope to have some of the ministering brethren with us who may be on their way to the Salisbury Association.

P. M. SHERWOOD, Clerk.

THE Salisbury Association is appointed to meet with the church at Messongoes, Accomac Co., Va., Wednesday, October 21st, 1914, to continue three days. We cordially invite all who love the truth to meet with us, especially those who minister in word and doctrine. Those coming from the north will take the Norfolk Express, that leaves Broad St., Philadelphia, at 10 o'clock a. m. on Tuesday, the 20th. Take tickets for Hallwood, Va. Those coming from Delmar and south of that point can take train leaving Delmar at 6:50 a. m. Wednesday, also stopping at Hallwood, and be in good time for the meeting. Those coming from the south can take boat from Portsmouth at 8, and Norfolk at 8:40, train from Cape Charles, on N. Y. P. & N. R. R., 11:30 a. m., arriving at Hallwood 12:44 p. m., also on Tuesday, 20th. We will gladly welcome all friends of the cause, and do all we can to make them comfortable.

J. F. BYRD, Clerk.

THE Mt. Euon Association of Primitive Baptists of south Florida will hold their meeting with the church called Salem, two miles south of Dover, on the A. C. L. R. R., Nov. 6th, 7th and 8th, 1914. All lovers of Bible truth are invited, especially ministering brethren of our faith and order. For further information address me.

C. K. HAINES.

LAKELAND, Fla.

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**2:00 P. M.**

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

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## SALVATION ALONE THROUGH CHRIST THE LORD.

DEAR BRETHREN:—My little Sunday School booklet, I am thankful to say, found favor with its readers, but the supply was not equal to the demand, and many remittances for it had to be returned. This has prompted me to put in pamphlet form the article, “Salvation Alone Through Christ the Lord.”

I well know the simplicity and the lack of scholarship and system of this weak effort, as if trying to dip out the sea with a cup; but should not all whose hope of heaven is in this dear doctrine emulate the woman who washed Jesus' feet, and of whom he said, “She hath done what she could”? May not the humblest help somewhat to stay up the hands of our dear ministers, as Moses' hands were held up when they were heavy in the battle? There never was such a battle as the warfare of those who are now trying to maintain the doctrine named. It began at Christ's birth, when the kings and rulers of earth stood up against him. They would, if they could, have destroyed his mission by destroying him.

This last pamphlet will be much larger than the Sunday School book, and, with postage, will cost nearly three times as much. Written (unpretending as it is) under much pain of body, it is now cheerfully priced with the expectation of loss, viz.: 15 cents per copy; two copies for 25 cents, or by the dollar's worth, at 10 cents per copy. Will the dear brethren who favor me with orders please remit in coin, if possible, or post-office money order? I wish I could send a word of thanks to each friend who orders a book, but the wrapping, mailing, recording sales, with the explanations incident to such a work, will consume my mite of strength while I am spared to do it.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., NOVEMBER 1, 1914. NO. 21.

## CORRESPONDENCE.

### THE NINETIETH PSALM.

*(Continued from page 581.)*

“So teach us to number our days, that we may apply our hearts unto wisdom.” This is the beginning of the form of supplication in this wonderful “prayer of Moses, the man of God.” Hitherto he has made statements of truth concerning the Lord and his work, and the effect of his law upon the hearts of his people when applied to them by the Holy Spirit, causing them to see and feel their sinfulness and their just condemnation. Now the form of prayer and supplication begins. Those who have known the power of God’s anger against sin have felt the love and fear of God in their hearts. They hate evil and love holiness, and hunger and thirst after righteousness. They desire to be pure and holy, but sin has already taken possession of them, so that they cannot do the things that they would. The fault seems always to be in their works, which are not good enough, and they try to do better, and so to turn the wrath of God away from them; and now they call upon the Lord to help them in this work, to help them to be-

come righteous. They feel that if they made better use of their time they could do better, and they ask the Lord to teach them to so number their days, to so realize the value of them, and how short they are, even in the longest life, that they may apply their hearts unto wisdom, and so may accomplish more in their efforts to become holy; and this desire and prayer of their hearts will be answered, but it will be in a way not known to them at present, nor by their own works, but by the work of Jesus, and to his glory.

“Return, O Lord, how long? and let it repent thee concerning thy servants.” Moses is still speaking in prayer, but is talking to the faith of the Lord’s people, and pleading with him for them that he would be pleased to return from his anger against sin, and whether he could not repent, or change from his purpose to punish sin in his servants. This supplication in their behalf is most earnest, for faith has given Moses an assurance that opens up to him the dawning of the gospel day, when Jesus should be exalted that he might have mercy upon the Lord’s servants, and that mercy might rejoice against judgment. (James ii. 13.) Every pro-

vision of the law, and every gospel declaration and promise found in the law and in the prophets and the psalms, has precious reference to the unspeakable blessings of the gospel dispensation. So to the sorrowful soul who has been suffering from the wrath of God, in which his days are passed away because he sees no way in which the just demands of the law can be satisfied and the sinner saved, there is a sweet feeling of submission and comfort in the inspired words of this prayer: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." It is to that faith which is "the substance of things hoped for, the evidence of things not seen," that the man of God speaks, and by that faith the Lord's people hear and feel the goodness of spiritual things, and know the spiritual satisfaction that is in them.

This gladness which the Lord puts into the hearts of his people is more than the time when their corn and their wine increased. Nothing in this world can be like it. It is most solemn and pure, and fully satisfies our inmost desires, whatever of deepest affliction we may have. Whatever of pain and sorrow, it will not interfere with this work of the Lord. He makes us glad, and who can make trouble? This gladness is set over against our sorrows, so that in both we rejoice. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Now we are seeing that every twinge of pain was necessary, and will work for our good. Every experience of tribulation has worked some patience, some endurance. We now can pray that sorrow may be turned into joy. Darkness is made light before us, and crooked things straight. What wonderful assurance is here, what boldness of faith, that we

should be able to pray that all our weary days of affliction and our long years of bitter pain and sorrow shall be turned into joy and gladness.

"Let thy work appear unto thy servants, and thy glory unto their children." The works of the sinner cannot remove the sin. He can do no more toward that work in a thousand years than in one day. The more he sees and feels the nature of sin, and the just condemnation of the sinner, the more clearly he sees that by the works of the law no flesh can be justified in God's sight. All the preceding part of this prayer, so solemnly expressed, enlarges upon the sad condition of the sinner, and tells the desires of the redeemed soul for the mercy of the Lord, which will cause him to rejoice and be glad all his days. It is only by the Lord's work that this wonderful change can be brought about. All the holy men of old desired to see this work, but it was hid from those ages and generations. The prophets desired and searched diligently to know what, and what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. Now there is a special desire that the Lord's work may appear, since the work of man has utterly failed. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans v. 19. Jesus obeyed the law for all of his people, being delivered for their offences and raised up for their justification. The law can bring no charge against them, for their debt is fully paid, and herein appears the Lord's glory unto the children of the prophets. The bold challenge can now be sent forth to all the enemies of the dear redeemed of the

Lord: "Who shall lay any thing to the charge of God's elect?" The Lord's work is not seen by the natural eye, nor understood by the natural mind. It is known only by revelation, and that revelation is only to babes, to those who have been born of God. This glorious work of Jesus appears unto the Lord's servants. It is made known to their faith. It appears in their experience, silencing all the charges that may be brought against them, and causing them to rejoice and be glad all their days, even according to the days wherein the Lord has afflicted them, and made them to see evil under the law.

"And let the beauty of the Lord our God be upon us." Throughout all of this sweet and glorious prayer of Moses there is something so unspeakably glorious and sublime that my soul has trembled at the thought of venturing to write about it. But here I find something that now appears more transcendent, more heavenly, than any preceding expression, causing me to question seriously whether I ought to have undertaken to write upon a subject so glorious, so far beyond my feeble powers of comprehension, as this expression, "The beauty of the Lord." How often I have had those wonderful words in my mind, and tasted their sweetness, and tried to think of their meaning, and wondered if I had ever had any of that precious meaning in my soul. To those who under the law were enabled to look upon Zion, the Lord said by the prophet, "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."—Isaiah xxxiii. 17–20. This Zion is called "the perfection of beauty," for out of her God hath shined. (Psalms l. 2.) She is also spoken of as "beautiful for situation," and "the joy of the whole earth." This, then, pre-

sents the beauty of the Lord. His work in the church is perfect, and the beauty of all that work is unspeakable. When the Lord builds up Zion he appears in his glory. (Psalms cii. 10.) All of the order and ordinances and doctrine of the church are perfect, and just such as are most lovely and pleasing to the most exalted intelligence and spiritual desire of the divine nature. All of the work required to be done by those who were under the legal covenant was required to be perfect. Every offering must be without blemish; also the priest who made the offering; and all the ordinances of divine service, and everything that pertained to that worldly sanctuary, must be without fault. These "patterns of things in the heavens" must show the absolute perfection that would appear in the glorious realities when the spiritual substance should appear. When the work in the first covenant was done, as required by the Lord's servants, it was all natural, but these natural things pointed to the spiritual things belonging to the church in her spiritual perfection and beauty. Then, when that church appeared in her gospel meaning, the work of those servants was established upon them. That was what Moses prayed for. And now, under the glorious gospel dispensation, it is the desire of the Lord's servants that their work may be established upon them; that all the work of our hands in attending to the order of the church may be so truly and faithfully done that our souls may experience the spiritual power and precious reality of the things which are not seen, which are eternal. (2 Cor. iv. 18.) When the members of a church are dwelling together in unity, walking in the order and ordinances of the Lord, and holding fast the form of sound words which they have heard from the apostles,

then the beauty of the Lord is upon them. Out of Zion, out of that church, God shines. He appears only in Zion. Those who are united in such a church are as happily situated and as signally favored and blessed as a people can be in this world of sin and sorrow.

"The church of God is fair." All that presents her as the perfection of beauty is the Lord's work. Every ordinance, every gift, every grace, and all the experience of grace and salvation seen and known in this glorious church, are God's work. He shines out of all, and so presents his own perfect beauty in her. One thing every saint desires of the Lord, and that they seek after, to dwell in the house of the Lord all the days of their life, that they may behold the beauty of the Lord and inquire in his temple; that they may be always inquiring of him, always communing with him, always looking upon Zion, always beholding the beauty of the Lord, as it appears in his wonderful works, which he has established upon his people in the gospel of his Son.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 1, 1914.

DEAR BRETHREN:—In my article on the ninetieth Psalm, published in the SIGNS of October 1st, page 579, quoting the second verse of that Psalm, I intended to inclose the word "art" in brackets, to call attention of the readers to the fact that it is a supplied word, and not in the original language. I believe the true meaning of the text is only expressed when that word is omitted. The correct reading of the English requires the omission of that word. I think the correct reading would be to repeat the first sentence of the Psalm after the word "God": Thou, God, hast been our dwelling place. I submit this to you.

Your brother in hope,

SILAS H. DURAND.

SHELBYVILLE, Ky., Aug. 3, 1914.

MRS. A. J. BOLTON—DEAR SISTER:—Your letter of May 4th received in due time, and I assure you was appreciated, and I was encouraged in your kind and assuring message of love and fellowship in the gospel. It always seems strange to me that any one should enjoy my poor writings or preaching. It must be true that babes and sucklings do lisp the blessed name of Jesus. Many things have prevented an earlier answer. First, a barren mind; second, many cares; third, there came like a thunderbolt from a clear sky, the tragic death of our dear son-in-law. O how mysterious are the ways of Providence; truly his way is past finding out, his footsteps in the deep cannot be traced by poor mortals.

You ask me to write some thoughts on James v. 14, 15, 20, for publication in the SIGNS. The fourteenth and fifteenth read, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Such as I have give I unto you. First, I want to say the Scriptures were given by the inspiration of God, and for the children of God, and the children of God are manifestly those who are born of God and made partakers of the divine nature, therefore can comprehend divine things. Man in his carnal, depraved nature does not and cannot know or understand the things of the Spirit. Paul says, "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." Hid from the wise and prudent and revealed unto babes. Now let us consider this Scrip-

ture in this light, in the spirit of wisdom from above. There were many signs and wonders that followed the labors of the apostles that do not appear in the labors of the servants of God now or after the apostles; that is, in a literal manifestation, but I think there is a spiritual application. Then, again, all rests upon the prayer of faith. Jesus said, Ask and ye shall receive. "If ye ask anything in my name, I will do it."—John xiv. 14. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us."—1 John v. 14. Here we have the solution and secret of the whole matter: if ye ask according to the will of God. All forms and words are not prayer, or God will not hear, in that he will not answer. It is the motive that prompts, or the spirit of wisdom that guides, as we approach the mercy-seat. There were those who stood upon the street corner to be heard of men (a vain show). But when ye pray enter thy closet, and after this manner pray ye: "Our Father," &c. First, one must have the right (being born of God) to call him Father. Second, to come in his name, (If ye shall ask anything in my name.) Third, according to the will of God. Everything outside of this is sheer mockery, as the noise of a phonograph or the chatter of the parrot; no child or being has, or ever will be taught how to pray. Jesus taught his disciples to pray, and it is always of necessity, (a child may imitate a cry, but the real cry comes because of pain) and with groans which cannot be uttered. The poet said,

"Prayer is the soul's sincere desire,  
Unuttered or expressed."

Oozing out like water. It is always trials,

sorrows and afflictions which cause us to approach unto our ever-blessed and holy Father, and in this the dear saints of God are brought into the fellowship of the sufferings of Christ, for if ye suffer with him ye shall also be glorified with him. Now a loved one may be sick and we be given the prayer of faith for that one, and the prayer of faith save him; that dear one is raised up, is spared, the prayer answered, but the purpose of God is not changed, for he is of one mind and none can turn him. I am (saith he) God, and change not, &c. I now call to mind what a dear sister told me. Her beloved husband was sick, apparently unto death, scarcely a spark of life, when she felt to throw herself upon the mercy of the dear Lord in the extremity of the case, and pray as she never prayed before, that if it be his will he might be spared to her, but in the deepest sense according to his will, as Jesus prayed, if this cup may pass. There came to her a sweet response of assurance, and they both yet live to testify of the mercy of the Lord. Some years ago when in a distant State, I was called to see a dear friend, a good man, but one who never manifestly experienced his acceptance in the forgiveness of his sins. He was very ill, and nearing the end of this mortal life. He was in the darkest gloom, in the very belly of hell, with every ray of hope cut off, in utter despair, his pleadings were indescribable, truly with groanings which cannot be uttered. He desired I should read a chapter and pray for him. I think I read the one hundred and seventh Psalm, in much weakness tried to pray, to approach the real mercy-seat. While engaged in prayer I was given the blessed assurance that the dear Lord would appear in his love and mercy before this mortal life ended, that at eveningtide it should be

light; and the end was peaceful; he departed this life in the fullness of a triumphant victory over sin, through the merits of Jesus' blood, who hath saved us and called us, not according to our works, but according to his own purpose and grace. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. I have often said every prayer is answered, but not every form of words, for "ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James iv. 3. For we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Likewise the Spirit also helpeth our infirmities, and the Spirit itself maketh intercession according to the will of God. (Rom. viii. 26, 27.) Our fleshly, carnal, depraved nature often prompts us to such a form that we may seek vainglory, but he that cometh to God must believe that he is, and that he is a rewarder of them that diligently (truly) seek him.

Regarding James v. 19, 20: "Brethren, if any of you do err from the truth, and one convert him," &c. One cannot leave a place or principle without having been there or possessing that principle, faith or doctrine. The Galatian brethren (or some of them) erred from the faith and steadfastness in the doctrine of grace, bewildered by false teachers teaching false doctrines, deluding them with the false idea again that except they be circumcised and keep the law they could not be saved. Paul says, O foolish Galatians, who hath bewitched you? &c. They were the dear saints of God, the election of grace, and Paul in his faithful labors of love shows them their errors, or converts them from their errors in the which if they had continued fellowship would have been broken, as they would have be-

come dead to the church. There is church fellowship from which the saints of God do become separated and dead to. I now have in mind unruly, disorderly walking members, who that for the cause sake had to be excluded, yet I believe them to be the children of God, given over to the corrupt emotions of the flesh. Said Paul, If ye live after the flesh, ye shall die; this is the death referred to. If once in Christ, there can be no separation. The gift of God is eternal life through Jesus Christ our Lord, but it is true they are given over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.) Now then, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The word "convert" is never used in the Bible with regard to the quickening of them that are dead in sin, or prior to regeneration or new birth; for, "The dead shall hear the voice of the Son of God; and they that hear shall live." The words I speak unto you, they are Spirit, and they are life. This is the work of God; no creature power or work enters into it; salvation is of the Lord, says the word, and we believe it. What he does is done forever. "For ever, O Lord, thy word is settled in heaven."

"My trials and sorrows, my conflicts and cares,  
The spirit of prayer, and the answer of prayers,  
The steps that I tread, and the station I fill,  
My Father determined and wrote in his will."

What a blessed assurance! May we ever realize that what he appoints is best, and may he cause us to submissively drink of the river of his pleasure. May he ever keep us, and guide us in the way, that we may abide unto the end, fulfilling his divine purpose to his glory.

Dear sister, as you request I will submit

these rambling thoughts to the editors of the SIGNS. I do not know the thought specially in your mind, and may not have touched upon it, but have just written as my mind seemed to be led; I hope it may be of the Lord; if so, it will be beneficial to some weary one like myself. If blest to your comfort, or to that of any one, thank the Lord for it.

In fond remembrance of your visit at our home last year, and of our spiritual joys, with abiding fellowship in the Lord, I am, I trust, yours in Christ,

P. W. SAWIN.

CANNON, Del., Sept. 30, 1914.

DEAR EDITORS:—I am inclosing you the experience of sister Gertie W. Truitt, of Snow Hill, Md. It was my privilege to see Elder B. F. Coulter bury her in the liquid grave, thus following the example set centuries ago by the meek and lowly Jesus. I hope I will never forget that beautiful expression on her face as she came out of the water. I also had the pleasure of seeing Elder Coulter baptize another one previous to this, this was Beulah Truitt, daughter of Deacon John H. Truitt. She also showed the same devotion to the cause of the great Shepherd, her face was also aglow with heavenly radiance. The Lord is bringing his people one by one, and on these occasions we feel to say, It is good to be here. I would like to see this experience published if it meets your approval, if not, return to me. The text which Elder Coulter used in January, to which our sister in her letter refers, I think is Ruth i. 14, 15, which reads, "And they lifted up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods; return thou after thy sister in law."

With best wishes for the success of the SIGNS, I am yours in hope,

A. T. BENSON.

SNOW HILL, Md., Sept. 23, 1914.

DEAR BROTHER:—You asked me to write my experience, and in my weak and feeble way I will try to. I cannot tell great things that the Lord has done for me, like some of the dear Lord's children can, but feel that he gave me just enough evidence now and then to supply my need. It has been sixteen years since this strange and lonely feeling first crept upon me, and it was at this time I heard the first sermon I ever understood, and it was preached by Elder Rittenhouse, in Salisbury, Md. I did not get there in time to hear the text, but the subject was on experience, and I thought it was the sweetest subject I ever had heard at that time, as it was the first one I understood, and this put me to wondering why he should preach like that, for I thought no one else ever preached that way. I went along in this way a long time. I would go to hear other preachers, but thought they preached differently. I could not understand what all this meant; some sermons were sweet to me and some were not, but I soon began to realize that the fault was in me, not in the preacher, and this caused me much trouble at times. I would go to meeting and think, These people look different from other people, and the love that I had for them caused me to have no love for other denominations, and then I would ask myself, Why is it that I have such a peculiar feeling towards these people, as I had not for any other people? This feeling began to grow greater and greater, for it seemed to me they were the only people I could love. But this made me sad, for I felt that they were so much better than I; I

was so simple and wicked that it often caused me much trouble, for I thought this was not the feeling of a christian. But I dearly loved the truth they preached, and would often feel that the dear Lord was near me in times of need. I went on in this way up to four years ago, when baptism came into my mind, and then I thought, This is an awful thing for a poor filthy creature like me to think of, and I would think, I will not let anything so sacred cross a mind so corrupt as mine. But could not help it, for I felt this was the right way, and I was hungering and thirsting after righteousness all the time, and felt that baptism was a duty that every child of God should perform. But I felt I was too unworthy to mingle with the dear children of God, and this caused me great trouble at times, and then I would think that God had all power, and I hoped he would have mercy on me. Last January Elder Coulter preached a sermon just to outsiders, as he stated; the subject was on Ruth and Naomi and another one who was a sister-in-law to Ruth (Orpah). She had gone from the church of God. It seemed that every word was for me, and it crushed the life almost out of me, for I saw that I was one of the most corrupt beings that ever was, and it caused me to bow my head in grief, and to look to God alone for mercy. After this I was in darkness and wandering of mind much of the time, and then I would think, Is this the Lord leading me by his Spirit into knowledge of the truth as it is in Christ Jesus? This went on, and it seemed I was in deep distress, and my burden was so great that I could not see anything in store for me but death, and this awful feeling was with me and brought me down very low. It seemed I was tossed hither and thither, and O the sleepless

and weeping nights I went through, and would think it was near an end with me, as death seemed to stare me in the face all the time. One night I dreamed that I was dead, and I helped to dress my dear husband and children to go to my burial, and just at that moment I thought life came into my body, and it awoke me, and I could not understand this, and did not know what it meant, but deeper thoughts came in mind, and my burden was almost unbearable. It seemed to me any one as corrupt as I could never see the kingdom of heaven, and surely I was a poor prisoner. You know Paul called himself a prisoner of Jesus Christ, and this then would cause me to wonder if I were a child of God. I thought I did know a little of the experience of the children of Israel as they stood at the Red Sea, with the enemy behind and the sea in front, and I felt like saying, To whom shall we go but to Christ, who said, I am the way, and the truth, and the life; neither is there salvation in any other? and then these thoughts came to me, that I could not go out in the world, for I would feel so condemned. Not that I felt better than the world, but I knew that they knew nothing of my feelings, and I could not talk to them. Even when my neighbors would drop in it seemed I felt glad when they would go; not that I had anything against them, but I had a longing to be with the Lord's children, and them alone. One of my comforts was that I constantly wanted to read the Bible, or SIGNS, and reading I could not stop, for it seemed more precious than gold, and O this thirsting and hungering after righteousness; I thought that must belong to the people of God. This feeling was with me all the time. I wanted to know that I was one of the dear Lord's children, but could



not see that I was, or even think that his dear children could have any fellowship for such a sinful and wicked person as I, for I had to go mourning and begging for mercy all the time, and I felt the need of the grace of God all the day long, and tried to ask him in my feeble way, Is this the way the Lord's dear children have to be taught to love and serve him? But darkness and wandering of mind seemed to be my doom until June 28th last. When I went to bed that night it seemed to me this death which I have mentioned was right upon me, and I asked my dear husband to bid me good-bye, for I did not think I ever could live to see another day dawn. I could not go to sleep until almost day, when I got in a doze, and when I awoke it seemed that everything was changed, and I felt happy, and was afraid to get up, but instantly the words came to me, Arise, and go thy way; and I arose and dressed and went out in the open, and a more beautiful scene I never saw, for it seemed everything was praising God; even the fields and grass and the trees all were a beautiful picture to me, and I felt quiet and calm, and wanted to look up in the heavens and give praise to God for all of this calm and rest which had come to me. I was in this calm condition up to the second Sunday in July, when there was service in our church, and there was baptism after service, and it was one of the most beautiful sights I ever saw, and I thought, O how I wish it were I. That night Elder Coulter came to my place, and after supper he spoke to me about becoming a candidate for baptism in September, which was our quarterly meeting, and his words seemed to crush me down very low, for I feared he was deceived in me, and I thought this was committing a greater sin than ever, and the words he

spoke gave me greater and deeper impressions than ever. I did not sleep at all that night, and it came to me in this way, that such a poor, weak, unworthy creature as I could not claim this blessed relationship to the people I loved and esteemed so highly. This caused me to fear I was going to make a false attempt, but I surely hoped not, but I was so weak, ignorant and helpless that I was made to wonder and exclaim, What am I, that God's dear children should feel constrained to have any fellowship for me? I could not understand, but thought, Surely if so it must be God directing them, and then I tried to pray if I were a hypocrite, and deceived in it all, that the dear Lord would make it manifest to me before the September meeting, and calm the doubts and fears that were with me. But in much weakness I tried to think that there must be some ground for hope, and I not altogether alone, for I did hope that I was one of the dear Lord's little ones. But doubts and fears would arise with such power that I had to go mourning day by day over my sinful and depraved heart, and my constant cry was that I might become a christian; then the thought was, What does it mean to be a christian? Why, to be like Christ, to be pure and undefiled, separate from sinners, to be meek and kind. I thought a life like this must be full of joy and gladness, and I felt I knew nothing of such a life. I thought this life belonged to Christ and his people, and this would be my first evidence that I was born of God, but instead of bringing the joy I thought, I was placed under heavy burdens and much sadness; the burden seemed so heavy I wondered if I would not sink beneath its weight. On Saturday night before the second Sunday in August all had gone to bed, and

all nature was quiet and calm, but O the great burden that was on my heart. I sat up until one o'clock that night, for I felt afraid to go to bed, I felt that something terrible was going to happen, but finally I went and I became cold, and trembled, but could not speak; my husband awoke, and asked me what was the matter. He said, Are you sick? do you want the doctor? and the first words I was able to utter were, Lord, have mercy on this poor sinner or I shall surely die; and he said, You are not going to die, it is the Lord's work in you; I have been expecting it for some time. It was in this night of agony that I think the Lord made his great love manifest more clearly to me. But before this these words would be constantly in my mind, Shew me the way, O Lord, and decide this doubtful case, and it was at this moment that I hope the case was decided, and he showed me his precious love and power, and the words came, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, and with these words came others: The Spirit and the bride say, come, and I felt that I could willingly give up all and follow him, and then I longed to be buried in baptism, and felt that I could not wait until the next meeting. The next day after this night there was preaching at Snow Hill. I went, and thought that Elder Coulter preached the grandest sermon I ever heard. He spoke of the golden candlesticks, and of the church, and after service I wondered how the members could ever leave the place of worship without saying, Unto him who hath washed us in his own blood, and hath made us kings and priests unto God, unto his name be honor, glory, dominion, majesty and power, both now and forever. After this I felt calm and quiet part of the time, but so many doubts and fears came I

thought I could never go before such a dear body of people, for they looked so sacred to me that I was afraid that if the dear Lord gave me strength to go I would wander off and be a disgrace to the cause. But I did go, and was received, and why, I cannot tell or understand, for I was so weak and ignorant in spiritual things, and felt too unworthy to be one of them. After I was received I felt a sweet peace of mind, and as I looked at the dear ones sitting around they seemed like angels to me around God's great throne. In time past I thought I did not want many people to see me baptized, but when the time came the water and everything seemed so beautiful that I did not care if there had been ten thousand, for this day was a sweet day of peace and joy to me. After I came out of the water the dear children of God seemed more precious to me then ever before, and all were very kind to me. I did not feel I deserved it, for I can truly say in my flesh there dwelleth no good thing, but I feel that in him is the perfection and beauty of these things. I often wish I could have lived when Christ was on earth, and could have touched the hem of his garment, yet I can but say, Glory to God in the highest, for surely he is not slack concerning his promises.

I hope you will pardon all I have written amiss, for I have written so lengthily, and feel that the half has not been told of his love and tender mercy and power to save, for strength is in the Lord, Jehovah is eternal. I feel to hope the church will be willing to put up and bear with me in my weakness. I do not mean that I want to go against their will. This is my feeble travel for the past sixteen years.

Your poor, weak and unworthy sister,  
if one at all,

GERTIE W. TRUITT.

ST. THOMAS, Ontario.

DEAR EDITORS OF THE SIGNS:—With the help of the Lord I will write some of my thoughts upon the Scripture found in Romans viii. 31, 32, for your consideration, and if you think it suitable for a place in the SIGNS you are at liberty to publish it. The Scripture reads as follows: "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The apostle by divine inspiration has couched in this most wonderful chapter those blessed truths of redemption, effectual calling, justification and glorification of his saints, which truths have been assailed by the enemy of the truth through past ages, and will still be assailed with the same unrelenting enmity in all ages to come. In looking around we fail to see with all the efforts of men, and with all their inventions, such as Sunday Schools, Tract societies, Missionary boards, protracted meetings, &c., that they have ever prevailed upon the enemy to the truth, or have ever made any advancement in christianizing the world, which we hear from those "D. D.'s" and "LL. D.'s," whose god is their belly. Were it not for the love of the mighty dollar how many volunteers would we find in this great army of workers? But let us look around and consider; let us ask ourselves the solemn questions, Does not sin abound on every hand? Is not the reveling of the man of sin appalling?" Are we not living in perilous times? Do we not see the falling away spoken of by the apostle? In the face of the fulfillment of all these Scriptures shall we look forward with longing hopes and expectations that the truth will be less assailed by the

mighty monster of human wisdom? As we look around we find that in our public schools, seminaries and colleges the teachers of to-day are poisoning the young minds with infidelity, trying to overthrow the power of God, and holding up before the young people that the larger part of the Bible is but a myth. And not only in our schools from the professors of learning do we find this mighty monster of infidelity being revealed, but those "D. D.'s" and "LL. D.'s" are sounding forth from the four quarters of the globe each Sunday morning and evening those "damnable heresies," which have their origin in the garden of human wisdom and are nurtured by the power of darkness, whose spirit has always assailed the truth, speaking great swelling words against the truth and the followers of Zion's King. But the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. "What shall we then say to these things?" Let God be true and every man false, although the glorious truth is everywhere spoken against by the learned professors, yea, and some of our own faith have raised their voices against the doctrine of predestination of all things and blending their voices with those blasphemers, saying this would make God the author of sin. But to the Scriptures we must look for guidance in the consideration of this subject. The Scriptures plainly declare that he (God) declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Heaven is my throne, and the earth is my footstool. What house will ye build me? saith the Lord, and where is the place of my rest? As I have thought, so shall it come to pass, saith the Lord. He doeth his will in the army of heaven and among the in-

habitants of the earth, and who can stay the hand of God? O man, how short is his arm, how finite his mind, how weak his strength compared with that Power that created worlds and upholds all things by his omnipotent power. What shall we say to these things? Shall we place our hand over our mouth and say that these most solemn truths of predestination, election, effectual calling, glorification, justification and the resurrection of the dead are to be believed, but are not to be preached, because they are assailed by the enemy, or that they have become unpopular, or that some weak in faith cannot grasp them? God forbid. But may the true and called servants of God proclaim these most precious truths undaunted by the enemy with all fervency and zeal, to the praise of his great name. In the days of the apostles men rose up against the preaching of the apostles with a determination to crush it to the earth, laying hands on them and casting them in prison, persecuting them in divers ways, but none of those things moved them. Bold as lions, yet harmless as lambs, they continued to unfurl the glorious banner of the doctrine of God our Savior. Prisons did palaces prove when Jesus dwelt with them there.

“What shall we then say to these things? If God be for us, who can be against us?” The saints of God in all ages have experienced the opposition to the truth, feeling that many things were against them, and no doubt have sometimes felt that all things were against them, as Elijah the prophet, when he felt that he was left alone and they sought his life, and all Israel had bowed down to the image of Baal. No doubt Joseph felt the way was hard, and all things against him, that even his brethren had risen against him, with determination

that they would not have him to rule over them. How often the Israelites complained and murmured against Moses, their leader, because there was no water to be found in the wilderness, nor was there bread to be found there. How often we have felt that many things were against us, often feeling our own conscience against us, the upheaving of evil thoughts, causing us to fear and tremble; the darkness of mind, the coldness of heart, all these we experience as against us, and often our own words and deeds seem against us. Truly did Paul experience the perils by day and by night, on land and on sea, and among false brethren, and how often we have felt that our brethren were against us, sometimes justly and sometimes unjustly. But the conclusion of the whole matter rests upon the blessed thought that if God is for us none can be against us. How true that our sins were against us, separating us from God and consigning us to darkness, misery and woe. Death with all its terrors stood boldly against us, the grave with its unrelenting grasp held its victims, until the Conqueror of all enemies and enmity came from the throne of God to deliver his people from the hands of the opposing foe, satisfied the law's demands, burst the bonds of death asunder and rose from the cold and icy hand of death to justify his people. What shall we then say? If God is for us, who can be against us? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all

things?" O the amazing gift of God! Had we the command of our frame and feelings, that we could enter into the infinite love of God, as brought into manifestation in the gift of his Son a sacrifice for sin, the Son of his own bosom, that infinite Jehovah should spare not his own Son from the suffering of his soul, from the temptation of the wilderness, from the agonies of Gethsemane, from being mocked and spit upon, from the travail of his soul in the deepest agony upon the cross. Can it be possible that the purpose of God in the gift of his Son for the redemption of his people after all his suffering and death and glorious resurrection shall fail to accomplish that which God intended? Is it possible that any of God's purposes can be hindered or completely overthrown by all the combined powers of darkness? If so, we have no foundation for our hope, we have no abiding city, the seal of the foundation becomes broken and we stand in jeopardy every hour. Again, shall any or all of those things spoken of in the experience of God's people separate them from his love or tear them from his bosom? God forbid. He spared not his own Son, but delivered him up for us all, that he might be able to succor us. Such a great High Priest can be touched with the feeling of our infirmities, for in all points he was tempted like unto us. Here flows the river of consolation to every heaven-born soul, through the ever-blessed name of Jesus, which calms all our fears. O the wondrous love of God, that he should deliver up his only Son to such unspeakable suffering for poor, unworthy worms as we. Jesus came to do the will of his Father, and to finish the work that he gave him to do. His work was before him, his eyes set heavenward, the command was continual-ly forward. Through floods and flames of the wrath of man our Captain marches on to victory. For the joy that was set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God. Having conquered the enemy and brought life and immortality to light through the gospel, how shall he not also freely give us all things? For all things are his, both in heaven and in earth, and we are Christ's, and Christ is God's. The "all" implies all that the saints of God are heirs to through Jesus Christ our Lord. The conflicts and trials are given to us by him, for says the Scripture, If we suffer with him we shall also reign with him. How can we eat his flesh and drink his blood without knowledge of his suffering. The joy of salvation loses sweetness when there is no feeling or suffering in that blessed condition of a sinner saved by grace. But as the good Samaritan pours the oil and wine into the wound that sin has made the sweet influence of that healing balm is felt in our poor sinful hearts, for where sin abounded grace does much more abound. He gives us the victory over the evils of our hearts by the indwelling of his Holy Spirit, which is stronger than the strong man. All can truly testify to the truth that if left to ourselves we are prey to the indwelling sins, and will follow the dictations of our own carnal minds. All the heavenly gifts are given to us freely by him in whom the fullness of the Godhead dwells bodily. Every good gift and every perfect gift comes down from the Father of lights. All the fruits of his ever-blessed Spirit are freely given to us with him, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Such fruits as these never grew on nature's

vine, and O that the sweet influence of these heavenly fruits may abound in us to the praise of his ever-blessed name. He gave us his ever-blessed presence in the dark and trying hours to disperse the darkness and calm our fears. He gave us the victory over death, hell and the grave. He gives us the sweet communion of his Holy Spirit, bringing to us the exceeding great and precious promises contained in his word. He gave to his poor and afflicted people that most precious gift of eternal life, and the glories of that eternal world, and all that we have here of the enjoyments of his heavenly blessings, and all the fullness of that inheritance of the saints of God, when he shall come to be glorified in his saints, and may all praise be given to him to whom praise is due.

J. B. SLAUSON.

PINSONFORK, Ky., Oct. 3, 1914.

DEAR BRETHREN EDITORS:—I am sending you this letter from our dear young brother, T. J. Robinson, of Alka, Ky., which I hope you will publish in the SIGNS. I do not remember of meeting him but twice, and to me his appearance is good, and his conversation interesting, and it rather seems to me that he is a reader of the SIGNS, but I am not sure about this; however he is a firm believer in the doctrine the SIGNS advocates, so if you publish it, I take the responsibility. I have not asked permission of brother Robinson to send his letter to you, but I feel sure it will be right with him.

Yours in hope of eternal life through Christ Jesus,

W. J. MAY.

ALKA, Ky., Sept. 28, 1914.

DEAR ELDER MAY:—Your esteemed epistle of the 23rd inst. at hand, and

noted with much pleasure. I trust that God will direct my poor feeble mind in the attempt to answer. I am often desirous to get out of nature, believing that God is worshiped in spirit.

I greatly enjoyed, and believe I could witness within, the beautiful conversation I had with you. To talk with you was my principal motive in going there, and I was fully satisfied and strengthened, for which I thank God. Dear Elder May, pardon me, but it is not often that I am permitted to meet with those who comfort as you do, and I feel that I can, at least in part, realize what a great gift that God has given his church in you. Indeed it is astonishing to see God's people heaping to themselves teachers, and measuring themselves by themselves. Dear brother, I may be wrong, but as I see it, most, if not all, the diseases set up in the Bible are found in the house of Israel, and God hath mercy on whom he will have mercy, and whom he will he hardeneth. I believe that God's people are yet being given into the hands of Satan for the reason that they learn to not blaspheme, and when it is that they behold you and me do we not know that it is Israelites doing the work prompted by the captor? We should ask God to lay it not to their charge, for they know not what they do. This, I think, is done in the land of the living, for the dead know not anything, and God is working out his will among men. I believe that God in his infinite wisdom, before the world began, purposed whatsoever came to pass, and that his high and sovereign will, which was recorded in heaven before time began, is done in all things, and, though it is often hard for me to realize, contains nothing but mercy to Israel, and works for her welfare. This leads this weak mind of mine to believe

that there is nothing visible or invisible but that is either directly or indirectly beneficial to Israel, the bride of the Lamb of God. Why, dear brother, let me say to you in love, that I think I see a great difference in debating and in preaching the gospel. In one it seems that the brethren desire to triumph over their brethren by dealing out death to them through the carnal mind, while in the other the brother not only desires to live, but out of a pure heart desires that all his beloved brethren live with him. In one we see envy and strife, in the other the peaceable fruits of the spirit of liberty, against which there is no law. The gospel makes alive by deliverance. I believe that all things work together for good to the called according to his purpose, but sometimes it is hard for me to realize it, yet I know one must be in heaven to read the will recorded there, and thanks be to the God of Israel, our enemies cannot get behind that will. We are just as safe while in "hell" as elsewhere, but cannot realize it, or be satisfied while there. I have concluded that it takes a live subject to occupy hell, the place where Jonah was, and that it was made for the benefit of God's people, but I often fear to affirm anything, for I can see myself only a child, and yet rejoice in the Scripture that saith, They shall all be taught of God. To my mind the Scripture following applies to God's elect: "As in Adam all die, even so in Christ shall all be made alive." I am often made to mourn over the garments of God's people tainted with the world and worldly things, trailed in the dust, and yet see them all better than wretched me. It seems I have not the ability to retain knowledge as I would, but often, thanks be unto God, many things are brought to my remembrance, and I am afraid to offer offence to a child of the kingdom of

heaven, and have decided that if I cannot speak well of a brother to not speak of him at all. God's children are precious in his sight, and are kept as the apple of his eye, and God forbid that I offend one of them.

Since I received your good letter I believe God hath, at least on one occasion, opened the door to the green pastures of his love to the soul of the unworthy writer, and there is no enemy there, and the light of the sun is not needed. When I speak of "enemy" I speak of that which is of my own household, the old prison-house, with its terrors which so often overwhelm me. Dear brother, I am often afflicted with blindness, and cannot see as I wish to, so when it goes well with you remember poor me. I am the poor, afflicted and needy sinner, and while I try to walk in a way that is well-pleasing in his sight, I often find myself engaged in things that I hate, and have tried to ask God for ability to walk more uprightly before him.

I fear this letter is growing too lengthy, and perhaps not interesting. I hope it may be, or rather is, God's will for me to meet you soon again, for I esteem you a faithful old soldier whom the Bridegroom hath given one of the highest seats at the feast, and hope that you, who are strong and wise, may throw the mantle of charity over my many imperfections.

The next Union Association will be held, the Lord willing, with my home church, the Grassy Creek Church, Pike Co., Ky., and I hope that God may give you a mind to visit us then. May God the Father through our Lord Jesus Christ rest his many blessings upon you and your family, and safely pilot you on through the pilgrimage of this trying life unto the path of glory, is the heartfelt desire of your weak brother in hope,

T. J. ROBINSON.

HAMPTON, Iowa., Sept. 26, 1914.

DEAR BROTHER KER:—As I am feeling lonely I will drop you a few lines and send the money for the dear old SIGNS. I could not get along without it, for it is a great comfort to me in my lonely hours to read the articles written by our brethren and sisters, and the editorials by yourself and brother Lefferts, especially his article in the SIGNS, "A Look Around." I think I never read an editorial that I so much enjoyed (not barring yours), and I thank God that the Lord has sent you so able an assistant. How often I have thought and feared the dear old SIGNS would go down. How many discouragements it has passed through since Elder Gilbert Beebe established it, eighty-two years ago, but the Lord has never forsaken the editors; when one has been called to his reward another has taken his place. Dear Elder Chick was so able in all his articles. Many of our brethren thought his place could never be filled, for he was so humble and possessed such a forgiving spirit; like Moses of old, so meek. I feel that the Lord has sent one to take his place, and one who has ably filled it so far. My dear brother, I feel to realize how your feelings were when you were all alone, and the trial you had to pass through in the loss of your dear wife soon after the death of brother Chick, but God moves in a mysterious way, his wonders to perform. I do feel to rejoice and praise his holy name for his benefits toward us poor, unworthy beings, and that his promises are sure, and he will never forsake his chosen people. In all their afflictions he was afflicted; yet how often we get down in the "Slough of Despond," so many doubts and fears, and ask ourselves, Am I his, or am I not? and feel forsaken by all our earthly friends. Remember Jesus was forsaken

when he cried out on Calvary's cross, My God, why hast thou forsaken me? How often do we forget his mercies extended toward us. He never entirely forsakes us, yet he withdraws his presence from us to show us that we are not our own keepers, that without him we can do nothing. Now, all our dear brethren in Christ everywhere, especially the writers of the SIGNS, write on; do not forget the dear editors when at the throne of grace, that our covenant-keeping God overlook their infirmities, and throw the mantle of charity over them, for they are men, and do not claim infallibility. May God guide them and give them grace, and sustain them in the publication of our dear family paper, the SIGNS.

I will close this poor letter. I have written as my mind led me. Remember a poor, lonely old man, who soon may be called to that heavenly home where we will ever be with the Lord. I have received many letters from brethren, sisters and friends in sympathy with my great loss, and I do appreciate the good things said of the loved one that has gone, and as I cannot write to all, I make this as an acknowledgment.

Yours in great sorrow,

E. A. NORTON.

TOUCHET, Wash., Sept. 16, 1914.

DEAR BRETHREN:—If one who fears His name should claim so sacred a relation. I have just received the 15th of September number of the SIGNS, and it was filled with such wholesome food it seemed I must tell the dear ones who contribute to its columns something of my feelings. It will be impossible to mention each separately, all were good; but in the editorial of Elder Lefferts the great principle, or chief corner-stone, on which all hope for a poor sinner rests, is



so fully brought out I could but think of the declaration of the old prophet when calling the attention of Israel, by saying, "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." I thought and felt how true was that prophecy here in this desert land in which we now travel. O how cool and refreshing is a sip of cold water from the Fountain of life. How sweet to feel the shelter of this sovereign Rock. All who feel thus can sing, "Rock of Ages, cleft for me, let me hide myself in thee." Dear ones, how good it is when we look around and see spiritual wickedness in all its various forms, to feel that all things are working together for good to them who are called to take shelter under this sovereign Rock. We look around, and we are not only made to blush, but the blood seems to run cold in our veins, and we are made to wonder how these things can work for our good. If you notice, Paul says all things work together. If we only had the wisdom and power to connect all things there would be no mystery; we would not wonder at anything; but the natural man is not able to comprehend the things of the Spirit, neither can he know them, for they are spiritually discerned. If Israel (Jacob), a type of the called of God, had known that the absence of Joseph and the giving up of Benjamin were working for his good he would not have grieved, but not being able to see the great purpose of God, could and did weep. To-day when we look around, and see the abominations that are going on, we would faint by the way if faith did not lead us to this great

Rock of shelter. But the Comforter which Jesus promised of the Father, does take the things of his and show them to us, but these things do not make us equal with him in knowledge, that we can look into the future and tell what the end of any or all events will be, but it shows us the truth of the words of inspiration, as Paul declares, that we only see in part and know in part, and if this was all it showed us we of all men would be most miserable; but it shows us that we shall see Him as he is, and be like him. It shows us that we are kept by the power of God; it shows us that although we are called to walk through the valley and shadow of death we shall fear no evil, for the King is reigning in righteousness, and he is a covert for the ones to whom all things are working together for good. How blessed is that faith that opens up to our vision that sovereign Rock upon this blessed evidence. Hope looms up, and the subjects under this glorious King can and do sing that he is the Rock, and his work is perfect, and they, being his workmanship, created in him before the foundation of the world, when they look around, say, I will fear no evil, for where he begins the work he will perform it until the day of Jesus Christ. Then, dear ones, seeing we have received a kingdom that cannot be moved, let us with godly reverence be subject one to the other, and dwell lovingly together in this desert land, in the blessed assurance that all which God has promised shall be ours.

This poor, imperfect expression has been written at different times, here in the store, amidst the bustle of life.

Yours in a precious hope,

J. T. BARNES.

FREESTONE, Texas, August 5, 1914.

DEAR BRETHREN EDITORS:—My mind has been drawn out of late on the great conflicts of the church, her fiery trials, her seeming coldness, her lack of zeal, her slackness of discipline and her seemingly man-fearing spirit. I fear that we are too ready to make compromises, and that we are not at all times valiant for the truth. We seem to fear men, we are faint-hearted, we forget that the same God rules to-day that ruled in the days when the Hebrew children were cast into the fiery furnace; they came out without the smell of fire upon their garments. I once heard one brother tell another that he thought it best for him not to visit a certain church in his own association, because a certain excluded member of another association was to be there at this particular time, and it would likely cause trouble, yet this member who was told not to visit that church was a member in good standing in his home church, and was also a deacon, and it caused a feeling of sadness to surround my heart. I hope the time will never come when it will be best for God's little children to forsake the assembling of themselves together, as the manner of some is. Let us meet together; let us draw the bow at a venture and leave the result with God. Ananias feared to meet Saul, but when the Spirit told him, Behold, he prayeth, could meet him and call him "brother Saul." Our weakness causes us to fear men, but our God is able to make us bold as a lion, and to strip us of a man-fearing or man-pleasing spirit, and cause us to earnestly contend for the faith once delivered unto the saints, in meekness instructing those who oppose themselves, peradventure God will give them repentance to the acknowledging of the truth which is after godliness.

May God sustain the editors of the SIGNS to continue its publication to the

comfort of his children and in defence of the glorious gospel of the Son of God.

Unworthily yours in a precious hope of immortality beyond this vale of tears,

W. O. BEENE.

ELIZABETH, N. J., July 23, 1914.

TO MY DEARLY BELOVED ONES IN MY HOME CHURCH:—Our dear departed pastor, Elder Chick, once said that if we could not meet with the church we should write, and while I feel I have nothing special to communicate, still I desire to be a witness, testifying of the wonderful love of the Father of all our mercies. I do feel to be grateful for the knowledge of his love, for the light to understand, in some measure, the depth of his love, the power of his strength, for indeed I can truly state that my strength is as nothing when I see how he keeps me, leads me, guards, guides and directs my every footstep. Is it not lovely to have such a Guide when in and of ourselves we fail? To me at times the thought that I am the recipient of such a love is overwhelming, and I want to chant it all the day long. I would like to be with you, but am detained here with a convalescent husband, who has been very, very ill, but now gaining strength daily. I am glad to learn Elder McConnell is to be there, and I am sorry not to get the crumb he always has for me. He is another precious gift, and I hope he may realize a blessing as he ministers unto you. In my mind's eye I bear you all in remembrance, and as sister Mary said, "What a lovely place to be in!" May God keep me in the way, that I may walk worthy of a place among you. Although our pastor has passed on, his exemplary life lives with me, helping me, and may you also, as I feel you do, share in the wisdom and judgment of his example. A beautiful character to follow after.

With love to one and all, your sister,  
RHODA L. COOPER.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**ISAIAH XL. 10, 11.**

"BEHOLD, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

In the first verse of this wonderful chapter the Lord commands his servants to comfort his people by declaring certain things unto them. The cry of the afflicted, the poor and the needy had always been, God deliver us; in mercy remember thy people, and here is comfort for them. It has seemed to us that beginning with the fortieth chapter of the prophecy of Isaiah we have gospel messages, gospel promises, and the work of redemption presented, and the church brought to view as complete in her living Head, although now and then there are shadows. Jerusalem in the first verse of the fortieth chapter is called upon to rejoice in her Lord because of his great work in fighting her battle against death and delivering her from its power. The weakness, the vanity of man is presented by comparing him in all his glory with the flower of the grass. To those born again this gives increased hope in the Lord, because all know with Paul that no good thing dwells in the flesh, and

with Solomon they agree that all is vanity. But while these things are true of the flesh, Jerusalem is given the blessed assurance that the Word of the Lord endureth forever, and by the gospel this Word is preached unto them. Hence our text is a testimony of the Word, the Lamb of God. The record is, "The Lord God will come with strong hand." This gives glory to Christ, who is equal with the Father. "I and my Father are one." The Godhead dwells bodily in him. His name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. It was therefore the Lord God who came with strong hand, traveling in the greatness of his strength, mighty to save. Of the people there was none with him, no eye to pity, no hand to help, so his own arm brought salvation to the ends of the earth. Yes, his arm ruled for him, and shall rule until time shall be no more. Men are sometimes called "rulers," but their rule is limited to certain dominions; they are finite, and often make mistakes in judgment, through which destruction is brought upon those over whom they rule. But "the Lord God" rules in heaven above and in the earth beneath; heaven is his throne and the earth his footstool. His dominion embraces all worlds and all beings. Kings and monarchs are subject to him. Not only so, but the smallest insect, that has to be seen through a magnifying glass, and dies in a few hours of old age, is also ruled by Him. Yes, the very hairs of your head are all numbered, and not one shall fall without his purpose.

When he came his reward was with him, yes, in the very work he did. How often he said to the disciples, My meat and my drink is to do the will of him that sent me, and to finish his work.

Again, I delight to do thy will, O God. In this he was the example of all the children of God. They never think of God rewarding them hereafter for their good works here. If they minister to the body of Christ (one another) the reward is in the very act of kindness, let it be what it may. In all the obedience rendered to the blessed commandments of God is the answer of a good conscience toward him, therefore our reward is with us and in the work, instead of for it, otherwise it would be reckoned of debt. When man is given to rightly behold himself he will then understand how impossible it is to bring the God of mercy and grace into his debt; will more fully grasp the import of Jesus' words: Ten thousand talents in debt, and not one farthing to pay.

The work of Jesus was before him in the sense that the eternal purpose of God was accomplished in his death and resurrection. All other works performed by him were minor compared with that of redemption and justification, and this was the work, or will, of the Father which he delighted in. In this he abolished death and brought life and immortality to light. Having done this merciful and gracious work for his chosen, it is now his work to feed his flock like a shepherd. "One flock and one Shepherd." The flock belongs to Christ, and he is their Shepherd. To him they look for food—pure, nourishing food. Some need milk, others need strong meat. Sometimes in meditating upon this subject the sheep and lambs lose sight entirely of the ministers of the great Shepherd, and rejoice in Paul's statement: Having Him we have all things, and with the poet they sing:

"I say he's my meat and my drink,  
My life, my strength and my store,

My shepherd, my husband, my friend,  
My Savior from sin and from thrall,  
My hope from beginning to end,  
My portion, my Lord and my all."

He never has delegated man to gather his lambs, but does that work with his own arm (power), saying to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth. Once gathered they enter the fold forever, with believers enrolled, with believers to live and to die. In times of weakness, danger and fear he carries them in his bosom; yes, tenderly, lovingly and safely he carries them to the haven of rest. He gently leads those that are with young. This means those not yet made manifest. These are sheep with life within, and not one of them is forgotten of him. He led in this way Saul of Tarsus, watching over him, bringing him to the place where the life should be made manifest, and when he called him he told him, "It is hard for thee to kick against the pricks," showing that God had been dealing with him before the day of his conversion. Having such a Shepherd, all our enemies shall be destroyed, and having such a great Physician, all our diseases shall be healed, and having such a Savior, all the sheep shall be safely gathered into the upper and better kingdom, and shall go no more out forever. 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.

## JOHN XIV. 6, 18, 19.

Miss Nettie Cooper, of Mansfield, Ga., requests us to write on the sixth, eighteenth and nineteenth verses of the fourteenth chapter of John. Any one of these verses involves matter enough to occupy us for the length of a long article, but we forbear out of consideration for the patience of our readers, and will try to present simply a few thoughts along the line of each of the passages asked for. John xiv. 6, reads: "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me." Jesus is here particularly addressing Thomas. In the fourth verse Jesus had told the disciples: "Whither I go ye know, and the way ye know," but Thomas had replied, saying that they did not know where he was going, nor did they know the way. To this Jesus insisted that the way, the truth and the life were none other than he, Jesus, himself, so that if Thomas knew Jesus he must be acquainted with the way. There is such a thing as the children of God knowing things and not knowing that they know them. Thomas knew the way, but was not aware that he knew it. One may have an experience of grace and not know that he has it. Not until the Preacher, Jesus, opens up the spiritual understanding, do the subjects of grace know where they stand. This is the function of preaching: to tell God's people the things they know, but do not know that they know; not to tell them that which they do not know. When Jesus spoke of his going from them, and of the way of that going, Thomas thought he must mean something altogether different from anything he knew about, but Jesus assured him he was speaking no new thing, that even this Thomas knew, though he was not aware of it. We are

so apt to think that the doctrine and Jesus are distinct and separate things; that the experience and Jesus are distinct; that hope and Jesus are distinct; that faith and Jesus are distinct; and so on. The doctrine is Jesus. Abstruse dogmas and articles of a creed are not doctrine. The experience is the life of Christ manifested in the mortal flesh of his people. Christ is the hope of glory. Our imagination runs away with us at times, and we picture Jesus as away off in space, somewhere in a place called heaven, and his people as down here on earth. Christ and his people cannot be separated in any such fashion. Where the one is, there is the other. "Know ye not that the kingdom of heaven is within you?" So Thomas thought the way and Jesus must be two different things; so Mary thought the resurrection and Jesus were distinct and separate; but Jesus told Thomas, "I am the way," and to Mary he said, "I am the resurrection." "The way," not a way. The word "the" shows that the way, the truth and the life, are definite things, that there are not several of them, not more than one, but just one way, one truth, one life. These things cannot be twisted and wrenched about to suit the whims of mortals, they will not be accommodated to the "say sos" and "think sos" of men, but those whom God chooses out of the world are, through grace, reconciled to this one way, one truth, one life: Jesus. Often one hears worldly professors say it does not make any difference what church one belongs to, as they are all aiming for the same place anyway. There is no "anyway" to get to heaven; there is just one way, the way of the cross of Christ, through his death, his resurrection and his merits alone. Furthermore, no one yet ever attained the presence of God by aiming

for it. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Never by works of their own can mortals enter heaven. The headstone shall be brought forth with shoutings of, "Grace, grace unto it." The highway of holiness, the way of salvation, Jesus, no fowl knoweth, the vulture's eye sees it not, the lion's whelps have not trodden it, nor fierce lion passed by it. The vulture is a carrion-bird, he feeds on dead things, has no appetite nor craving for living things. His eye, while said to be the keenest of all birds, is ever on the watch for death. No wonder the vulture never sees Jesus, the way of salvation, for he is the living way; there is no death, no separation from God, in him. The natural man is a vulture. He feeds on death, and is himself dead in sin. The natural man cannot discover the way into the presence of God. Neither the whelp of the lion nor the lion himself comes into this way. No matter how strong a man may be, no matter how resolute and determined, he cannot storm the heights of heaven and take them by main force. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." One thing let there be everlastingly fixed in us the conviction that Jesus is the truth, and there is absolutely no truth apart from him. Not in philosophy, not in logic, not in science, only in Jesus is the living, eternal truth. He came into the world to bear witness of the truth, and his testimony is faithful and true. All that disputes him is a lie. In coming into the flesh to bear the burden of his people's guilt, he showed in his deeds that man was everlastingly unable to save himself. The dreadful load of their guilt which he bore was testimony to the truth of their entire depravity and corruption; their guilt deserved

death and he must pay the penalty. The shedding of his blood, his death and resurrection, brought salvation and justification to light. Any one who denies these things, the total depravity of man and the sole efficacy of Christ's work, let him be angel, human or devil, is a liar, and the truth is not in him. And, also, He is the life. There in him only is the never-ending, undying life, the eternal life. Immortality is in him. We have said before, and we say it again, that there is not a spark of anything in man by nature that can outlast death, that can endure forever. Man is mortal, every bit of him. Only in Jesus is the life eternal, the life that death cannot interrupt, nor even touch. This Jesus is the very life of the church. It is he insures her immortality and eternal blessedness. We could quote any number of passages to prove that Christ is the way, the truth, the life, but to do so would lengthen out this article intolerably. If interested, the time of our readers could not be more profitably spent than in hunting out these Scriptures for themselves. "No man," he says, "cometh unto the Father, but by me." Could anything be more plain? Is there any Scripture that less needs exposition to the spiritually-minded? No words of ours could make this statement of Jesus more plain than it is as he says it. Notice, please, he says, "Cometh unto the Father," not cometh unto God. No sinner of Adam's race can come into relationship with God as son unto a father, except by Jesus Christ. All the elect are predestinated unto the adoption of children unto God, and that adoption comes but one way, and that by Jesus Christ. No man is ever a child or a son of God, and God is the Father of no man, except by and through Jesus Christ. Through Christ,

the only begotten Son of God, comes into the hearts of the elect the Spirit of adoption or sonship, and when it does thus come, they say, "Abba, Father." Thus is power given them to become the sons of God. The way into the Fatherhood of God, therefore, is through Jesus.

"I will not leave you comfortless: I will come to you." This is the only place in the Bible where the word, "comfortless," occurs. The word in the Greek is *orphanos*, and means "orphans." To be an orphan is to be without one or both parents, parentless, bereaved. Jesus says, therefore, I will not leave you as orphans, without father or mother, bereaved, and immediately follows this with: "I will come to you." His coming to them is to cancel their bereavement, is to end their parentless condition. David says, "When my father and my mother forsake me, then the Lord will take me up." When every earthly prop is gone, the spider's web of creature works, an ineffectual covering, the refuge of lies swept away, all confidence in an arm of flesh destroyed, then the appearing of Jesus as the messenger of the new covenant in his blood ends the bereavement of the convicted sinner and makes good the promise: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." During the three days that Jesus lay in the tomb the disciples were truly orphaned, the church was widowed. By the death of Christ she was free from the law, her former husband; but her new husband, Christ, had not yet arisen from the dead and discovered himself unto her. However, he promises not to leave his disciples in such a state of orphanage or widowhood, but will again come to them, and when Christ, who is their life, shall appear, they shall also appear with him in glory. No more

thence are they widows and orphans, but married unto him and take his name: "The Lord our righteousness," and by adoption are the children of God. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The appearing of Jesus, no matter when it comes or how, is all that is needed to satisfy every longing of the quickened soul. To realize the presence of Jesus here or hereafter, in this world or in the world to come, is to be in heaven. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Comfort to the full is in his appearing. "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." It was only as a man among men that the world ever did behold him. His chosen ones saw him by faith as the incarnate Son of God, but to the world he did not so appear. His true personality was withheld from the gross perceptions of natural men, and it was only for a little while that the world knew him and saw him as one man among many, and when that "little while" was ended he departed, nevermore to come again as he came then. "The world seeth me no more." No more forever will Jesus come humiliated, bruised, persecuted, forsaken, the bearer of sins, as he came then. His coming the second time is without sin unto salvation, not a sacrifice for sin, not wearing the image of the transgressor, nor the badge of mortality. "But ye see me." Yes, the called and chosen of God do always behold him, for to them is he revealed.

Their faith always embraces him. "When that which is perfect is come, then that which is in part shall be done away." They shall see him, and seeing him, shall be like him. He appeared to them after his resurrection, and, bestowing upon them the gift of the Holy Ghost, received them up into the gospel heavens by the power of his resurrection, thus making them sharers in his victory over death, hell and sin. So did he fulfill his promise unto them: "I will come again, and receive you unto myself; that where I am, there ye may be also." In his light they were given to see light. Spiritual understanding comes only by the operation of the power of his resurrection. "Because I live, ye shall live also." This is the only guarantee whereby there can be life for any of the elect in the presence of God. This word cuts like a sword. It excludes everything of the flesh and of the natural man. Solely because Christ lives, and for no other reason, is there life for the church. The church can perish no less than the Godhead. The life of one is the life of the other. God himself must as soon cease to be as that one, even the feeblest of his fold, fall and die. Our welfare is not furthered by our goodness nor hindered by our wickedness. The eternal life of God is the perseverance of the saints and their final preservation unto glory.

L.

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#### EXTRA COPIES OF THE SIGNS OF THE TIMES.

Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

#### CIRCULAR LETTERS.

(Written by Deacon W. A. Thompson.)  
*The Corresponding Meeting of Virginia, convened with the Mt. Zion Old School Baptist Church, Loudoun County, Virginia, October 14th, 15th and 16th, 1914, to the churches composing the same, and to the associations and meetings with which we correspond, sends greeting.*

DEAR BRETHREN:—According to former custom, we send you our annual epistle of love and fellowship. Through the goodness and mercy of God we are still spared a name, and rejoice that union and fellowship still exist among the churches. We desire to exhort you to be watchful over each other in the spirit of humility and brotherly love. Paul writes to the Colossian brethren: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Let us not be found having our own righteousness, but be clothed with the righteousness of him who has redeemed, washed and cleansed us with his own blood. Self-examination is safe and profitable. By it we are called to our first exercises, when we were quickened from death to life and to behold the kingdom of heaven, and given knowledge of sin and God's power. You were made to call upon him for mercy, and made to hope in his righteousness with childlike simplicity, to know God and to do his will. To you he was all in all; to follow him and walk in his ordinances was your chief desire; you searched his word with delight; your meditations upon heaven and heavenly things were sweet. You then felt to say with David, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house



of my God, than to dwell in the tents of wickedness." Your hope and trust were all in him. How easy it was to get to the meetings of the church, while a feeling of love and forbearance for the brotherhood filled your mind. To hear God's name extolled and exalted was your rejoicing. If you so received Christ Jesus the Lord, should you not so continue to walk in him? Brethren, let us not be found doubting his word. Have you not been taught in your experience to know that all things work together for good to them that love God, to them who are the called according to his purpose? Has his word not been fulfilled? Has he not given grace equal to your day? You cannot experience one more conflict or trial than he endured for you. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." Then it is not possible that you will have to experience one more trial than he has endured for you. Christ said to his disciples, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." For his bride's, the church's, sake he endured all things, and suffered all things, even death. By his atonement he freed you from under the power of sin and death, and raised you up together to sit in the heavenly places in Christ Jesus. Has not the church been to you an heavenly place? May we so strive to walk as we have received him and have been taught of him. Though many of our numbers, by infirmity and age, have nearly completed their labors, and others gone to their rest, and their places not at present filled, the great Shepherd has not forgotten the fold. To forget her would be to forget himself. As you have trusted in him

and have been taught by him, see that ye be found walking in him, forgetting not the assembling of yourselves together, striving to comfort one another with the comfort wherewith you yourselves have been comforted of him. Be watchful over one another for good, for in such things God is well pleased. Whatever you do, let it be in the Master's name and in his strength, being careful not to be found walking in your own wisdom and strength. All our works should be in the same spirit in which we received Christ Jesus, in patience and humility. Christ told his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." This is true even now. You are surrounded, as they, with "lo heres" and "lo theres;" false christs and false doctrines are looming up on every hand. Go not after them; receive them not into your houses (churches) nor bid them Godspeed. Follow no man only as he follows Christ. Walk as you have been taught, or have received Christ. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Let our walk be as becometh the profession we have made. Go to him for wisdom, to his word for instruction. "No good thing will he withhold from them that walk uprightly." Blessed is the man that trusteth in the Lord of hosts. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our hearts have been made to rejoice in the coming of your ministers, messengers and letters into our midst. Our meeting has been marked by quietness and peace, an entire absence of strife for the mastery. The preaching has been in the power of God and with the demonstration of the Spirit. The hospitality of the brethren has been cordial and wholehearted, and received by those entertained with appreciation and thankfulness. The next session of this Corresponding Meeting is appointed to be held, the Lord willing, with the Ebenezer Church, to begin on Wednesday before the third Sunday in October, 1915. At that time those of us who are left shall expect to once more be favored with visits from your ministers and messengers, and to receive your letters. Until then, brethren, farewell.

H. H. LEFFERTS, Moderator.

S. B. PAXSON, Clerk.

(Written by Elder J. C. Mellott.)

*The Juniata Old School Baptist Association, in session with the Sideling Hill Church, Fulton County, Pennsylvania, October 9th, 10th and 11th, 1914, to the churches composing the same sendeth greeting.*

DEARLY BELOVED IN THE LORD:—  
Feeling but little able to give expression to the "exceeding great and precious promises" of God, it is with much hesitancy that we address you in this, our annual Circular Letter. We trust that our desire, which is for your peace and welfare in the Lord and the exaltation and praise of our dear Redeemer, may be sweetly realized in our midst.

Jesus, in speaking of his sheep, said: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The work of grace in the heart must be of God.

We must be born from above. All that we do acceptably must beyond question be the work of God. Lord, "thou hast wrought all our works in us." The man who is born again is spoken of as a new creature, and will manifest that which the new life brings with it. He is brought into the fellowship of the sufferings of Christ and the power of his resurrection, and the life which he now lives in the flesh he lives by the faith of the Son of God. It shall be our aim and desire to describe the life of God within the heart. When God hath shined in our hearts and given to us the light of the knowledge of the glory of God in the face of Jesus Christ, we know that the excellency of the power is of God, and not of us. Men differ in their opinions. A work of grace in the heart wrought by the Spirit of God enlightens our understanding and opens our eyes and we behold a complete change. One who has been wrought upon by carnal means, made a profession of religion based upon the do and live system, and has never been wrought upon by the Spirit of God, will necessarily differ from those who have been created anew in Christ Jesus. It is the life or power of God within that makes and maintains this difference.

Now let us examine ourselves, whether we be in the faith. We profess to be Jews inwardly, children of God, born of the Spirit and followers of Jesus. We believe that we, being spiritually dead, were quickened by the Spirit of God and raised out of our death in sin into the glorious liberty of the children of God. Our hope lies only in the promise of God, in Jesus. He has accomplished our warfare, paid our debt, pardoned our iniquities and set us free, and by his Spirit has revealed this truth in us, making it a living reality. Thus by the work of the

Spirit within we follow him through the perfect work of salvation and know that it is all of the Lord. All that we have we have received of him. Let us not boast then as though we received it not. We receive all that he gives, because his giving is in accord with his will and purpose which must be done. He could well say, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." Paul, in view of the fact that God is for us, asks the question, "Who can be against us?" And since he spared not his own Son, "How shall he not with him also freely give us all things?" We are given faith, without which it is impossible to please God. Convicted sinners under the law cannot understand how God can save them, but, when given faith, the impossible at once becomes a reality, the lepers are cleansed, the eyes of the blind are opened, the deaf hear, the lame walk and the poor have the gospel preached to them. Salvation by grace through faith, and that not of yourselves, is now their theme. On the other hand, when left to themselves and human judgment prevails, they say, It cannot be that we are embraced in the covenant of grace and among the redeemed, for all evidence is against us. Our frames and feelings are now trusted in. The power of unbelief and the influence of imagination are now at work. In what way can they guide us? God's truth is not suspended upon our emotions. He changes not, while our frames and feelings ebb and flow. Hath he purposed, and will he not also bring it to pass? Our weakness cannot defeat his purpose, nor can our power fulfill it. God's own power fulfills his purpose. Look therefore away from self, put no confidence in the arm of flesh, look unto

him whose arm is not shortened that he cannot save, put all your trust in him, set no store in feelings, then you can say, "Though he slay me, yet will I trust in him."

We will close with the following:

"Could we our woes with truth divide—  
The sterling and ideal,  
What crowds would stand on fancy's side—  
How few upon the real."

H. H. LEFFERTS, Moderator.

J. C. MELLOTT, Clerk.

(Written by B. F. Buster.)

*To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, and to all who love our Lord, with whom we correspond.*

VERY DEAR BRETHREN:—As another year has passed with its blessings, we have been blessed again to meet in an associate capacity, through the kind providence of God, so my prayer to God is that we meet in his name and pray with and for one another that we may be the happy recipients of his grace. In my weakness I will try to speak on the subject of God's love to poor, fallen man. God is love. Very dear brethren, it seems as if this expression was made when the children of God were walking in all the holy commandments, when they had pure motives in view, pure love one for the other. Love is the fulfilling of the law, and we are commanded to love one another with a pure heart fervently, and God supreme. I would to God we could fully realize what great love God had for us when he so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life. I now call to mind when that dear Savior hung on the cross, when that compassionate eye looked down on poor, fallen man,

who was standing with the spear in his hand to pierce his side, while Jesus was asking the Father to have mercy on them. O that God would give us an eye single to his glory, to examine our hearts this day to see whether we be in the faith. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1. Again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer."—1 John iii. 14, 15. So now, dear brethren, let us not love in word, neither in tongue, but in deed and in truth, for if we expect God to commend his love toward us we must love one another with a pure heart fervently. God help us so to speak, so to act, so to walk, having conversation in godly fear. Even so, amen.

W. T. WALTERS, Moderator.

H. C. CATE, Clerk.

*The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, Sept. 11th, 12th and 13th, 1914, to the sister associations with which we correspond sends greeting in the Lord.*

DEAR BRETHREN:—Once more we present to you our annual Circular Letter, and in so doing we desire to write you in wisdom, meekness and truth, also in fellowship and love, for we know that the whole church of God is to walk in the same road in tribulation, sometimes mourning because of an absent God, and sometimes rejoicing in the perfect work of a crucified and risen Redeemer. We read that faith is the substance of things hoped for. Now, dear brethren, since faith is the gift of God, and faith produces works, we feel to give praise to

God because we can come to you in love, desiring to share with you in all your joys and sorrows. Our experience has been like David's, as recorded in the book of Psalms. When the works of faith reveal to us patience, then we feel to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea," and by faith we find shelter and rest in him. Then again we feel that Satan desires to sift us as wheat, then we find ourselves crying, "Give ear to my prayer, O God; and hide not thyself from my supplication;" but faith produces patience, and by that patience we still cry to God, believing that he will again show his smiling face, and as God is the author of faith, and his work is not in vain, we are again made to sing praises to his name. This God-given faith is without repentance, therefore he does not take his faith from us, consequently we walk by faith, and not by sight. This faith produces a hope not in our works, but in the complete work of the crucified Savior. We hope in the glory of God. God's glory is made manifest in his Son, the one in whom by faith we have hope. God has prepared his own sacrifice, for he makes his arm bare, that no flesh shall glory in his presence; he brings upon us a broken spirit. "A broken and a contrite heart, O God, thou wilt not despise," and by faith we are not ashamed of his sacrifices, for we know that all his works are done in righteousness. Knowing that he is the author and finisher of our faith, we can but give glory to his great and holy name.

G. R. TEDFORD, Moderator.

J. E. HUBBARD, Clerk.

**CORRESPONDING LETTERS.**

*The Roxbury Association, now in session with the Olive and Hurley Church, September 23rd and 24th, 1914, to the sister associations and churches with which we correspond, greeting.*

DEARLY BELOVED IN CHRIST:—The time is at hand when we are once more privileged to meet in an associate capacity, where we feel to say we have had a great feast of the glorious truths once delivered unto the saints. Your messengers and messages have come to us with sweet expressions of that oneness that dwells in the house of the Lord.

Our next session is appointed to be held with the First Roxbury Church, at Vega, N. Y., on Wednesday and Thursday after the third Sunday in September, 1915, when and where we shall hope to meet you and receive your Minutes again. Until that time farewell.

ORVILLE WINCHELL, Moderator.  
AMASA J. SLAUSON, Clerk.

*The Juniata Old School Baptist Association, in session with the Sideling Hill Church, Fulton Co., Pa., October 9th, 10th and 11th, 1914, to the associations and meetings with which we correspond sendeth greeting and love in the Lord.*

DEARLY BELOVED IN THE LORD:—As another year has passed away, so we send our letter of correspondence to the sister associations with which we are in christian fellowship. The messengers of our Association report peace and harmony, each one giving God all the glory, and not man, for his wonderful works to the children of men. Our preachers have come to us with sound doctrine and have preached the word in all fullness of the gospel, proclaiming salvation by grace only, which is music to the poor sinner's ears.

Our next association will convene with the Springfield Church, Huntingdon Co., Pa., commencing on Friday before the second Sunday in October, 1915, where we hope to meet your messengers again.

H. H. LEFFERTS, Moderator.  
J. C. MELLOTT, Clerk.

**NOTICE.**

CANNON, Del., Oct. 26, 1914.

DEAR BRETHREN:—I have decided to change locations, and would prefer Pennsylvania as my new location, or where the climate is dry and a high elevation. My reason for making the change is because I have a catarrhal affection, and this climate is much against me, as I am near the two bays and the air is very damp. I would like to be convenient to some Old School Baptist Church.

A. T. BENSON.

**LOST IN THE MAIL.**

WE have received a number of complaints of late from subscribers who have failed to get their paper, and we wish all to know that it is not through any lack of care on our part, as all papers leave this office securely wrapped and plainly addressed.

**APPOINTMENTS.**

NOTHING preventing, by request of the churches of Roxbury Association I will be at Roxbury yellow meetinghouse Sunday, Nov. 16th, 10:30 a. m.; Vega, Monday, 17th, 11 a. m.; brother Faulkner's, Monday evening, 7:30 p. m.; Union Grove, Tuesday, 18th, 11 a. m.; Ashokan, Wednesday, 19th, 3:30 p. m.; Kingston, Wednesday evening, 8. p. m.

D. M. VAIL.

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

Benj. F. Dennison, Del., \$2 00; Attie A. Curtis, Maine, \$2 00; Sarah Gandy, N J, \$2 00; Wm. Darby, Md., \$1.00; Mrs. A. E. Tucker, N. Y., \$1 00; Mrs. A. J. Creushaw, Okla., \$2.00; John K. Yerkes, D. C., \$1.00; Olivia M. Hellings, N. J., \$1.00; D. S. Elliott, N. Y., \$2.00.

## OBITUARY NOTICES.

**May Bateman Corneil**, daughter of John C. and Ann Bateman, was born in Caradoc, Ont., Canada, Feb. 13th, 1850, died at her home in Ekfrid, Ontario, Jan. 19th, 1914, in the 64th year of her age. She was married to Philip C. Corneil, of Ekfrid, Ontario, Dec. 6th, 1882, and to that union were born two sons, Harry and William P. Harry, the eldest, died when a child in his third year. Mrs. Corneil never made any profession of religion, although she was a firm believer in the doctrine of God our Savior, but always felt too unworthy to ask a place among the Lord's people. When about seventeen years of age she experienced a hope in her blessed Savior under the preaching of Elder Thomas McColl, and her experience was like a chain, link by link, line upon line and precept upon precept, here a little and there a little. During all those years she pondered the sweet promises of her blessed Lord in her heart, fearing to speak to any one lest she might deceive them. As the end drew near she felt to speak to her friends of that precious hope she had for many years. The 999th hymn (Beebe's collection) was a great comfort to her, and she would often repeat a portion of it. Mrs. Corneil was reconciled to her affliction, feeling that it was all right, hearing all without a murmur, and always appeared bright and cheerful. As the end approached she said to those by her bedside: "There is no more earthly bread for me, I am feasting upon the heavenly manna, which has been the food of my soul for forty years." Mrs. Corneil was a woman of marked integrity, loved and respected by all who knew her. It was my blessed privilege to visit her a few days before she passed from earth, and well do I remember the sweet smile upon her face as she took my hand, saying, "I have a prayer for your welfare here in Canada, and hope that the Lord will bless your labors." That was the last time I ever saw her alive. The dear Lord called her from the tender embrace of her many earthly friends, unto himself, as we have many evidences that she fell asleep in her blessed Savior. She leaves to mourn their loss, her devoted husband, one son, William P. Corneil, and six sisters: Mrs. E. L. Crouch, Mrs. Thos. Durdle, Mrs. N. G. Blue and Mrs. George Smith, of Ontario, and Mrs. J. L. Young and Miss Jennie A. Bateman, of New York.

Her funeral was held at her late residence, conducted by the writer, and was largely attended by her many friends and relatives.

May He who is able to heal the broken-hearted be and abide with all who mourn their loss.

ALSO,

**Deacon Archie McGugan** departed this life at his home in Lobo, Ont., Canada, Sept. 22nd, 1914, in the 68th year of his age. Brother McGugan's health had been failing for about three years, although he was

able to attend to his business, looking after his farm. About two years ago last April he had a very serious attack of heart disease, but regained his health to a degree and enjoyed fairly good health until about the first of May, when the disease made its appearance again, from which he never recovered. At times he would seem to improve, but only for a short period. On July 30th he suffered a stroke of paralysis, paralyzing his throat, resulting in the loss of speech, from which he never recovered so as to be able to converse with his many friends who came to visit him. Brother McGugan was held in high esteem by all who knew him. He possessed the sterling qualities of honesty and integrity, faithful in discharging his duties among his fellow-men. For a number of years he was a member of the county council, which speaks well of his standing in the community in which he resided. He was married to Christina Campbell in the year 1875, and to that union were born six children, four sons and two daughters, all of whom are still living. Brother McGugan's home was always open to his brethren, whom he delighted to entertain. He was untiring in his efforts to make all comfortable, and always gave them a hearty welcome. Many can testify to the pleasant visits at his home. Brother McGugan was a believer for a number of years before uniting with the church. In the year of 1901 it pleased the dear Lord to gather him into the fold, being received in the fellowship of the Covenanted Baptist Church of Canada August 17th. He was baptized by Elder W. I. Carnell, and proved by word and deed a blessing to the church, walking carefully and prayerfully before the Lord, seeking the welfare of his brethren and adorning himself with a well ordered life and a godly conversation. Soon after he became a member the church saw that the Giver of every good and perfect gift had bestowed upon him the gift of deacon, to which office he was appointed at the regular quarterly meeting at Ekfrid June 25th, 1904, which office he filled to the satisfaction of his brethren in visiting the sick, ministering to those in need and seeking the welfare of the church. We feel that in his death the church has lost a good and substantial member. While his death has cast a gloom over the church, our hearts' desire is to be reconciled to the will of God, who doeth all things well. His pleasant home is sad and lonely without his presence, but what is our loss is his eternal gain. Our hearts go out in deepest sympathy to our dear bereaved sister and the children, who have been bereft of so kind and loving a husband and father. May they be reconciled to the most holy will of our heavenly Father by the presence of his Spirit and everlasting arms hearing them up in this their deep affliction. Many words of comfort did our dear brother speak to his sorrowing family to cheer their sad and sorrowing hearts, always saying, Let the Lord's will be done,

that it was all right, being reconciled to his most holy will.

His funeral was held at his late residence in Lobo village, conducted by the writer, after which all that was mortal was laid to rest in the Campbell Cemetery at Caradoc.

May the blessing of Almighty God rest upon all who mourn.  
J. B. SLAUSON.

**Captain Lemuel A. Buck** died Oct. 4th, 1914, aged 62 years. My husband was a firm believer in the doctrine of salvation by grace, and grace alone. Mr. Thompson spoke at the funeral. He leaves to mourn, his widow and two children, Bertha and William Buck, also two sisters, Mrs. Cook, of Dorchester, N. B., and Mrs. Hurd, of Hartford, Conn. My husband was born in Dorchester, New Brunswick.

MARY M. BUCK.

**M E E T I N G S .**

THE Mt. Enon Association of Primitive Baptists of south Florida will hold their meeting with the church called Salem, two miles south of Dover, on the A. C. L. E. R., Nov. 6th, 7th and 8th, 1914. All lovers of Bible truth are invited, especially ministering brethren of our faith and order. For further information address me.

C. K. HAINES.

LAKELAND, Fla.

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JOSHUA T. ROWE, Pastor.

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., NOVEMBER 15, 1914. NO. 22.

## P O E T R Y .

### THE CHURCH.

The church's one foundation  
Is Jesus Christ her Lord ;  
She is his new creation  
By water and the word ;  
From heaven he came and sought her  
To be his holy bride ;  
With his own blood he bought her,  
And for her life he died.

Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation  
One Lord, one faith, one birth ;  
One holy Name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued.

Though with a scornful wonder  
Men see her sore oppressed,  
By schisms rent asunder,  
By heresies distressed,  
Yet saints their watch are keeping,  
Their cry goes up, “ How long ? ”  
And soon the night of weeping  
Shall be the morn of song.

'Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace forevermore ;

Till with the vision glorious  
Her longing eyes are blest,  
And the great church victorious  
Shall be the church at rest.

Yet she on earth hath union  
With God, the Three in One,  
And mystic sweet communion  
With those whose rest is won.  
O happy ones and holy !  
Lord, give us grace that we,  
Like them, the meek and lowly,  
On high may dwell with Thee.

SAMUEL J. STONE.

### YEARNINGS.

The veil of our flesh so oft intervening,  
The things of our God but obscurely we see ;  
As through a glass darkly we look on his glories,  
But soon face to face with Emmanuel we'll be.  
Like one that's outside of the palace I wander,  
Yet at times, through the lattice, the King I have  
seen ;  
The King in his beauty—O such ravishing glimpses,  
That my heart ever since taken captive has been.

As one veiled aside, after him I am pining ;  
Such a dreary waste desert is all unto me,  
When Jesus, most lovely, my hope, my salvation,  
Is absent, and I his dear face cannot see.

The glimpses which even to me have been given  
Of the lovely Redeemer—such compassion I've seen,  
My heart's drawn toward him, I'm yearning and  
hoping  
To live 'neath his smiles, and have no veil be-  
tween.

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

## CORRESPONDENCE.

## JEREMIAH X. 23.

"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

The passing (on the twenty-seventh day of May) of the fifty-eighth anniversary of my pilgrimage in this vale of sorrow, affliction and disappointment, has been the occasion of some reflections, in which the above quotation has been more or less associated. I have been thinking of what I am and have been; what I believe, and why; what I might have been, but am not, and have not been, and why. If my intelligence and understanding had existed, and I had been consulted and given a choice, how different would it all have been, especially when my heart is filled with unbelief, and I am unreconciled to my lot.

I was born in the County of Bibb, State of Georgia, May 27th, 1856. My parents bore the name Jones, and were poor people, but respectable. I was of the masculine gender, so they christened me Henry Benjamin. I happened to be of dark complexion, dark hair and grayish blue eyes. I started on life's journey with a disposition and temperament as peculiarly my own as was my complexion and the color of my hair. There is much about this temperament and disposition I never liked, as it has given me much trouble through life. There was also given me a certain peculiar tone of voice and expression of countenance. I was brought up under certain conditions, surrounded with certain environments, and physically grew to be about five and one-half feet tall, and to weigh about one hundred and fifty pounds. I have never yet learned how to "add one cubit to my stature or to make one hair white or black." I have ever possessed an in-

clination of mind to charge up to my surroundings, associates in childhood, and their influence, all my failures to reach my ideals morally, and to credit my mother, first, and then others, as to what there is good as to morals. Now, kind reader, I have not written all this about myself to bring myself to your notice, but to call attention to the few of many things (yea, there are hundreds and thousands of them) that go to make up the being I am, over which I had no control, and with which I had nothing to do, and I am only one out of hundreds of millions of like beings that exist on the earth to-day, to say nothing of the hundreds of millions of each successive generation back through the annals of time. Has any one of these millions had more control over things, conditions and environments in their case, than I had in my case? Certainly not. Then why should one poor "can't help it" call another a "can't help it," with intent to reproach? All of us are, at least in many respects, "can't help it." But this epithet was coined, and is only one of many to reproach those who believe in and contend for God's absolute purpose in all things, and that he works all things after the counsel of his own will, and that the salvation of poor sinners is accomplished only by the sovereign grace of God, and that according to the counsel of his own will. But the question of the gainsayer, "Why doth he yet find fault? for who hath resisted his will?" need not surprise us, nor does it concern us, so much as to know whether what we believe is the truth. The Bible, the inspired and infallible record of truth, is our standard; to its language we appeal "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die."—Eecl. iii. 1, 2. Job affirms in interroga-

tory form that there is an appointed time to man upon earth, and his days also are like the days of an hireling. (Job. vii. 1.) Job further says, "Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. Seeing his days are determined, and the number of his months are with thee, thou hast appointed his bounds that he cannot pass. Turn from him, that he may rest, till he shall accomplish, as an hireling, his day."—Job. xiv. 1-6. Again Job says, "All the days of my appointed time will I wait, till my change come." "A man's heart deviseth his way: but the Lord directeth his steps."—Prov. xvi. 9. "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. xxi. 1. "There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand."—Prov. xix. 21. The Lord "hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. The above quotations are a few of the many which go to prove that man is the Lord's creature. He made him for a purpose, as he did every other creature, and so each one has a certain place to fill, a time to be born and a time to die. But "man's heart deviseth his way," and as long as the devices of his heart carry him in the way the Lord has designed and appointed he is permitted to follow those devices, but where the Lord has designed otherwise, all the devices of his heart come to naught, otherwise how could the

prophet say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps?" Man in his natural state is as dead to the spiritual sphere in which the "quickened," the "born again," live and move as one corporeally dead is dead to the natural sphere, lest man boasts his wisdom and ability even to grasp the spiritual. And so it is, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." We are told that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7, and that "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. No wonder then that man in his alienated condition puts darkness for light, and bitter for sweet, and although God's word declares that there is none that understandeth, there is none that seeketh after God, yet they say, Man does, or can understand; he does or can seek after God, and that it is in man that walketh to direct his steps. If it is blind carnality in man that causes him thus to reverse the word of God, it must be the carnal nature in the subject of grace that causes him to contend that it is at least partly in the believer to direct his steps, that great spiritual blessings or rewards are his upon conditions of obedience, which he has ability in himself to perform or leave undone. If this last idea be a correct one, then it is in some men, at least, (believers) who walk to direct their steps, and the assertion of the prophet cannot be true. If the spiritual blessings of the believer are hinged upon contingencies, that is, if they are given as rewards for obedience, then they come as matters of debt, and are not of grace at

all; they are simply the wages of an hireling. But our experience confirms to us the testimony of the Scriptures, and we have to believe with the prophet that, "The way of man is not in himself: it is not in man that walketh to direct his steps," and that "By grace are ye saved through faith; and that not of yourselves; it is the gift of God," and so we take pleasure in singing with Doddridge,

"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.

Grace all the work shall crown  
Through everlasting days:  
It lays in heaven the topmost stone,  
And well deserves the praise."

H. B. JONES.

WINNSBORO, Texas, Aug., 1914.

NASHVILLE, Tenn., Oct. 15, 1914.

DEAR BROTHER:—I have a desire to write upon spiritual things, trusting that the Lord has revealed to me the true church of the living God. In consulting the language of Christ with Peter, in the sixteenth chapter of Matthew, we find that Peter was given to know Jesus by the indwelling of God's Spirit, for Peter confessed, "Thou art the Christ, the Son of the living God," and Jesus said unto him, "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." Nothing but the indwelling of the Spirit of God can ever show where the true church stands, for it is a spiritual house, chosen in Christ before the foundation of the world. Please notice the sixty-third chapter of Isaiah. In going forth to proclaim the revealed will of God, Isaiah says, "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? I that speak in righteousness, mighty to save." There is no power above Christ. He has trodden the winepress alone, and of the people there was none with him. He had no need of their help, for the power of God gave him all power, both in heaven and in earth. He came to do his Father's will, which he did, and cried out, "It is finished." When the capstone of his building is laid, then time shall be no more. So, dear brother, these are serious thoughts to meditate upon. We doubt and fear lest we have not known the true church of God. At times we feel we have truly been taught of God, yet while here in the flesh, often are cast down. I have now been confined to my room for six months, able to get around but little, yet I feel to thank God that, through his love and mercy, he has drawn me closer to the feet of Jesus, has given me his faith and established my goings. I feel to know that I have nothing of myself to offer that would be acceptable unto him.

Now, dear brother, what I have written I hope is in keeping with the Scriptures, as, I trust, the Lord has shown them to me. If, in your better judgment, you feel this to be worthy or not of a place in the SIGNS, all will be well with me. Remember a poor sinner saved by the grace of God.

Your brother in hope,

O. B. HICKERSON.

RALEIGH, N. C., Oct. 15, 1914.

DEAR BROTHER:—I, too, have been looking around and contrasting the teaching of the world with that of God's servants. Some months ago there was a "Peace Conference" held here. I heard a prominent man say that we were soon to have peace, the whole world brought to Christ in this century. I immediately

thought of what God told Job's friends: "Ye have not spoken of me the thing that is right, as my servant Job hath." Do you suppose they can see the folly of such teaching when they read of the cruel war by christian (?) nations? Would it not seem that now the Missionaries are needed in Europe more than in Japan and China, if they are needed at all? I have thought much recently of the Bible as containing everything that the church needs for all ages. What about the new things the world is filled with for the hope of salvation? Who is to make any record of them? They are not written in the book. No other Bible will ever be written. Men are continually changing, so are their methods. How good it is to know that whatsoever things were written, were for our comfort. If God has put his law in our minds and written it in the heart, there is no room for the other law, that is the same old law of sin and death. I trust we have already had our fill of that. How selfish do we appear to the other churches. A preacher said to me not long ago, "It does seem hurtful to me to think you will not come to hear me preach when I think so much of you." I replied, "I think too much of you to let anything come between us, and just as surely as I heard you preach your doctrine there would be a separation." I can think of Daniel and how selfish he must have appeared to many of his friends when he chose the lions' den rather than worship any but the true and living God. To us, he was but standing fast in the liberty wherewith Christ had made him free. Had he done otherwise, he would have but entangled himself with the yoke of bondage. I can imagine no greater yoke than being unequally yoked with unbelievers. If to live with the true church means persecution, trials and

afflictions, we can but say we have no choice to make. It is made for us. May you live many years to speak of the glory of his kingdom and to talk of his power, thereby encouraging all the little ones to press forward and to hope to the end.

Most sincerely yours,  
PATTIE WOODARD ANDERSON.

TRENTON, N. J., Oct. 18, 1914.

DEAR BROTHER:—I enjoyed the meetings at Southampton very much, and now, while completely shut in, I often go over again the happy scenes of other days, the meetings I could in earlier years attend. They were the happiest seasons of my life, for they often carried me back to the days of my first love.

"How sweet their memory still!  
But now I find an aching void,  
The world can never fill."

It has been a long time now since I have heard preaching, as I am not only confined to my room, but to my chair day and night, so have much time for reflection when not in too much pain. I sleep but little, so there are many weary hours to be whiled away in the nighttime when all is quiet. I used to try to get my mind fixed on spiritual things, and would try to think of sermons I had heard, of the Scriptures, of hymns, or my early experience, but even when free from pain it seemed my mind could not rise above natural, worldly matters, so I became much cast down, not doubtful exactly, for I felt I had been given reason to hope in the mercy of my Savior. I could not doubt his word, but I was such a little one. If at all in the building, I must be one of the very smallest stones, and often overlooked by the great Architect who was daily pouring out blessings upon me, who am one of the most unworthy. So time dragged wearily away for many weeks, but one night, while sitting alone

as usual and in not much if any pain, there seemed to come the most peaceful, calm, submissive feeling over me, which I cannot describe. I was so happy my eyes filled to overflowing. I felt my Savior was with me, had been with me and I knew it not. O the peace that passeth understanding! I had not a cross, a wish nor a care, but was like one carried on the billows of the wave. There was no jar or discord, no fear or turmoil, for the everlasting arms of Jehovah were underneath. I could not fear, but rested in peace. He was giving me the oil of joy for mourning, and for my heaviness the garment of praise. Praise! How can I ever praise my Redeemer as I ought for the countless blessings heaped upon me, a poor worm of the dust? The great peace that came to me so unexpectedly that night in the lone darkness has followed me more or less ever since. My cup is often filled to overflowing with the goodness, mercy and love of my gracious Redeemer, who, I feel, has watched over my family and myself all through my long life of over eighty years.

With love to all the dear ones, your unworthy sister,

(MRS.) M. R. LAWSHE.

[THE foregoing letter from brother Hickerson, also the extracts from letters of sisters Anderson and Lawshe, we think will be received with interest, so we give them to our readers.—ED.]

JULIAN, Cal., Sept. 18, 1914.

DEAR BRETHREN EDITORS:—I see in the SIGNS just received that you are requesting the brethren to write some of their thoughts for the paper. I will in my weakness write a few words on the way I was brought from darkness into light, and from death unto life. The first light that made me to see my sinful-

ness was in the year 1840. It was at the funeral of a cousin of mine; there a light shone upon me, telling me what a great sinner I was, and I thought the next funeral would be mine. The next thought was, What shall I do to be saved? The thought of dying in my sins was an awful thing to me. I was used to hearing Baptist preaching, but thought I was not ready to become a christian, and that there was plenty of time. But the time had come that my blind eyes were opened, and I could see where I stood. I tried to pray, but my prayers went no higher than my head, and things went from bad to worse until I found that I could do nothing, and I thought I was doomed to die in my sins. I thought I would make one more effort, I would throw myself at the feet of Jesus and say, Lord, save, I perish. This was on a Sunday, when I was walking by the side of my father's farm on the public highway, thinking that this was the last effort I would make. I had often heard the Old Baptists preach that it is by grace we are saved, and not by anything that we can do of ourselves; it is all with the Lord, so if it is his will to send me to the pit it is all right and just. Then it seemed to me that a light shone unto me brighter than the noonday sun, and I climbed up on the fence where there was a flax patch in bloom in the field, and I thought I never saw such a pretty sight in all my life. Everything looked so light that I could rise and fly, and I felt that I could praise God all the days of my life. I think it was the next Sunday that I went to hear an Old Baptist preach, and I thought he preached the whole sermon to me, it suited my case so well. All went well with me until the tempter came with the same old story that he told to mother Eve; so I did not go to the church, for I thought

I might be deceived and might deceive the church, so I would wait awhile to get better. I drifted off into the desert of sin, and for sixty long years I traveled the broad road of sin, thinking to get better, but all the time getting worse, until my burden became so heavy that I could stand up under it no longer. Every time I saw water I longed to be baptized. I traveled all the way from Phoenix, Arizona, to Lane County, Oregon, where I found the church of my choice: the Coast Fork Old School Predestinarian Baptist Church, and the first opportunity I had I offered myself to the church and was received on Saturday before the second Sunday in August, 1903, and was baptized in the full fellowship of that church, by Elder W. M. Girard, in the broad Willamette River, where there was much water. I remained with my church one year, and being old, my age and my circumstances called me away to Julian, Cal., where I now live with my son. Am in my ninety-fourth year, and read and write without the use of glasses. Now I am over twelve hundred miles from my church, and have seen but one brother of our faith since I left it. I am a hundred miles from the nearest church, and all the preaching that I have of our faith is the SIGNS. The dear publishers placed me on the free list. Were it not for their kindness I would be without preaching. I report to my church every month regularly. I deem it the duty of every true member to report or attend meetings unless providentially hindered. The dear ones who do attend would feel more that the brethren had not forgotten the house of God.

Dear brethren, I appreciate the way the SIGNS is conducted and enjoy the doctrine it teaches, believing it to be the true doctrine that Christ and the apos-

tles preached and taught. I had a brother who wrote for the SIGNS eighty years ago, Abraham Miller, Jr.

Dear brethren, I am writing more than I intended; I fear I will weary you, my writing is so poor. I have to write with a pencil. I have but little education, as you can see by my writing. My education in school did not exceed a sixth grade. What little I know I have learned by common observation. I hope I have learned a few lessons in Christ's school. When I write or think I have to ask of God to give me light, for without light we can do nothing. If we undertake to lead the blind we will all fall into the ditch together. Dear brethren, if we lack light we must ask of God, and he will give liberally.

Dear brethren and friends, I would like to say a few words on the subject of christian duty, but time and space will hardly admit. I would like to impress it upon the little ones of God who have been brought from darkness to light not to live as I did and neglect duty, thinking to get better, and all the time getting worse. O, my dear friends, if you are hungering after righteousness take up your cross and follow Christ, he will give you rest.

Dear editors, if you think this worth looking over and can use it, please correct and publish if you think it will interest any of God's little ones scattered abroad. If you do not think it worth a place in the SIGNS OF THE TIMES, cast it aside and it will be all right with me. I feel that I am too old and weak to write anything worth publishing. I do not know why it is that God has suffered me to live as long as I have.

I remain a poor, worn out sinner, saved by grace, if saved at all.

S. S. MILLER.

**THE DEALINGS OF THE LORD.**

"My soul with various tempests tossed,  
Her hopes o'erturned, and projects crossed,  
Sees every day new straits attend,  
And wonders where the scene will end."

When people are in prosperity and are at ease the tried pathway of the child of God, as set forth in this verse, can be but little understood. Carnal religionists and hypocrites, who are strangers to "the path of life," are also strangers to the trials that are peculiar to the chosen of God. What multitudes of professors of Christ's name there are who have no heartfelt knowledge of Jesus Christ. Just the mere outward profession, just a round of bodily exercise, or just an assent to points of doctrine; or they may be very zealous contenders for what they esteem to be Bible truth, but they have no heartfelt knowledge of Jesus Christ. They have never known what it is to be of a humble and contrite heart, to tremble at God's word. He has not spoken to them, and they have never poured out their hearts in sighs and supplications at the mercy-seat of God. They are dead in trespasses and sins, for they know not God, the Father, the only true God, and Jesus Christ whom he hath sent.

Believers in Jesus Christ are sharers in common in the ills that afflict mankind, but in these ills they are exercised in a way before and unto their God that the world knows nothing of. Then there are those dispensations of Jehovah's providence which none but the elect know, for the Lord trieth the righteous, and no others are thus dealt with. All their afflictions are in everlasting love; it is in infinite wisdom they are subjected to discipline, to corrections, chastenings, to reproofs, rebukes, fires and floods, all for their ultimate good. The rest of mankind are not dealt with in this manner.

There have been seasons when my heart has said:

"Dear Lord, though bitter is the cup  
Thy gracious hand deals out to me,  
I cheerfully would drink it up;  
That cannot hurt which comes from thee.

Dash it with thy unchanging love,  
Let not a drop of wrath be there;  
The saints, forever blest above,  
Were often most afflicted here.

From Jesus, thy incarnate Son,  
I'll learn obedience to thy will,  
And humbly kiss the chastening rod,  
When its severest strokes I feel."

The sovereignty of God is very manifest even in his dealings as our heavenly Father. Some of his dear children are given a much larger portion of afflictions, or they are called to endure much sorer conflicts than others; but if their sufferings abound, their consolations abound by Christ Jesus. Of Saul of Tarsus God said, "I will shew him how great things he must suffer for my name's sake."—Acts ix. 16. All trouble is hardening, and we become impatient, and murmur, and if self-pity gets us in its grip this much increases our trouble. The one blessed thing in trouble is to find the Holy Spirit's operations in the soul bringing us in lowliness of heart to seek the face of our God. How kind is that voice that says, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."—Psalms l. 15. "In trouble have they visited thee, they poured out a prayer when thy chastening was upon them."—Isaiah xxvi. 16. When our troubles constrain us to show them before our God this is proof they are working for our good. "It is good for me to draw near to God."—Psalms lxxiii. 28. Here at the footstool of our God we not only pray for relief and for grace to sustain us in our distresses; not only do we cry for strength to be able to stand in the conflict, but for mercy, that God will



pardon our fretfulness, hush our murmurings. O we long for the nearness, and tokens of love from the Lord, that he will speak a kind, assuring word to us; we cry unto him that he will not be unto us as a stranger in the land, but that we may have his presence in the fires, and that he will still give us a heart to cleave to him. Our unbelief, our fears, the insinuations of the devil, would wrench us away from our covenant God. But God, who performs his good work in us until the day of Jesus Christ, moves us in our distresses to cling to him, who is the only hope and rock of our salvation. In these times of our souls' adversities unfeigned faith and our love unfeigned live; much that is spurious, much that is dross, is burned up in fiery trials, and when we say,

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

they are not idle words, but the very experience of the child of God who flees unto Christ for refuge. O the Lord chastens his people, but ever for their profit, that they may be partakers of his holiness. He wounds, and his hands make whole; he healeth the broken in heart and bindeth up their wounds; he brings us low and humbled in his sight, but he will lift us up, and lift up upon us the light of his countenance. Truly he will be with us in all our straits and know our souls in adversity. He discovereth deep things out of darkness, and bringeth out to light the shadow of death, and he verily will rebuke the devourer for thy sake, ye weak and fearful children of God. He makes believers know the riches of his grace and the wonders of his love in the deeps of their afflictions, and when they are weakness, and God seeth that we have no might against the

powers that oppress us, he moves us to cry unto himself for succor and consolation. Thus he so graciously makes the power of Christ to rest upon us, and out of weakness we become strong in the Lord and in the power of his might. Our Lord Jesus Christ is not a mere arrangement of doctrines, not a system of philosophical teachings that men may gather out of the Bible, and in which men may esteem themselves wise, and sport themselves in their self-acquired speculations, but our Lord Jesus Christ is, he has very being, and they that are his have been brought to him, having been taught of the Father. (John vi. 45.) They have been apprehended of Christ Jesus. (Phil. iii. 12.) He has a gracious, almighty, loving hold of them, and he will not give them up, neither shall any power pluck them out of his hand. They have been called unto fellowship with God's dear Son, and in this fellowship he shews them the Father, they joy in God through him, and have access into the mercy of God, and have peace with God. By our dear Savior we have received the atonement, and thus, though poor and base and vile, we believe in Christ with all the heart. O thus to know the Father, the only true God, and Jesus Christ whom he hath sent, is life eternal. His flesh is meat indeed, and his blood is drink indeed. Have we not proved that Christ often captivates our thoughts, calls forth our trust, engrosses our affections, inspires our souls with hope? His blood and righteousness, his sacrifice for our sins and his high priesthood in the heavens, where he appeareth in the presence of God for us, give courage and joy to us poor, sinful worms, and we say, O guide me with thy counsel, dear Savior, and afterward receive me to glory. "Christ liveth in me;" yes, it is Christ in us the

hope of glory, for God hath called us unto his eternal glory by Christ Jesus.

"Soon shall the cup of glory wash down earth's bitterest foes;

Soon shall the desert briar break into Eden's Rose;  
The curse shall change to blessing, the name on earth that's banned,

Be graven on the White Stone in Emmanuel's land."

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

DUNCAN, Okla., Sept. 14, 1914.

DEAR EDITORS:—Once more I will pen a few words in my weak way in giving thanks to the contributors of our dear paper, that has so freely come to me twice a month. Many thanks to you, children of God, for such a present to one who is the least of all saints. May the dear Lord remember his children everywhere who have comforted me with the words of his blessings in my declining days. Bless the Lord for all his benefits to me; it is too high, I cannot attain unto it; but to the Lord give praise, for his mercy endureth forever; he is from everlasting to everlasting, he fills immensity, he rides upon the storm. Lo, these are parts of his ways, and who can know him? At his rebuke my soul sinks within me, and as one alone I cry and chatter, and mourn as the dove. "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Thou art all fair, my love, there is no spot in thee; for thou art mine, I have redeemed thee, I trod the winepress alone for thee. "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?" "My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the

shadows flee away, turn, my beloved; and be thou like a roe, a young hart, upon the mountains of Bether." "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 part 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. How precious also are thy thoughts unto me, O God! how great the sum of them!" O dear friends and companions in this low ground of sorrow, how great the sum of the Lord's mercies to me, and all the dear saints of God, the Rock of our salvation, for salvation is of the Lord. Now, my dear friends, these passages of Scripture I have written came to me with power, yes, came faster than I could write them down, and I am left blank. O was it the Spirit of Jesus that filled my mind with these words? Blessed be his name, for he is my salvation for time and eternity.

Now, dear brethren and sisters, I ask you in the name of our Father to pray for me, and will you respond to me in the love of Jesus? If my writing is done in vainglory do not publish it, if not written in the Spirit of Christ.

I send you a letter written to me by a young minister. I would like for you to give it a place in our paper; I want to share it with the saints, as it has been a feast to me in a weary land. May the Lord uphold him, and all his dear children everywhere, by the word of his power, is my prayer.

Unworthily yours,

NANCY CREEL.

FLETCHER, Okla., May 17, 1914.

DEAR SISTER IN CHRIST:—Once more with a deep realization of my weakness, I will try to offer a few of my rambling thoughts on the merits of our crucified Savior, though I am sure you are far my superior in knowledge of all that pertains to godliness. First, let me say that your letter was a great comfort to me; it contained that which was wholesome, and set forth only the things that becometh sound doctrine, and to God's children they are sweeter than honey and the honey-comb. But, dear sister, the thought springs up within my breast, What right has one so sinful as I am to claim an interest in the love of the merciful God? Was it because I had done anything that brought God under obligation to receive me as an heir of that inheritance which is incorruptible and fadeth not away? No, a thousand times no. The heirs of that inheritance are kept by the power of God through faith (not because of) unto salvation, ready to be revealed in the last time. (1 Peter i. 5.) Let us go back and hear what Peter says about these heirs: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy [not our works] hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter i. 2, 3. Yes, Peter says they are the elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience. So instead of our obedience gaining us acceptance with God, it is proof that we are already accepted of him. Obedience is the fruit of

the Spirit. Dear sister, we are not accepted with the Father on the merits of our good works, but we are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of him who hath called us out of darkness into his marvelous light. (1 Peter ii. 9.) Called to be saints. (Romans i. 7; 1 Cor. i. 2.) Chosen in Christ before the foundation of the world. (Eph. i. 4.) So you see it is not by works of righteousness which we have done, but of his mercy he hath saved us. It ever has been the will of the Father to visit his people with salvation, but he has never looked to the arm of flesh for its accomplishment, for he is too wise to make mistakes. Ah, there was one that he could rely on, and that one was his own dear Son, who took all the sins of his people upon himself, and stepped between them and the wrath of the sin-avenging God. Yes, he came under the law, to redeem them that were under the law. O wonderful thought! O blessed Savior! that left his heavenly throne and came down to a sin-cursed world to suffer untold agony, yea, to suffer the terrible death of the cross for the salvation of his people. Dear sister, he is the Captain of our salvation; he hath blotted out the handwriting of ordinances that was against us, which was contrary to us; he took it out of the way, nailing it to his cross, (Col. ii. 14,) and if our salvation was not made sure, then we are yet without hope and without God in the world; but if he came for our salvation it is sure, for he said, "It is finished," and we can say with Paul, Thanks be to God, which giveth us the victory through our Lord Jesus Christ, (1 Cor. xv. 57,) and with the poet we can say:

"'Tis finished! so the Savior cried,  
And meekly bowed his head and died;

"Tis finished—yes, the race is run,  
The battle fought, the victory won."

Pardon me for writing you such a long letter; I wish it were better. Let me hear from you as soon as you can conveniently write, and if not too much, I ask an interest in your prayers.

Your unworthy brother,

I. D. MOODY.

#### NEW WINE IN OLD BOTTLES.

"No man also having drunk old wine straightway desireth new; for he saith, The old is better."—Luke v. 39.

The Savior in hearing the scribes and Pharisees murmur against the disciples, saying, "Why do ye eat and drink with publicans and sinners?" said unto them, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." The scribes and Pharisees felt too much exalted to be found eating with publicans and sinners, and called them an unclean people, a people of unwashed hands, which we have understood to mean that the Pharisees carried out the formality of washing their hands before they ate, as this was one of their established customs, and if they washed not, they ate not; the Jewish forms separated them from those who did not observe them, and they said to the disciples, Why does your Master eat with publicans and sinners? These same scribes and Pharisees asked Christ himself another question that issued from the same Jewish or pharisaical idea, and that was: "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?" Here it would seem as though they could not yet understand Christ's mission into the world, for they wanted to know why Christ's disciples did not conform to all the forms and rituals of

the old covenant; they even said the disciples of John fasted often and prayed. We are to understand that during the ministry of John many of the customs of the Jews were still carried out, even by the disciples. The feast of unleavened bread was observed by Christ and his disciples at the last supper, just before he was betrayed, for as yet the old covenant was still standing in part, and its forms were partially observed by those who had been converted from the Jews. These brethren seemed to still be zealous of the law, and could not at once give up all their forms and customs. Even the apostle Paul withstood Peter to his face, because when there was none but the Gentile brethren present he would partake freely with them, but when he saw some of the Jewish brethren come from Jerusalem, or from James, who was the first bishop at Jerusalem, Peter seemed to fear he would be censured for eating with the Gentiles, and therefore he withdrew, fearing them which were of the Jews. Likewise Barnabas was carried away with their dissimulation, and hence rebuked Peter for living after the manner of the Gentiles in the absence of the Jews, and then refusing to do so in the presence of the Jews, so that there was great contention between the apostle of the Gentiles and the apostle of the Jews about circumcision, and Paul and Barnabas and some of the brethren at Antioch were sent up to Jerusalem to talk the matter over with the apostles, about having the converted brethren of the Gentiles to not observe the customs of the Jews, and at that conference the apostles of the Jews decided that those Gentile brethren who had been brought into the fold of Christ need not observe the Jewish forms and customs, only they would not have the Gentile brethren to

eat meat that had been sacrificed unto idols. But those contentions so common between the Gentile brethren and the Jewish brethren only show what an awful hold the Jewish traditions had upon the Jews, and they verily believed that Christ when he did come was going to deliver the Jewish kingdom from under the Roman kingdom, as at that time Judea was a province under Rome and had to pay tribute to Cæsar. That is, I mean these Jewish brethren believed this, and said unto Christ: "Wilt thou at this time restore again the kingdom to Israel?" Hence if the twelve apostles had their minds so terribly befogged with Jewish traditions, is it any wonder that those scribes and Pharisees marveled that the disciples of Christ did not conform to the customs of the old covenant? Christ's answer to this question was, "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." Christ was the bridegroom, and his bride could not fast and mourn and lament for him when he was with them, but after he had left them then could they fast and mourn. And to silence the scribes and Pharisees he spake a parable unto them by saying: "No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." The Savior meant that it would not do to take the things of the gospel kingdom and attach them to the things of the old legal kingdom, as that would make a rent, as the things of the gospel kingdom did in no way agree with the things of the old kingdom, and hence could not be part of the old and part of the new. The old

legal kingdom was a kingdom of works, and the gospel kingdom is a kingdom of grace, and hence it must be works or grace, and not both. If works, then it is no more of grace, and if grace, then it is no more of works. Also the Savior said, "No man putteth new wine into old bottles; else the new wine will burst the old bottles and be spilled, and the bottles shall perish." Meaning if he were to set up the gospel kingdom upon the old legal kingdom it would break the old kingdom, and the things of the gospel kingdom would all be spilled out and lost. Hence, in order that both the bottles and the new wine be preserved, the things of the gospel kingdom must be put in new bottles. It takes the new creatures in Christ to retain the things of the gospel kingdom, for wherever the things of the gospel fell on any of the old legal people there was a great breaking of the bottles. The apostle Paul had a great breaking of this kind. The Savior said, "No man also having drunk old wine straightway desireth new; for he saith, The old is better." Meaning that those who had imbibed of the things of the old legal kingdom did not want the things of the gospel kingdom, for they said the things of the old are better, as the apostle said to those who had drunk of the things of the old kingdom. He told them that it was necessary that the gospel of the new kingdom should first be preached unto them, but seeing ye reject it, lo, we turn to the Gentiles. And when the Gentiles heard these things they were glad, and as many as were ordained unto eternal life believed. In all of the things which Christ set forth in this sermon there is one thing that stands out more prominent than anything else, and that is, that forms and ceremonies had but little weight with the Master.

He could eat with publicans and sinners as well as those who felt too much exalted to do so. He understood that those who found fault with him were not the sick that needed a Physician, and he made it plain that he did not come to call those scribes and Pharisees, but sinners, to repentance, and that instead of using the old legal kingdom of the land of Judea as his kingdom, he made a new covenant and wrote his laws in the hearts and minds of the subjects of this new kingdom, and no man can see or enter that kingdom except he be born again. Therefore it is those born of the Spirit that constitute the new bottles which the new wine is put into. The Spirit of God is poured into those born of the Spirit, and hence both are preserved. The Father seeketh such to worship him as worship in spirit and in truth.

NEWTON PETERS.

PORTLAND, Indiana.

FAYETTEVILLE, Ga., Oct. 20, 1914.

DEAR BROTHER KER:—I have for a long while had a desire to write for the SIGNS, but feel my inability very much. I like the SIGNS better than any paper I ever read, but I cannot read it much, on account of weak eyes. I have many times felt, when reading a good piece, a desire to write, but my mind is so blank, and my writing so insignificant compared with that of others, and thinking you had plenty of good letters ahead all the time, I feared mine would be in the way. If I have an experience of grace, it is so little, or made up of so many little incidents, I have never tried to tell it in full. If I were ever born again it was in a way I did not know. Before I knew anything about God's dealings with his people I loved to read experiences. The writers would tell of feeling they were,

sinners. I did not know what sin and sinners were, but I learned, and am still learning. When a boy I looked forward to the time when I would be a good boy, but that time has never come. As I did not get good, I thought that when I became a man I would do better, but I have lived nearly half man's allotted time, and I think sometimes I am the vilest sinner living. I also looked forward to better times financially, but it seems that there is no prosperity for me. God has been pleased to show me, I hope, the vanity of riches and trusting in them, and the sweetness and comfort of trusting in the dear Savior. If he had let me prosper in this world's goods I feel sure I would have gone astray, and perhaps would have ignored the cries of the poor; but I know a little about being poor, and I know what I possess is given me by the Giver of every good and perfect gift, and it is not mine, but all things belong to Him. He does not give me anything to use selfishly. I feel that I have no right to claim the things in my possession as mine to do with as I please, for the Lord giveth and the Lord taketh away, blessed be the name of the Lord. Paul said, Having food and raiment, be therewith content, so when we have more than we actually need it is our duty to divide with the poor, and we should divide what we do need sometimes. God has brought my greatest expectations and desires of a worldly kind to naught, but I have one great desire which I hope he has given me, and I would not give it for the greatest wealth and honor this world can furnish, and that desire is to live to his honor, praise and glory, and when done with this life to praise him in eternity. I hope to live in fellowship with his people the balance of this life, and hope I will never be deprived of the

privilege of mingling with them. My life has not been one of outbreking wickedness, but I feel sometimes that the wicked are better than I. I have much to be thankful for, and nothing to complain about, but I forget God's goodness to me, and complain about very trifling matters. I am made to wonder at his mysterious ways; it is impossible to tell my feelings and thoughts. I think of his goodness at night when I cannot sleep; I awake in amazement at his wonderful knowledge and mighty power. I think of the great storms, floods, wars, &c., that destroy so many lives, many good people, but I am spared to live in peace. I have thought a great deal about the horrible death of our Savior and how it compares with the death of his obedient followers. It was as horrible as wicked devices could make it, forsaken by his followers, and Father, completely forsaken. No human being ever died in a worse condition. He dreaded it, and prayed that if it were the Father's will to let the cup pass, but wanted the Father's will to be done. What a contrast. The humble christian looks forward to death as the gate of endless joy, and when the time draws close, says, Come, welcome death. When the pangs of death seize him he rejoices, for the blessed Savior is with him and makes his dying bed as soft as downy pillows are, and he can lean his head on His breast and breathe his life out sweetly there. Dear children of God, think of what he has done for us, and what we owe him. We have nothing to pay him, so all we can do is to try to live as he lived. How did he live? For the good of others and his Father's glory. Then if we follow him we must live a good example before others; let our light shine. We cannot do this by living for self. We

must visit and help the sick, poor and needy. When Christ finished the work his Father gave him to do he had no more business on earth, and must needs go hence "to prepare a place for you, \* \* \* that where I am, there ye may be also," and when he works out his righteous will with us on earth, when we finish the work assigned us, we, too, must follow him in death and the grave; and as there was no power to keep him there, there is no power that can keep us there; then the happiness that will be ours is worth more than the suffering and waiting in this world. O how I wish I could live worthy of my calling, which I know is higher than all earthly callings, if it is of God.

May God bless and keep his dear people, is my prayer. Pray for me and my loved ones, and if this is worth anything give God the glory.

Unworthily,

GEORGE. W. JACKSON.

#### ISAIAH I. 9.

"EXCEPT the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

The prophet in this chapter tells the Jews, the people of Israel and Jerusalem, of their awful sin and depravity, and uses the words at the head of this article. We know what a remnant is: a small portion left. It has been the case all through the ages, that it is the choice of election of the Lord Jehovah that his people are saved; for he hath "mercy on whom he will have mercy, and whom he will he hardeneth." Lot and his family were the small remnant saved out of Sodom and Gomorrah. Noah and his family were the small remnant saved of all the millions destroyed by the flood. It is God's right to choose and save his people, for he laid help upon his beloved Son,

our Lord and Savior Jesus Christ, who is mighty, and able to save to the uttermost all who come unto God by him. Their coming unto God by him is the glorious highway, for he leads them in this way, and none of the fallen sons of Adam would chose this way of their own volition. The vulture's eye hath not seen it nor the fierce lion passed thereby. None walk in this way but the redeemed, whom our Lord and Savior came to save from their sins. He forever put away their sins when he offered himself without spot on the tree of the cross, and in obedience to his Father's will drank the cup in the terrible agony of the garden of Gethsemane. "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." But in his death and glorious resurrection he forever destroyed all his foes, and hence put them under his feet, and the Father hath given him a name which is above every name, both in heaven and in earth, that every knee shall bow, and every tongue confess to God. He rules over all the nations of the earth, putting down some, and setting up others, according to his will, and none can stay his hand. We now have the awful spectacle of the slaughter of the vast multitude of Mystery, Babylon the Great, The Mother of Harlots, slaying each other from no other motive save greed and lust for power. John in Revelation tells us that the various beasts that should arise would eat her flesh, and burn her with fire. (Rev. xvii. 16.) We have the awful spectacle now of millions who have received the mark of the beast slaughtering each other, and it is evident that the end is drawing near. Wars, and

rumors of wars, and people being lovers of pleasure more than lovers of God, evil men waxing worse and worse, deceiving, and being deceived. But his people look for the coming of the Lord of heaven and earth the second time, without sin unto salvation, to take his bride home, and to destroy all his enemies, for Babylon is ripe for destruction, as they would exalt themselves above all that is called God, and are certain to be thrust down to hell. There shall be much wailing, for they shall be made "desolate and naked."

Yours in hope,

WM. F. SLOAN.

LEXINGTON, Ky., Sept. 19, 1914.

SOUTHAMPTON, Pa., Nov. 2, 1914.

DEAR BRETHREN:—By the request of Mrs. Rosalina C. Pratt, I am sending to the SIGNS a notice of the departure of her mother, Mrs. Sarah J. Clark, of Stony Creek, Conn. She left these fading scenes, entering into rest, October 8th, in the eighty-first year of her age, leaving one daughter and one granddaughter. Her daughter says: "Could you have followed the details of my mother's last two years you would almost welcome the news that she has passed from a quiet, natural slumber into the final deeper sleep. Her nurse, who slept in her room, ministered to her needs about eleven o'clock, and arose to give her the usual nourishment at five, but found her beyond earthly needs. The doctor said she never knew the ending, as it came so peacefully. Mother enjoyed your last letter to her, and I was to reply at her dictation as soon as she was able to express herself, but that time never came. Her trouble was both mental and physical, sometimes clear and bright, with intervals of cloud and illusions, and suffering from heart trouble. She enjoyed the



SIGNS until the last. For her funeral she only expressed two things: not to have it in the big church in Plantsville, but in the cemetery chapel which she had given funds to erect in the village; also to her nurse she expressed her wish as to dress. This left me to decide on the minister. Deference to her faith would have led me to send for one of her choice, but all I had known were gone except your brother, who would have been my first choice. But I recalled your letters as to his growing feebleness; this added to the necessity of practically two funeral services, one here where she had lived for thirty years, and one in Plantsville, where her relatives and old time friends were. Added to this, the one gone could not listen to whatever comfort was derived from the service, so there was but one consistent choice, and you will be prepared to hear me say that the first Reader of the Christian Scientists of New Haven conducted the service, which was considered beautiful and impressive, simplicity being the keynote."

Sister Clark experienced a hope in Christ in 1864, and her desire was to find the true church. An aunt who was a Primitive Baptist recommended her to attend the association which was in Warwick that year, which she did, and after hearing the preaching she was satisfied it was just what she desired, and she was filled with rejoicing. On Friday, the last day of the association, she came before the church and was received, and baptized by Elder Gilbert Beebe. My brother, Elder S. H. Durand, was at the same association for the same purpose, and was received and baptized at Middletown the following Sunday. This was the beginning of our very pleasant acquaintance with this beloved sister, whose walk and conversation proved her to be a true

follower of Jesus. The church was her dearly loved home until the last. It is a pleasure to recall my visits with her in her delightful home, and to hear from her lips how the Lord had led her from darkness to light and filled her soul with praise to his holy name. Also her visits in our home were very much enjoyed by us all.

In tender sympathy for her dear ones left, unworthily,

BESSIE DURAND.

ATLANTIC, N. C., Oct. 23, 1914.

DEAR EDITORS:—I have just been looking over the second volume of the editorials of Elder Gilbert Beebe, the founder of the SIGNS OF THE TIMES, and for many years its able editor, and a strong defender of the faith once delivered unto the saints. I find an article beginning on page 695, in answer to Elder George R. Hoge, on the resurrection, which appears to me to be the truth as it is so perfectly set forth in the Old and New Testaments. Please reproduce the above cited editorial, and Elder Hoge's letter, with this request, in the SIGNS for November 1st or 15th, and you will much oblige myself and others of your subscribers and readers.

Your brother in hope,

L. H. HARDY.

(See editorial on page 694.)

## NOTICE.

If nothing in providence prevents, we expect preaching by our pastor, Elder H. C. Ker, in the Old School Baptist meetinghouse in Woburn, Mass., the fifth Sunday (29th) in this month. All are cordially invited to meet with us.

L. B. FORD.

MELROSE HIGHLANDS, MASS.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 15, 1914.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***JEREMIAH XVIII. 1-4.**

"THE word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it."

This is the word of the Lord. Coming through the prophet makes it not a whit less the word of God. At sundry times and in divers manners God, in time past, spake unto the fathers by the prophets, but the word thus spoken was of God none the less, even though it fell from the lips of fallible men. Worms of the dust were called and ordained of God to prophesy in his name, and their limitations as men, and sinful men at that, in no way affected the infallible inspiration that gripped them. God's using a sinful man to convey his message to sinful men in no way detracts from the authority and truth of the word. God in such cases accompanies the word with such spiritual demonstration and conviction to the hearts intended for it that they cannot gainsay it nor refute the ordination of the One by whom it is sent. Herein is a man's ministry proved, in that his message (gift) makes room for itself in hearts themselves gifted with insight and un-

derstanding. One's feelings regarding his own ministry can never be the final test by which to judge the nature and usefulness of that ministry. It is quite certain that had Jeremiah gone according to his own feelings and judgment he never would have been a prophet. He tried to prevail upon the Lord to let him off, but found that when God sets his hand to a thing there is no turning back. If one is called to preach or prophesy he will be given a message to deliver, and his delivery of that message is proof of his calling, regardless of what his own thought in the matter may be. Jeremiah's ministry made him exceedingly unpopular with the people, for what he said was anything but smooth to the ears it fell upon. Jeremiah was in Judah, and the tribe of Judah and the inhabitants of Jerusalem were his auditors, though the whole nation of Israel was involved in his predictions. Jeremiah preached prior to the Babylonian captivity. After Nebuchadnezzar had carried away captive "all Jerusalem, and all the princes, and all the mighty men of valour," leaving none, "save the poorest sort of the people of the land," Jeremiah was left behind in Jerusalem with these "poorest sort," this "remnant," another proof that God in his people's extremity, leaves "not himself without witness." The sign of the potter's house was given of the Lord through the prophet Jeremiah to Judah and Israel before the transpiring of the Babylonian captivity. Its primary signification is to that event and to the restoration following after seventy years in Babylon. The Almighty emphasizes his right in this eighteenth chapter of Jeremiah to do with his people and with the nations of the earth as it pleases him; to make and to mar, to renew and to spoil, to cast down and to raise up, to kill and

to make alive. They are as clay in the hand of the potter, and he their Potter. The command of the Lord to Jeremiah involved three things: "arise," "go," "hear." Some people think if a man is called to preach he can preach any time or all the time, just whenever he is of a mind to make an appointment or when others make an appointment for him. Our appointments amount to nothing except "if the Lord will." Although a servant of God may have preached five hundred sermons, yet for his five hundred first he will need quickening ("arise"), sending ("go"), understanding ("hear"), the same as for the first sermon he ever preached. Preaching is one thing in which man never becomes expert, self-sufficient. He is no more able to "eat of the sinew which shrank" at the last than at the first. So Jeremiah, though a prophet for many years, and though he had already delivered many messages to this national people, still for this particular message, as well as for each previous one, as well as for each subsequent one, he needed to be stirred with spiritual life, to be told, "Arise." The very power and spirit of the arising of the Lord, the power of the resurrection, is in the preaching of the gospel. If it is the gospel preached Jesus is in it, and Jesus said, "I am the resurrection and the life." When one is called to preach, is bidden "arise," he is not left to seek his own work, to hew out his own path, to go as he lists, but is directed ("go") not promiscuously, but to a definite place. In this instance, with Jeremiah, it was "the potter's house." In what is said above we do not mean to be understood as saying that Jeremiah was a gospel preacher. His standing was legal, his position under the law, but certainly the gospel was veiled in his predictions. The fullness of his utterances

looked forward to the "regeneration," the dispensation of the gospel. Not only, then, must the servant of God be called, qualified and sent by the Spirit of the Lord, but for each message he brings must be made to "hear," to understand. He cannot store up the hearings, the understandings, of the past to do him for to-day. This lesson of the potter's house must, in its own order and time, be given the prophet. It was the very thing needed by that people then, not sooner nor later. Thus the prophet could not have had it sooner nor later. He might perhaps have talked about it upon occasions afterward, but never again did he tell the thing itself as he told it then. We may talk about sermons we have preached, or tried to, but no servant of God ever succeeded in preaching the same sermon twice. Recalling the words of a sermon is not preaching it over. There is a power in every true gospel sermon that evades all recollection. So the Lord told Jeremiah "arise," "go," "hear," and he "went" and "beheld." The potter's house: one of several in that eastern country where the potters engaged in their work, the making of vessels out of clay. The clay, when dug, was trodden by men's feet, so as to form a paste (Isaiah xli. 25), then placed by the potter on the wheel beside which he sat, and shaped by him with his hands; after this it was smoothed, coated with a glaze, and burnt in a furnace. In this sign of the potter's house the only part of manufacture called attention to is the making of the vessel on the wheels, therefore that is the only feature of the work of pottery that will engage us in this article. These potters' houses in those days very likely were the scene of many marriages and spoilings, as well as of many finished productions of art and beauty. Doubtless

many broken shreds lay scattered around, as well as many completed vessels, of honor and dishonor, in finished array. Jeremiah beheld the potter making a vessel on his wheels, and the vessel he wrought was marred in the hand of the potter as Jeremiah watched. He further beheld that the potter took this same marred clay (not other clay) and made it again another vessel, a satisfactory one. After seeing all this Jeremiah heard God's declaration that he (God) had a perfect right to do with Judah and with Israel and with the nations as it pleased him; to do with mortals as this potter had done with clay. After all, what is man in the hand of the Almighty but clay in the hand of the potter? "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Dare man reply against God, or summon him to appear before the bar of human reason? "Shall the thing formed say unto him that formed it, Why hast thou made me thus?" God Almighty is the great Potter, and we but the clay in his hands. This material world, the universe and all it contains, is the house of the great Potter, and the cycle of the centuries, the succession of ages, the march of dispensations, are the wheels upon which are being wrought a wonderful work: the salvation of the elect and the declaration of the Potter's glory and honor and power. In this work there is a marring and a making again, both taking place "in," not out, of the potter's hand. The vessel did not slip or fall out of the potter's hand and then mar, but spoiled while in the hand of the potter. The clay was just as much in the potter's hand when it marred as it was afterward when renewed to his liking. This all primarily applies, as the context reads, to Judah and Israel, God's national

people legally. Israel had been chosen of the Lord from among all the nations of the earth, while still in the loins of Abraham. To Abraham, by promise, was given Isaac whom he (Abraham) received as from the dead, not according to nature, but contrary thereto, from the deadness of Sarah's womb. To Isaac was born Jacob; to Jacob, the twelve patriarchs; to the twelve patriarchs, the twelve tribes of Israel. Israel, God brought out of Egypt, and led them about by the hand of Moses forty years through the wilderness. Moses dead upon Mt. Nebo, Joshua was placed at their head and led them through Jordan to the promised land of Canaan. Here the Lord went before them in battle, subdued their enemies and eventually gave them rest and peace. Naturally one would think Israel would endeavor to make some adequate return unto the Lord for all his goodness and kindness toward them, but they did not; instead they went a-whoring after sensual things and devilish, after the ways and gods of the Gentiles. This first vessel, national Israel, marred in the making. It brought forth "wild grapes," the fruit of the flesh, not of the Spirit. The history of national Israel proved the failure of the flesh to attain godliness, its inability to live at all right in the sight of God, or to serve him acceptably. It was demonstrated that God could not be reached nor his favor procured through the deeds of the law, through burnt offerings, ceremonies, forms, feasts nor fasts. But, bear in mind, this failure, this marring of the first vessel, national Israel, was no accident, no mere happen-so. It all transpired with the vessel still in the hand of the Potter. In all of it God's purpose and design were being accomplished. The utter failure of Adam must in all its

enormity be revealed before the success of Christ can be at all appreciated. After the depravity and wretchedness of the natural man are fully displayed in the elect nation of the old covenant, the Jews, in the new covenant, the gospel, is brought to light a people fashioned after God's own heart, a spiritual people, who, out of the fullness of the Godhead in Christ Jesus, receive grace for grace. They realize very well that God cannot be served in the oldness of the letter, but in the newness of the spirit. Therefore in this gracious dispensation of this gospel day is given them grace that they serve him acceptably with reverence and godly fear. God is a Spirit, and has begotten unto himself a spiritual people, who worship him in spirit and in truth. This new vessel pleases the Potter. It is so because Christ is in them, and Christ is the only man that ever did please God as a man. But this new vessel is fashioned out of the same clay that was marred in the first instance. It is the sinner that is saved, not some ethereal part of him, and it is the redeemed sinner that, by grace, serves God acceptably in Christ Jesus. "Except a man be born again," Jesus said. The vessel marred in the first instance is fashioned again an acceptable vessel, and both the marring and the acceptability are in His hands; both accomplished his purpose and predestined plan. Adam, the first man, was formed of dust, a vessel of clay. He fell in transgression. It was not accident that he did so. "Known unto God are all his works, from the beginning of the world." Adam was one of God's works, so God must have known all about him when he made him. Nothing that Adam subsequently did but was known unto God beforehand. Therefore

Adam's transgression, his sin, death, ruin, and that of all his posterity, was in the hand of the Potter; all comprehended in the infinite plan, purpose, knowledge and wisdom of Almighty God, and this same vessel marred in the first instance, was made again another vessel, and in it there was no failure. In Christ there is no failure, he pleases the Potter in all he does and says. This second vessel was formed in the womb of the virgin, conceived of the Holy Ghost, and the fullness of the Godhead dwelt bodily in him. "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Every one of the elect is first in Adam, then in Christ; first marred, then made "accepted in the beloved;" first lost, then saved; first a sinner, then a saint. One part of their lives is as much in the hand of the Potter as any other. They are sown in corruption (Adam), raised in incorruption (Christ); sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Written at the request of sister M. R. Lawshe, of Trenton, N. J.

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Extra copies of the SIGNS OF THE TIMES will be mailed, postage paid by us, at the following rates: 1 copy, 10 cents; 3 copies, 25 cents; 6 copies, 50 cents; 12 copies, \$1.00. This does not include our subscribers' papers lost in the mail, as we supply these free of charge.

## EDITORIALS OF THE LATE ELDER GILBERT BEEBE.

### THE RESURRECTION OF THE DEAD.

**BROTHER BEEBE:**—There are three or four designing men in middle Tennessee, who have created considerable excitement on the subject of a non-resurrection. They have charged the Richland Association with denying the doctrine of the resurrection of the dead.

I have been a member of this association for the last eighteen years, and I know that it believes the doctrine of the resurrection of the dead, and of a general judgment. It denies the resurrection of flesh and blood, and contends for the resurrection of Jesus Christ and all his saints, spiritual, in his likeness, as John says. (1 John iii. 2.) I send you a copy of faith in all the leading principles of the gospel, as it presents an abstract of our principles.

GEORGE R. HOGE.

NEW VERNON, N. Y., Nov. 1, 1846.

It has been, and still is, our desire, so far as possible, to avoid unprofitable agitation of subjects which in our judgment have a stronger tendency to excite discussion than to edify, comfort and instruct the people of God, and although we consider the resurrection of the dead inferior in importance to no part of the gospel of God our Savior, we have feared that the manner in which some brethren have seemed disposed to discuss it is calculated to gender strife and discord, rather than to result in the peace of Zion and the glory of God.

The letter of Elder Hoge, which will be found above, states that the Richland Association of Tennessee has been misrepresented on the subject, and asks the privilege of explaining the real sentiments of that association. He has also sent us a copy of the Minutes of the association, containing an "abstract" of their doctrinal sentiments, in which they say, item 10: "We believe in the resurrection of the dead, and a general judgment." This expression undefined, we presume would be satisfactory, but as brother Hoge adds, "It denies the resurrection of flesh

and blood," we conclude that the most of our readers will consider such denial as equivalent to a denial of the resurrection altogether, and a justification of those who have so charged that association. We will not attempt to define what is intended by their profession of faith in the resurrection, nor of their repudiation of its application to flesh and blood, or what our brethren of Richland believe will be raised up at the last day, whether soul, body or spirit. If they only intend to say that all the relationship between the saints and Adam, or human nature, ceases with the death of these mortal bodies, and that the resurrection shall bring them forth as a production of the quickening Spirit of God, in the same manner that the body of our Lord Jesus Christ was raised from the dead, we see no cause for controversy, for such we presume to be the general view held by Old School Baptists on the subject. But if such be their intention, we think they have not been sufficiently clear in defining their position.

By the reference made to 1 John iii. 2, we are inclined to believe our brethren hold with us that the resurrection of the crucified body of our Lord Jesus Christ is an exemplification of the manner and nature of the final resurrection of the bodies of the saints. In his resurrection he became the firstfruits of them that slept, consequently the certain pledge that all his people shall in like manner be raised up in that hour in which all that are in the graves shall hear the voice of the Son of God and come forth, they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation.

Many idle and vain speculations have been resorted to by multitudes at sundry times, in attempting a philosophical so-

lution of the resurrection of the dead, but all philosophy must forever fail when applied to the things of the Spirit of God, as we Old School Baptists hold the things of the Spirit to be known only by revelation, not by science; rules therefore which will apply to natural things cannot apply to spiritual things. To us it seems quite inexpedient to say that flesh and blood will not arise, as many would be led from that expression to suppose that the identity of the bodies of the saints in the resurrection was denied, which must be equivalent to a denial of the resurrection altogether. For if the bodies of the saints are raised from the dead at all, there must necessarily be a preservation of identity; and if the bodies of the saints are not to be raised up, what is to be raised? Not the soul, or spiritual man, for that cannot die, cannot be committed to the grave; and in the resurrection, all that are in the graves shall hear the voice of the Son of God, and shall come forth to the resurrection of life eternal, or of damnation. There can be no two ways of understanding Romans viii. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. The term "mortal" cannot apply to our spiritual life, as that is in no sense mortal, nor can it apply to any other part of us than that which came under the sentence, "Dust thou art, and unto dust shalt thou return." Some have said that flesh and blood shall not arise, but flesh and bones shall arise, and this view they have attempted to sustain, first, because it is written that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Corinthians xv. 50; and second, because that Jesus had

shed all his blood when he was crucified, and it is supposed that his risen body contained no blood. These two, we presume, are the strongest arguments used by the advocates of the theory. But let us examine them. Does Paul say that flesh and blood shall not be raised up? or that they shall not after the resurrection inherit the kingdom of God? By no means. Let it be remembered Paul speaks in the present tense: "cannot;" and for the same reason that corruption cannot inherit incorruption. The kingdom of God is a spiritual kingdom, and our flesh and blood in their present state, and relation to Adam, and to the law, are corrupt, depraved, diseased, mortal and natural. But in the text our brother has referred to, (1 John iii. 2,) we are assured that when Christ shall appear, we shall be like him, &c.; and Paul in the text quoted, (Rom. viii. 11,) has told us how: "He that raised up Christ from the dead shall also quicken our mortal bodies." If then we can know how Christ's body, in which he suffered death, was raised up, we shall also know how our mortal bodies shall arise. And of his resurrection we can trace a few very important particulars, and first, we observe, though he was put to death in the flesh, he was quickened by the Spirit. When put to death in the flesh, we understand that his relation to the law, which he assumed by being made of a woman, was finished. He died as the Son of man, as the Son of David, as the issue of Judah, being put to death in the flesh, but he was quickened by the Spirit, or begotten from the dead, so that in his resurrection his body arose from the dead as the immediate production of the Spirit, and was thus declared to be the Son of God with power. "Thou art my Son; this day have I begotten thee," is applied to the

resurrection of his body from the dead, and not to his birth of the virgin Mary. So to be like him, the same quickening Spirit that now dwells in the saints, by which they were regenerated, and which raised from the dead the crucified body of Jesus, shall also, that is, in like manner, quicken our mortal bodies; in which quickening the saints shall arise, so far as relates to the bodies, in a new relationship. As in the resurrection of Christ his risen body stood no longer related to the fleshly stock of Abraham, Judah or David, so in the resurrection the saints shall be released from all relationship to those who are now their kindred after the flesh; not to be known in the resurrection as Gentiles or Jews, as male or female, as married or as given in marriage, as parents or as children, but simply as the sons of God. The notion of some that parents are waiting now in heaven to embrace their children, husbands, wives, &c., is altogether unwarranted by the faith and testimony of the gospel. The immediate relationship which we stand in to each other here belongs only to our time state, but all that relationship must be dissolved. We shall be begotten from the dead immediately by the Spirit, as independently of our present carnal relationship as though we had never sustained such relation to Adam. In the resurrection of Christ the identity of the body was preserved. "I am he that was dead, and am alive," &c. That Jesus whom John saw in his risen and glorified body was the same that had been dead. The identity must have been preserved to fulfill the Scriptures. His flesh should not see corruption; and what he had given as a sign of his Messiahship: Destroy this temple, and in three days I will raise it up. The sign also of the prophet Jonah must have failed if the same body which

suffered on the cross had not arisen from the dead. His Godhead did not die, nor could his soul cease to exist, his Mediatorial headship of his church could not expire. But it was that wherein he was made a little lower than the angels for the suffering of death, &c., and that which died arose from the dead. So when the saints are called hence their spiritual life which they received in regeneration does not die, their quickened souls do not die, but their bodies, even their mortal bodies, die, and those same bodies shall arise in like manner as the identical body of our Lord Jesus Christ which had been crucified did arise bearing the prints of the nails and the place of the spear. A further definition of the identity to us seems superfluous. To talk of the particles of the flesh, the composition of the bones, to philosophize upon the subject, is as extravagant as to attempt to harmonize natural philosophy with any other part of divine revelation. We admit that all the blood was drained from the veins of the body of Jesus, but that is no evidence that his risen body contained no blood, for the fact is quite as apparent that all the life of Jesus was taken from his body, and who will argue that his risen body contained no life? Such vain speculations serve only to gender strife and contention, and to divert the mind from a spiritual to a carnal train of thinking.

While thus we contend that the identity of the bodies of the saints shall be preserved, even as we have proved that the identity of Christ's body was preserved, we also hold, and firmly believe, that the change which the apostle speaks of in 1 Cor. xv. shall also be gloriously realized by all the saints. The body in its present state is mortal, or subject to disease and death, but it shall be perfectly



freed in the resurrection from mortality; this will be a glorious change, but this is not all: the body in its time state is weak, it is sown in weakness, but it shall be raised in power; now it is corrupt, but it shall be raised in an incorruptible state, and death shall be swallowed up in victory. It is now in a state of dishonor, but it shall be robed in immortal honor; it is now a natural, earthy, Adamic body, but in the resurrection it shall be a spiritual, heavenly body, standing in the same relation to Christ as it now stands to the old Adam. That law which remands our bodies to the dust has dominion over our mortal bodies so long as they remain this side of the resurrection of the dead, but when they shall be raised up from their graves they shall be free from the power and dominion of that law. For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ.

We have much more to say upon this interesting subject when opportunity shall serve. We have offered the above remarks, not to provoke controversy, but because there are, as we have strong reasons to fear, many dear brethren whom we love in the Lord who seem to indulge a sort of speculating spirit on the subject; we desire not to kill or wound them, but if possible to admonish them in the spirit of the gospel.

#### 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 J. L. Hastings.)

*The Elders and messengers composing the Salisbury Old School Baptist Association, in session with the Messongoes Church, Accomac County, Virginia, October 21st, 22nd and 23rd, 1914, to the several churches whose messengers we are send christian salutation.*

DEAR BRETHREN IN THE LORD:—As it is our custom to address you through a Circular Letter, we will attempt to write a little about that wonderful subject: the love of God toward his chosen people, 1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." There is no subject of more vital interest to the hungry poor than this. We have death and life and the love of God set forth in this. We are told in God's written word that "God is love," and that he loved us with an everlasting love, therefore with loving-kindness will he draw us.

Let us consider first what is meant by passing from death unto life. There is much said in the Scriptures about the resurrection of the dead, and with what body they will come. Space will not allow us to enter into this subject now, but will say we sincerely believe in the resurrection of the dead. Rest assured they will be raised a spiritual body; this vile body will be fashioned like unto His own glorious body. We do not understand that John was speaking of passing from this mortal state to life and immortality beyond the grave; there is another death that God's dear people pass from: we are told they were dead in trespasses and sin, they were under the curse of the law, not even able to keep one point of the law; they have broken every command-

ment of the law of God, and are made to say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 24. Paul said, "For I was alive without the law once: but when the commandment came, sin revived, and I died."—Romans vii. 9. Yes, we were alive to the world, to the things of nature, feeling that we had nothing to fear, not knowing in the true sense of the word what sin is, for we had not known the law and the commandments, but when it pleased God in his love and mercy to call us by his grace, then came the commandment, saying, Arise, follow me. Then it was our sins were laid open before us, and we were made to say, The commandment came, and I died. Yes, dead to the law, dead to all the things of the world, lying on the ground, as it were, like dead men. But what is the next thing we know? It is the touch of the finger of our blessed Savior, saying, Arise, follow me. Then for the first time we are made to say with Jacob, Surely the Lord was in this place, and I knew it not. We are alive now, no more under that law of sin and death, but under that perfect law of liberty, born in that gospel kingdom. Christ having come in the likeness of sinful flesh, condemned sin in the flesh. He came as our great High Priest, paid the debt for his people and brought them forth from that death under the law to live in that new or gospel day, passing from the state of nature's darkness into God's marvelous light. We feel to praise him for his goodness and mercy in saving poor sinners like we feel ourselves to be. Thus we are made to exclaim with the poet, What wondrous love is this, O my soul! We are made to love the dear Savior, to love the church, to love all for whom Christ died. Solomon said, "Many

waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."—Song of Solomon viii. 7. What vital unity exists with Christ and the church! We are told, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Brethren, may we ever be kept in his love, walking in the light of his countenance.

We will leave these thoughts for your consideration. May the God of love, who has purged us from dead works to serve the living God, keep us in his fear. Amen.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

*The Pocatalico Old School or Primitive Baptist Association, in session with the West Fork Church, Calhoun Co., W. Va., Sept. 18th, 19th and 20th, 1914, to the churches composing her body, and the associations with which she corresponds, sendeth salutation.*

DEAR BRETHREN:—It is a custom for some one of our association to write a Circular Letter, and this being conferred on me by our last association, I will make the attempt, hoping the good Lord may so take possession of my mind that what I write will be in harmony with the word of truth, knowing this will go before many of my brethren and sisters in the Lord who are better qualified than myself, should this letter be received by this association. I will give my understanding of the Scripture you will find in Romans v. 1, 6: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "For when we were yet without strength, in due time Christ died for the ungodly." We un-

derstand that these Scriptures, with all others of the inspired word of God, belong to the bride, the Lamb's wife, and are for her, and to her, that she through patience and comfort might have 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 which we have access to the throne of grace, by which we draw nigh unto God, being justified by faith. So the just live by faith, and faith cometh by hearing, and hearing by the Word of God. So in due time Christ died for the ungodly, and the church, being his by gift, was sunk in sin and death by her federal head, to wit, Adam, who was of the earth earthy, and could never rise above her fountain-head. So by the disobedience of one man many were made sinners, and by the obedience of one Man many shall be made righteous. I understand the Scriptures to teach the many that were made sinners by Adam's disobedience were the same many who were made righteous by the obedience of the second Adam, which is the Lord from heaven, a quickening Spirit; these being the bride, the Lamb's wife; these being vessels of mercy which God had before prepared unto his glory; these were children of wrath, even as others, by nature, all sunk in sin and death by the disobedience of Adam. So Adam was, and always has been, disobedient to the just, holy law, so there must be a sinless obedience rendered unto death to satisfy the just demands of a violated law. So the search was made in heaven, in the earth, even under the earth, and there was none found worthy to take the book and loose the seals thereof but the Lion of the tribe of Juda, which is Christ Jesus the Lord, who died on the Roman cross for his

bride, forever satisfying the just demands of the law. He by that one offering hath forever perfected them that are sanctified, so the church of Jesus Christ is no more under the law of sin and death, but under grace, which is God's everlasting love, and upon this love hangs the law and the prophets; so the church loves God, because he first loved her.

Now may the love of God keep us bound together in the bonds of love and fellowship, earnestly contending for that precious faith once delivered unto the saints, is the prayer of one, if saved at all, saved by God's rich, reigning grace.

Yours in gospel bonds,

G. B. McCLANAHAN.

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## CORRESPONDING LETTERS.

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*The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, Sept. 11th, 12th and 13th, 1914, to the associations and meetings with which we correspond sends christian greeting.*

DEAR BRETHREN:—We have had a very pleasant, and, we hope, profitable season. Only one preacher, Elder Frederick W. Keene, could meet with us, but the Lord was indeed gracious to him, and his mouth was filled with the unsearchable riches of the gospel of Christ. We have been glad to receive your messengers and Minutes, and wish for a continuance of your correspondence.

Our next meeting is appointed to be held with the South Gardiner Church, on Friday before the second Monday in September, 1915, when and where we hope to receive your messages of love and fellowship.

G. R. TEDFORD, Moderator.

J. E. HUBBARD, Clerk.

## CHURCH ORGANIZATION.

LOS ANGELES, Cal., March 8, 1914.

ACCORDING to previous arrangements, the following Elders and deacons of sister churches met for the purpose of assisting in organizing a Primitive Baptist Church: S. B. Moffitt, W. T. Henderson, G. M. Fetter, H. Wire, M. L. Jackson, G. E. Dundas, J. W. Carter and Y. Bogart.

A presbytery was formed by choosing Elder S. B. Moffitt moderator and L. W. Rippeto clerk.

After reading the constitution and examining letters of applicants, who were: L. W. Rippeto, Claudie L. Batterton, Lillie P. Grooms, of Goshen Church, Boone Co., Mo., J. L. Penticost, Arthula Penticost, of Fort Worth, Texas, Levi H. Rice, Lillie M. Rice, Ott O. Rice, of Round Prairie, Dallas Co., Mo., the presbytery pronounced them a legally organized church of Jesus Christ.

By motion and second, such church, duly organized, was hereby recommended to all lovers of truth everywhere. Motion carried.

Moved and seconded, that we cause these proceedings to be published in our Baptist papers, and we appoint L. W. Rippeto to write same. Motion carried.

After preaching by Elder Moffitt, the doors of the church were opened for the reception of members. Lewis Lippert, Mary Lippert, M. D. Groshong, Senora Groshong, M. C. Brown, Lucy Brown, W. T. Henderson, C. B. Rice, Jane A. Williams and Rosa Alford came forward and were received by relation, by an unanimous voice of the church now in session.

We sang a hymn, gave each other the right hand of fellowship and were dismissed by Elder Henderson.

Done and signed by order of the church.

S. B. MOFFITT, Moderator.

L. W. RIPPETO, Clerk.

The church was organized with eight members, and to-day we have thirty members, all in peace and sweet fellowship, with a good outlook for many more, for which we feel thankful to the Giver of every good and perfect gift. L. W. R.

### CONSTITUTION.

Forasmuch as Almighty God, by his grace, has been pleased to call us out of darkness into his marvelous light, we whose names are subscribed hereunto, believing the time has come to organize a regularly constituted Old School or Primitive Baptist Church, composed of properly baptized believers of our faith and order, to this end we hereby proclaim that we have this day, March 8th, 1914, perfected such an organization, to be known as Liberty Old School or Predestinarian Baptist Church of Los Angeles, California. To all lovers of truth who may be sojourning in reach of our meetings, and who can conscientiously subscribe to the following declarations of

faith, we extend an earnest invitation "to come and go with us, for the Lord hath spoken good concerning Israel."

### ARTICLES OF FAITH.

1. We believe that the Scriptures comprising the Old and New Testaments, as given in what is known as the King James' translation, are of divine authority, and are to be taken as the only rule of faith and practice.

2. We believe in one God, and that the Father, Son or Word and the Holy Ghost are one God, eternal, immutable, infinite in wisdom, power, justice, holiness, mercy and truth.

3. We believe that in the transgression of Adam he fell under the condemnation of God's holy law, and that all his posterity were corrupted in him, and so are condemned in sin, and have neither will nor power to deliver themselves from this state and condemnation.

4. We believe that God chose a definite number of particular persons of the fallen posterity of Adam in Christ, before the foundation of the world, to salvation. The reason for this choice is wholly of grace, and is unconditional on the part of the creature.

5. We believe that God has predestinated the elect unto the adoption of children by Jesus Christ, according to the good pleasure of his will.

6. We believe that the Lord Jesus, who was set up from everlasting to be the Mediator between God and men, did, in the fullness of time, really and truly take upon himself a human body and nature, sin excepted, and in that body he suffered, bled and died as the surety of the elect, and for no others.

7. We believe that Christ hath obtained eternal redemption for the elect, his life, suffering, blood and death constituting a full and complete atonement for their sins, and that this is the only ground of justification before God.

8. We believe that being born again is not the act of man, nor does it result from what he may believe or do; but it is the work of God, who gives eternal life, thus quickening the sinner, which causes him to confess his sin and to feel the need of a Savior.

9. We believe that none born again will fall away so as to be lost, but that they will persevere through grace to glory.

10. We believe in the resurrection of the dead, both of the just (elect) and the unjust, and the unjust shall go away into everlasting punishment, but the righteous into life eternal.

11. We believe that the gospel is to be preached in all the world as a statement of the truth and as a witness of Jesus, for the comfort and instruction of regenerated men and women, but deny that it is to offer grace to the unregenerate, or that it asserts there is an obligation resting upon the unregenerate to believe that Jesus is their Savior.

12. We believe that good works, obedience to the commands of God, are well-pleasing in his sight, and should be maintained in the church; but they are to be considered only as evidence of a gracious state, and are not a condition of salvation.

13. We believe that baptism and the Lord's supper are ordinances appointed by Christ for the church, and they are to be administered only by those who are clothed with authority of the church, having been regularly ordained.

14. We believe that baptism is by immersion in water, and is to be administered to believers only, and who give evidence of having been regenerated.

15. We believe that the Lord's supper should be observed in the church until the coming of Jesus at the end of the world, and that unleavened bread and wine should be used, of which none are to be invited to partake but members of the church and of other churches of like faith and order.

16. We believe that those who give proof that they are called of God to the ministry, by edifying the church in that exercise, should be ordained by a presbytery and set apart to that work.

17. We believe that the church should choose members of its body who have the proper qualifications for the office of deacon, who are to receive and disburse the funds of the church. They should be set apart for that work by ordination.

18. We believe that washing the saints' feet is an example of Jesus Christ to be observed by the church. The adoption or rejection of this article is not made a basis of fellowship.

Signed,

L. W. RIPPETO,  
CLAUDIE L. BATTERTON,  
LILLIE P. GROOMS,  
J. L. PENTICOST,  
ARTHULA PENTICOST,  
LEVI H. RICE,  
LILLIE M. RICE,  
OTT O. RICE.

## APPOINTMENTS.

NOTHING preventing, by request of the churches of Roxbury Association I will be at Roxbury yellow meetinghouse Sunday, Nov. 15th, 10:30 a. m.; Vega, Monday, 16th, 11 a. m.; brother Faulkner's, Monday evening, 7:30 p. m.; Union Grove, Tuesday, 17th, 11 a. m.; Ashokan, Wednesday, 18th, 3:30 p. m.; Kingston, Wednesday evening, 8. p. m.; Slate Hill, 22nd, 10:30 a. m.; Middletown, 3 p. m.

D. M. VAIL.

## MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Oct. 27th, 1914, John J. McCoy, of State Road, New Castle Co., Del., and Miss Bertie L. Runner, of Wrightsdale, Lancaster Co., Pa.

## OBITUARY NOTICES.

**David Zeh** was born in the village of Seward, N. Y., August 8th, 1854, and died Oct. 13th, 1914, at the same place. He was blessed of God with a good hope through grace in early life, which hope sustained him in all his travel until the end. The ordinance of baptism was not clear to him, that is, the necessity of one following their Savior into the watery grave, until about the fall of 1911, and then at our meeting he asked the judgment of the church by giving a reason of the hope that was within him, and was received, and on October 15th, 1911, he was led by the writer down into the water, buried, and raised again to walk in newness of life, and in full fellowship with the Schoharie Old School Baptist Church. This fellowship he ever maintained by a godly walk and well ordered conversation. His desire was ever for the welfare of the church, and his presence in our midst was as a sweet savor of Christ. He was married to sister Helen Thorn some time later, and was a loving and kind husband, and their home was open to their kindred in Christ and friends who loved the truth as it is in Jesus. We have held meetings there, and could say that the Savior had been in our midst. Brother David was a man of excellent character, and lived in the fullest sense what he professed. The assembly of the saints was his delight, and he loved to sing the songs of Zion; it seemed as though the hymns were meat and drink to his soul. I do not feel to say that we sorrow that the Lord has taken him, for this is what we live for and die for, and is the final consummation of our hope. We would rather rejoice that God has given us such bright evidence of his wondrous work of grace in the heart of our dear brother. I shall miss his face, but not his fellowship and regard I have for him in Christ. This I count as a treasure laid up in heaven, where moth and rust do not corrupt. Brother David suffered greatly in his last illness, but never murmured or complained, but prayed, "Lord, help in this hour of need."

Funeral services conducted by the writer.

J. M. FENTON.

**Margaret Thompson**, our dear sister, departed this life August 10th, 1914, after five weeks of severe suffering, at the home of a friend, near Middleburg, Va. She bore her suffering with patience, and her desire was to go home and be with Jesus. The writer was with her one week before she died, and she said she was waiting to go. She was baptized by Elder Badger in 1887, in the fellowship of Ebenezer Church. She was 73 years of age, and had lived a consistent member until death. The writer was called to conduct the service at the grave, after which her body was laid in Ebenezer Cemetery, waiting the will and purpose of God concerning his people.

F. E. ROBNEY.

**M. J. Stout** was born near Hopewell, N. J., Feb. 27th, 1833, and died Sept. 7th, 1914. He was sick only a few months with the infirmities of old age. He seemed to be spiritually blessed, and his mind was on the church, desiring the welfare of each and every one, and always glad when the brethren and sisters visited him, taking an active interest in all matters pertaining to the church. He would take a text and explain its meaning, and close with the expression, "When we awake with the likeness of Christ we shall be satisfied. He was baptized by Elder Hartwell the fourth Sunday in August, 1853, with eleven others; all have passed away but one. He was a deacon for a number of years, filling the office well. When Elder Chick was sick he endeavored to speak, and expounded the Scriptures in a very interesting manner. The Lord had given him a wonderful gift, and he will be greatly missed.

The funeral services were held in the Old School Baptist meetinghouse. Elder Coulter, of Philadelphia, Pa., spoke from the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He preached with power and assurance that "the Lord knoweth them that are his," and where he is brother Stout is also.

**David J. Northam** was born Jan. 9th, 1840, and died at his home in New Church, Va., August 3rd, 1914, aged 74 years. He was married to Miss Eugenia C. Godwin, March 4th, 1874. To that union was born one daughter, who died in infancy. He was baptized in the fellowship of the Old School Baptist Church at Messongoes, Accomac Co., Va., thirteen years ago, by Elder T. M. Poulson. He was firm in his belief, and was held in high esteem, not only by the church, but his neighbors as well. We did not have a funeral service, as we could not get a minister of his faith. He served four years in the Civil war under Gen. Robert E. Lee. His health had been failing for more than a year, and he underwent two severe operations in the hope of regaining his health, but he steadily failed, and the last week had a stroke of paralysis and was helpless the rest of the time, but had his mind perfectly and told me to take care of his SIGNS OF THE TIMES, and said he was very happy. He is gone from us, and the vacant place can never be filled. While I am very lonely, I know the dear Lord knows best, and I trust will be my support and comfort until I have lived out my number of days, and shall, I hope, go to be as he, forever with the Lord.

HIS WIFE.

**Robert Secor** died at his home in the town of Olive, N. Y., August 9th, 1914, aged 71 years and 4 days. He was a son of Isaac and Phoebe Secor; was born in the township of Olive and spent most of his life there. At the age of twenty-six he married Anna C. Stewart. His wife and two sons, Edwin M. and

John J., survive him. In October, 1868, he was received in the fellowship of the Olive and Hurley Church, and baptized Nov. 8th, by Elder J. N. Badger, who also married him. Brother Secor was a man of few words, but well established in the doctrine of God our Savior, and enjoyed having his brethren and friends visit his home. His health had been very poor for years, but he was seldom absent from the meetings.

His funeral service, held in the Olive and Hurley meetinghouse, was largely attended. The writer tried to exalt the name of Jesus in the salvation of poor lost sinners. May comfort be ministered to the family.

K.

## MEETINGS.

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JOSHUA T. ROWE, Pastor.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

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

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SYLVESTER HASSELL.

WILLIAMSTON, N. C.

THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., DECEMBER 1, 1914. NO. 23.

## CORRESPONDENCE.

### ROMANS VIII. 29.

“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.”

There are at this time, and I suppose have always been, many people who daily deny the above quotation, both in act and word, failing to give or allow the God of heaven and earth the right or power they take themselves, for man's mind naturally determines first the act that he is about to do. I cannot recall the time when I did not believe this Scripture; even before I knew it was Scripture I in my inmost being believed this doctrine, and I myself hated it with a perfect hatred, and charged God with being unjust, for in the foreknowledge of God I was barred from eternal rest, and realized his power over me. It seems strange that well educated and intelligent human beings would deny this truth, but they will, for they do not see the truth in it, and it is not by man's wisdom that the truth is found. Men have searched far and near, and delved into the depths of secrecy to find some tangible evidence of the personality of God, and to find out what manner of being he is,

but with all the energy of intelligent minds they have come no nearer the truth of the matter than had they never sought for these things, and the truth of this, or no other Scripture, can be proven to the natural man (for man must be made spiritual before he can have an understanding of spiritual things), and I thank God through Jesus Christ that it cannot, but that he gives this evidence of the truth to whom he will, withholding it from the wise and prudent and revealing it unto babes, not permitting the wisdom of man to gain entrance to the great truth of the greatness of him that fills space with his being, but giving unto others of less importance in the eyes of the world to know him and the power and wisdom of him who did foreknow all things whatsoever have or will transpire. Men to-day, even in this late day of advanced civilization, which is filled with scientists and mighty men of knowledge, do not know, cannot testify of anything which they have not seen with the eye of their learning, and with all this searching and studying, proving and comparing, they have not found out, nor do they know, that God is God, but know God only to the height which they have at-

tained in their wisdom, and that height does not exceed the top of their heads. There are people though, by the mercy of that God whom they serve, that have a more lofty conception of the Creator of the universe, and believe in and worship that Power that by a word of command spake this great earth into existence, creating it out of nothing; therefore he is the Creator, the only one, and that before he created this world back in the eternity of his mind did know what he was about to do, and the outcome of it all, and that there is not one thing ever has or ever will take place that he in his wisdom did not see and foreknow would take place at the time and place allotted for it from before the beginning. That he had a purpose in all things whatsoever he would do, creating Adam for a purpose, and the purpose in Adam will not be completed until the last one is dead and the last heaven-born soul at home in glory; in fact, it will not really be completed then, for all eternity will be filled with praise to him who did all these things. This is a question to me that is above argument, and it is entirely useless to argue on it, for, as I have tried to say, it cannot be proven by natural things to natural man. Everything I see proves it to me, and the fact that many deny it is proof that God is God, and man has no conception of the greatness of him; it is proof of that great and supreme power and wisdom that exceeds man's wisdom in distance as east and west. Men not having been dealt with by that power cannot believe in it, and those who have cannot believe anything else. It is an undebatable fact to me that God did foreknow his people, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleas-

ure."—Isaiah xlvi. 10. We cannot grasp these things except by divine wisdom, and it is no small matter when this truth is revealed to one, for it is in his purpose that he does it. Secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law. This wisdom is revealed to us for a purpose; wisdom is not bestowed on man in vain, but his purpose shall be fulfilled in all He does. Now of those whom he foreknew there is something else concerning them: he did also predestinate them to certain things; that is, he determined before time that they should be, and do certain things; determined a work and a place for each and every one, a road for each to travel and a certain kind of a road for each one; he knew and determined the trials they should meet by the way, what doubts and fears should arise in them, and how it is that they were hemmed in on all sides at the Red Sea, and also how it was that they were delivered. This great plan is so great and so sure, and the wisdom of God is so far-reaching, his eye so farseeing, that there is not, nor ever can be, any change of his plans, and it is absolutely true that we cannot escape any of the trials that are in our way, for if it were impossible for Christ to escape the sufferings of death on the cross, how hardly shall we expect to escape the thorns by the way? He was delivered by the determinate counsel and foreknowledge of God, and he in his agony in Gethsemane prayed that if it be possible that this cup pass from me, but if not, not my will, but thine be done. It was just as absolutely impossible for him to escape the life and death he was to live and die as it is for us to escape the things which are predestinated for us,

and it is as impossible for us to escape the things set for us as it is for a stone to fall upward when loosed from the hand, for there is a law that is eternal and sure that must be obeyed, for it is absolutely impossible for God to change his eternal plan. His word has gone out of his mouth, and shall not return unto him void, but shall accomplish that which he pleases, and prosper whereunto he sent it; that is why they who are the called according to his purpose worship him in sincerity and speak his name in reverence and are filled with amazement, love and adoration at even the thought of his name, and cannot take his name lightly in their lips, but their whole being trembles when he is mentioned, and they know their path is marked out for them, and that it is not in man that walketh to direct his steps, and they know they are sure of all things whatsoever he in his wisdom has planned for them, and they are predestinated or he determined before time that they be conformed to the image of his Son. It is useless to try to tell of all the things he predestinated for them, or even to begin to enumerate them, for all things which have taken place, or will take place, are the fulfillment of the eternally dictated plan. The fact that things and events happen as they do is sufficient proof or evidence that they were to take place exactly as they did, and if they were not to have happened or taken place as they did, pray tell me how it was to have been. Some say that Adam was able to stand but liable to fall, but the fact that he fell is sufficient evidence that he was unable to stand. There is no power in heaven, earth or hell able to change the plan of man coming into existence, falling in sin, whereby all his children are sinners from time of conception; then in the

process and development of nature Christ being born of the virgin Mary, living and suffering as he did, and delivering those whom the Father gave him from the bondage of sin to light and liberty and eternal rest, sharing with him the glory he had with the Father before the world began. Some say, If you believe that, why pray? The prayer is a part of it. I pray through necessity, and that necessity was seen in me from the beginning, and the sufficiency of the righteousness of Christ was also seen in all who were predestinated to be conformed to his image, that he might be the firstborn among many brethren, the elder brother, the one looked up to, conformed to his image, made like him, made like him as a man of sorrows and acquainted with grief, despised and cast off, forsaken of earthly friends and of God, having no place to lay his head. We find no place to rest here, for our work is not yet accomplished. There is a work going on in us that causes an unrest. The birds of the air have nests, the foxes have holes; natural things, or things that are natural, have rest here, but that one who is conformed to the image of his Son finds that travail of soul, that labor, and no place to rest, no place to lay his head. The Head of the church had no place to rest, and how can the body rest when there is no rest for the head? Forsaken, left alone, tried and tempted with the same temptations with which he was tempted, therefore we have fellowship for his suffering, and he is able to help us, for he trod the road before; being of our flesh, he knows the infirmities of the flesh. He is the firstborn among many brethren, a tender relationship, children of the same Father. He bore, as we do, the image of Adam, and as he bears the image of the heavenly, so shall we also bear the image

of the heavenly, and be accepted of the Father through him. These things are declared by him who knows no change nor shadow of a turning, by him who cannot lie, and I believed these things always, feeling sure that all things were fixed and certain, but could not love the doctrine, for I had not received the Spirit of adoption, whereby we cry, Abba, Father, but now through his mercy I have hope of salvation by the eternal righteousness of Christ, therefore I rejoice in the sure foundation in the God of purpose and wisdom, whose wisdom is not to be compared with that of man, whose power cannot be measured, whose mercy endureth forever. To him, and him only, who hath given us this knowledge through Christ Jesus, be all honor and glory, both now and forever. Amen.

F. SELBY FISHER.

HOPEWELL, N. J., Oct 3, 1898.

DEAR FRIEND AND SISTER:—I am glad when I find any one firm in the faith of the elect of God. The Lord has shown you great things, and of this I am glad, as well as you. It is a very frequent thought with me, when I learn of some one who has been brought to know and to love the truth as it is in Jesus, Here is another one with whom I shall hope to live at the right hand of God to all eternity. What a wonderful thing it is to look upon one of our fellow-men, and to think that we are destined to live always, and to be like our Lord, because we shall see him as he is. The greatest wonder of all seems to me to be that I have a hope that this shall be my happy lot. I think that I do enjoy the fellowship and companionship of the people of God, and love the sanctuary where they meet for worship, and I think I do have a deep feeling of pity and sympathy for

those who are deprived of such privileges. I think of you as you dwell so much alone, so far as those who love the truth are concerned. It seems very clear that the work with you is the work of God and not of man. This work has gone on in your heart quietly, yet effectually, and it has brought you to love the things which you did not once love. Surely it is his work. Let the praise be all his. His people say that his name is exalted. They praise not themselves, but Christ Jesus the Lord. This you are anxious to do with all your heart. In this experience is the fellowship of saints. What we have seen and heard we declare unto you that you may have fellowship with us.

Oct. 14, 1899.—I, who see so many of the dear friends and see them so often, do have a feeling of deep sympathy for those who, like you, are largely cut off from such association. I know a little of such loneliness, for in my early life I was without the privileges of the sanctuary, and without the association of those whom I believed to be the children of God. I recall that I used to hear my mother speak of the younger years of her life when she would attend, perhaps, an association, and at night, where a dozen or more would spend the night, the conversation, until a late hour, would be concerning mutual experience, and the talk would be a great joy to her. I often used to wonder if such privileges would ever be mine, and I thought it would be almost like heaven on earth. I used also often to wonder whether I should ever grow tired of such things as I did of most things in this natural life, should it be my lot to have many such privileges. Where my mother enjoyed one such favored time I have had the privilege of a hundred, and now I can say that they

have not grown old or stale, and I find just as much delight in the house of God and among his worshippers as I ever did. I recall, too, that in those early years when I did get to mingle with the people of God for a season, it would seem like death to me to part from them. I did not expect to see another Old School Baptist for months, and the time seemed long to look forward to. Now I go from company to company of believers, and I cannot therefore feel so sad as I used to do at parting, but I do not believe that my love is any the less. I recall that in my early years this very love to God's people was about the only evidence I had that I was born again. With delight, yet with trembling, I used to repeat these words, "We know that we have passed from death unto life, because we love the brethren." I did think that I did love the children of God as I did not love any other people, and this was the anchor of my hope. I had a hope, and as an old brother in Virginia used to say, I had a nail upon which to hang my hope, and that nail was my love for the brethren. Sometimes it seems that I can see but little else now as an evidence that I am saved in the Lord. Nothing is so precious and nothing binds the hearts of people together, as a common interest in the things of the Spirit. As we sit and tell of all the way in which we are being led we find fellow-pilgrims, and our hearts are knit together in ties of a common experience and of a common hope and of a common desire. Thus we come to recognize the children of him whom we love, and, therefore, we love them also. Thus our hope is strengthened, our obedience is helped, our gloomy doubts and fears are scattered for the time, at least, and we go on our way strengthened, with renewed hope and joy.

I do not feel as though I had much to write you about to-day. I am not very fruitful in mind, it seems to me. The springs of my life, spiritually, run low to-day. I would be glad if an angel would descend into the waters and trouble them within me. I would be glad if they would rush out in warm love to God, to his truth and people, and in fervent desires for the blessing of God upon all his vineyard, and in abounding hope through the power of the Holy Ghost. I do feel that it is something hopeful not to be satisfied with my present attainments and surroundings, or with the cold affections that possess me so much of the time. There is so much in Christ to write or speak about, but how little these things move me much of the time. I can but feel that I am a great sinner, but what a great Savior we have. One result of hearing other brethren preach is, that it makes me feel as though I cannot preach at all, yet I do hope that I have been called to the work, for surely there is no pleasure like the pleasure of setting forth Christ and his salvation. It is a burden, and I do not feel sufficient for it, but it is joy greater than words can express when the Lord gives light and liberty of thought and utterance.

The more you write to me the more I am convinced you are being led in the right way of the Lord. All his leading tends to humble self and exalt the Redeemer. This is the result of the experience which has been yours. You feel more and more unworthy, and Jesus and his grace are more and more exalted. The things of earth fade with the using, but the more Jesus is ours and the more he blesses us, the sweeter and more lovely he grows. Through just such experience as yours we are led into more and more appreciation of his blessed name. This I

know has been the way that you have been led. This is the right way in which the Lord leads his people, that they may go to a city of habitation. I have found comfort, at times, in remembering that the dear Lord has said to his people that he will be a little sanctuary to them in every place where they may be scattered. May the same truth be a comfort to you living where you do, alone, so far as the company of the redeemed is concerned. The Lord is your portion and your heritage forever.

Jan. 17, 1900.—John said in one of his epistles that he rejoiced in the soul-prosperity of those to whom he was writing. I believe that I am always glad to hear of the prosperity of any of my kindred in Christ in temporal things, but I am especially glad to know how it is with them in spiritual things. These are the things of most importance to those who believe. To grow in grace and in the knowledge of our Lord Jesus Christ is more than to grow in riches, wisdom or strength after a worldly fashion. I could but be much interested in the account which you gave of the old lady whom you saw in Flemington. How often have I heard the same things said by those who do not know or understand the workings of indwelling grace. When men speak in the way to which you referred in the conversation of your aged friend it only shows there is no real heart-work there, but only a sort of slavish fear which leads to a profession of religion because of the hope of heaven or the fear of punishment; take away these and the profession would soon fail. But where grace reigns in the soul it reigns unto eternal life through Jesus Christ our Lord. It produces holy desires and much self-loathing, because these holy desires come so far short of fulfillment in the outward life, and in the

inward motives which control us. O how much better is that free, willing obedience which grace produces than is any obedience which has as its incentive some outward reward or fear of loss. I have heard it said (and I subscribe to it with all my heart) that the christian is such a man that if there were no heaven to gain or hell to shun he still would serve God for the love of the service. It is in his heart to serve God. We sometimes say that use is second nature. Well, grace is second nature indeed. Those who possess it do things from love of them, and not from slavish fear which has torment. The fear of the Lord (the true fear, that is) is to hate evil. How earnestly do they who hate a thing seek to depart from it; how earnestly do they who love a thing seek for it. But it may be that the old friend has more grace in her heart than her head is aware of. Perhaps she is wiser in heart than in the head. You will know what I mean. I have said to you, and to others, many times that there is great reward in keeping the commandments. The word says this. But still it is not for the reward that is in the act that you desire to come (to be baptized), but that you may thus testify what the Lord has done for you, and so glorify him and the grace that has saved you. If we seek our own happiness or favor alone, we shall neither find the happiness that we seek nor shall we glorify God, but if we seek the glory of God, we shall both glorify him and find happiness for ourselves. O how good it is to tell what great things he has done for us. It is a good thing to sing praises to the Lord, to give thanks to the Most High.

There was a note of praise and gladness in your letter that did me good.

Feb. 7, 1901.—I have heard it said that

if several stringed instruments are together in a room, all attuned to the same pitch, if one is touched, all the rest will respond to the vibration of the one touched. I do not know about that, but I do know that when one whose heart is touched with the Spirit of God speaks, all who have that experience find a response within themselves to what is said. I have at all times been able to respond to what you have written and said to me concerning the grace of God and your need of that grace. When you said at the beginning of your letter that you had nothing new to write, but the same old threadbare story, and that there was much sameness in your writing, I could but respond in my mind: I am glad that it is the same old story all the time, but not threadbare by any means. It is good to tell the old, old story of Jesus and his love, as the song has it. Just so far as we narrate the daily travel of our mind in the truth, just so far are we speaking the things that will comfort and instruct. In one way there may be sameness, but yet there will be no two days alike. Israel journeyed forty years in the wilderness, it was a wilderness all the time, and I suppose all the way it had the general features of a wilderness, but they never crossed their path nor rested twice at the same place. Perhaps they thought often, All this is dreary, and there is no variety, but there was a going on all the time to the city of habitation. You are going on all the time. To-day you are not where you were yesterday. The work of self-effacement and of the increase of the glory of God in your soul's travel is deepening. This is true, even though you cannot see it so. Keep on, my dear sister, speaking of what you feel. It may be all dark, but it will not be the same place in the darkness. It may be all

light, but it will not be the same place of light. Our heavenly Father attends to all that, and he leads us on. Let us tell what we have, and not strive to tell something that we have not which we think would be better. What we have is always the best for us, and that which just now will most glorify God through us.

I could write of many things which you have said, but this was what seemed to come to me most as I read your letter again just now. Perhaps it may be a right word for you; perhaps it is meant as a right word for me; that is, perhaps I am the one that needed it rather than you. I will send it as the one thing that just now comes to me with comfort and encouragement. I am often oppressed with the feeling that my testimony, whether in the pulpit or out of it, is all dry sameness, and I am just now comforted by what has occurred to me. Your complaint is the open door to my consolation. May it prove to be also to your comfort.

Aug. 9, 1901.—I am always glad to read of the daily travel of those who love God and who are journeying along the pilgrim way. I recall that once, many years since, the words found in the one hundred and nineteenth Psalm: "Thy statutes have been my songs in the house of my pilgrimage," came with great force to me. I can now only say about it that I thought of the pilgrims, then how David was a singing pilgrim, then of the subject of his songs: the statutes of the Lord. How much is involved in all these three things. A pilgrim declares that he is seeking a country and cannot tarry long here. He declares that this world is not his home, but that he is seeking a home to come, and a singing pilgrim is one who has good hope of reaching that country,

and counts it so good a country that as he thinks of it he is glad. He recognizes that though he sojourns here he is not at home here, but is a citizen of the heavenly, and subject to the statutes of that country. These statutes are so pleasant to him that he makes them the subject of his songs. Now all these things I am persuaded, my dear sister, are true of you. You would no doubt say that you are rather a weeping than a singing pilgrim, and yet when you do sing is it not of the statutes of the Lord? Can you find anything else worth singing about? When you think upon them do they not make you feel like singing? Nay more, when you think of yourself and of the unfitness and unlikeness to that which is good that you feel and confess daily, do you not all the more, because of this experience, feel like singing of the statutes of the Lord? David said also: O how I love thy law. Again he said: "Great peace have they which love thy law: and nothing shall offend them." What we love we sing about, do we not? Because we love the law of God we abhor ourselves, because we are so unlike the law which we love. So, after all, it is true with all the going on our way mourning we do sing, and in the Lord rejoice all the day. Thus are fulfilled the words of Paul: As sorrowful, yet always rejoicing. How many things the believer has to be sorry for, but how many things he has to rejoice over. Was not Paul rejoicing greatly when he said: Thanks be unto God for his unspeakable gift?

But I did not sit down to sermonize, and do not want to do so. The thought of your pilgrimage set me to thinking in this way. You fear that you are in that condition which the Lord dislikes more than all others, viz., lukewarmness. Well, I have no doubt that you are un-

like the lukewarm in one important thing at least, viz., that those who are lukewarm never know it, never care about it, nor complain of it. A complaining condition may not be a very pleasant condition, but it is better than lukewarmness. One is not dead who feels cold. When there is no consciousness of cold, then one is near to death. It grieves you that you can go on for days and not think of the country to which you journey. I have been grieved many times that way. Why cannot I retain these things more constantly in my mind? Why does the world that now is, occupy so large a place with me? It is nothing substantial, and I know that it is so. Moreover, I know that the other world is substantial and has substantial joys. Why must my affection cling so much to the country that is to be burned up? I am like you much. If this does not comfort you, I know not what to say that can; that is, if indeed you can believe that I am a child of God. I do not want to say the Lord has placed me in this frame of mind, but I can say that he alone can lift me out of it. You say that if it were in your power you would be wholly alive to God. What are you saying in this but what Paul said: "I would, but cannot," I would do good but evil is present with me? One comforting thing he said: If then when I would do good, evil is present, it is no more I that do evil, but sin that dwelleth in me. Yet even at the end of this narrative of conflict he said, I thank God through Jesus Christ our Lord. Then the victory is sure in Jesus. How sore the conflict is, but how gracious the victory when it is given to us. Is it not an evidence that you have been taught to know the Lord in truth when you can count these things precious at all? How could you so desire that your dear daugh-



ter and other friends might know these things if you had not known them for yourself? No one can truly say that Jesus is anything but by the Holy Ghost. No one can mourn his absence but those who know him as he is. How true it is that when he withdraws himself from those who know him they may sleep, but their hearts wake. The moment he puts his hand in at the lattice they know it, and their hearts move to him, and the seeking heart leads to the asking and knocking, seeking with all the power of the soul. Seeking by night upon her bed led the spouse to seek directly in the streets of the city. The heart that seeks him soon leads that one to go among his people, and into the city that acknowledges allegiance to him. Because you loved him and desired him you were led at last to come to the house of his abode. How many things you have in your favor.

I have not written as I expected. Perhaps it is just as well.

Dec. 7, 1904.—The (Lord's) supper is an ordinance which in itself preaches better than any words of mine can do. Our Lord gave it, and he blesses it to his people in a peculiar way. The blessing does not always come in a sense of gladness and confidence. Indeed, one may be very sorrowful and full of solemn questioning at that time. There will be, if we rightly understand what we are doing, a solemn sense of unfitness in ourselves, but with that we shall be brought to remember that all our fitness is in him, and that we do not come to the table to declare our own worth, but rather our lack of worth, and so, on the other hand, to declare his merit, in which we alone can hope. "This do in remembrance of me." In this sentence the whole meaning of the ordinance, and, in fact, of all ordinances and all service, is summed up.

The more we feel unworthy the better prepared are we to do this in remembrance of him. None but a sinner can remember thus a Savior. None but the unworthy can remember his worthiness. The best preparation of heart, then, that we can have to come to the table, is to feel our need of him, and this means to feel unworthy. Feeling unworthy, we shall not eat and drink unworthily, but feeling worthy, we shall eat and drink unworthily.

My feelings are in full accord with what you said regarding sister Harriet Shepherd (deceased). She was a woman of truly spiritual mind. Her conversation was of the things of the kingdom at all times, and her conversation, in the larger sense in which it is used in the Scriptures, was also in heaven. How often when I remember such ones do I wish that I could be of a heavenly mind, as are they. I do love heavenly-mindedness, even though I have not attained unto it. One day my hope is to be with and like my Lord, with all his redeemed, but it is so good to honor the holy name of the blessed Lord while we live. The exhortation is very sweet to me: "Glorify God in your body and your spirit which [the body as well as the spirit] are his." We are the Lord's, what heavenly news is this, and being the Lord's; it is but seemly and right that we should devote them to his glory.

I was glad of the narration of experience of brother C. It seemed to me like the old-fashioned narratives which I used to hear with such interest when a boy. I recall that I would get back into the corner and leave my play at any time to hear such conversation, though I did not want to be noticed myself. How differently, in some ways, the Lord leads his children. I always desired such con-

versation, and you thought it tiresome and tedious. But how wonderfully does grace shine out in your experience. How clear is the evidence that you have passed from death unto life. There is no such change to be told in my way of traveling, yet I do hope, because I feel that I do love these things of which we now speak.

I saw Elder Conklin (deceased) but two or three times, and heard him speak but three times in all, I think. He seemed to me as one speaking from the very borders of the eternal world. I was at his home twice while he lived, and felt that it was good to be there, indeed. May God bless you in all things, is my prayer.

I remain as ever, your brother in Christ,  
F. A. CHICK.

[THE foregoing are portions of letters written by our dear departed brother, Elder F. A. Chick, to sister Mary Fisher, and as we think they will be received with interest by our readers we gladly publish them.—ED.]

NEW YORK, N. Y., Oct. 17, 1914.

DEAR ELDER KER:—I read in the SIGNS of September 15th a notice entitled, "In need of copy." How I longed to respond, and had I been as gifted as some, should have ventured to send in my mite at once. As that was impossible, I began to wonder if among the letters I prize most highly there might be one which would give to others as much comfort as it had given me, and found the two which I inclose, written to me some years ago, as you will see, by our beloved Elder Coulter. I still feel as I did at their reception, that it was a remarkable and most kindly act for a man of his ability and in his position to spend his valuable time and talents in writing such long and precious letters to one

from whom he could expect no returns of like value, but the "cup" he gave was eagerly and thankfully received, and I only wish I were as capable of bestowing as refreshing a draught upon other poor thirsting souls. Such letters never grow old, but are precious as long as they can be read, telling as they do the same dear old story of Jesus and his love. This reminds me what "little children" we are if we know his love, and he loves the weak and trembling, helpless and hopeless, those who are sick and sorrowing. Like little children gathered in the kind, strong arms of a parent, who cease their sobbing and crying as they snuggle comfortably to his bosom, listening to the old, old story, which they have heard repeated again and again, but which they love so much to hear, and are soothed and quieted until the heavy eyelids droop and they quietly slip away into the restful, peaceful, happy land of dreams, so our heavenly Father puts those strong, loving "everlasting arms" about his little ones and soothes and comforts them to rest and peace, whispering to their troubled hearts the same dear old story (ever new) which they already so well know, of his love, his faithfulness, his mercy and forgiveness, and how precious they are in his sight. Surely his name is "Wonderful," "The everlasting Father," the "Prince of Peace," and our hearts should be overflowing with gratitude for his unceasing mercies, but how far short we come. I often wonder if I know anything of his love, but I do know there is a little flickering hope forever in my heart, a great longing for something which this world is unable to give, a most sincere love for those whom I consider his dear children, and I feel thankful indeed that I am able to believe that "The Lord knoweth them that are his,"

and I constantly desire that he will help my unbelief and make me to know and serve and love him better. The christian's life seems like a great school where there are hard lessons to learn, many perplexing questions to answer and many, so many, to ask. I seem such a dull scholar, always ready to ask, Lord, why must this or that be done? Why is it I must be tempted and tortured by these doubts and fears? Why art thou so slow in showing thy face and warming this poor cold heart of mine? I get restless and uneasy and long to be dismissed, that I may go home, where I know there is light and warmth and love and freedom from pain and care, and where there are no more temptations nor snares.

I am thankful that you have been given such able assistance in the publishing of the SIGNS. May you be strengthened and instructed and encouraged in the publishing of the blessed truths it contains for many years to come, and may the same Hand that guides you now bless all his dear children and gather them home at last to enjoy the glory of his presence in all its fullness without a veil between.

I did not intend to take so much of your valuable time when I commenced writing, and therefore must beg your pardon for doing so, but from the fullness of the heart the mouth speaketh.

Yours, through the love of Christ,

ADELA JONES.

PHILADELPHIA, Pa., Sept. 12, 1890.

DEAR SISTER JONES:—A sister kindly permitted us to read the letter she received from you. My wife read it several times, and enjoyed it so much that she now insists that I write to you, hoping thereby that she might also some day receive a letter from you, so you will please

consider this letter as coming from us both, and if in your heart you can feel it worthy an answer we will be glad indeed. We feel, dear sister, that such letters as yours are to the wayfaring children of our heavenly King as precious seed sown, yielding their fruits in due season (the peaceable fruits of righteousness). They are joyful tidings to the poor, because they are the outpouring of a heart filled with the sweet love of our dear Savior, and O how richly we are blessed when we do have his exceeding precious love shed abroad in our hearts. None can fathom the depth or height or breadth of Jesus' matchless love to the people of his choice, neither can any comprehend the love of the Father for his only begotten and dearly beloved Son. Through the riches of his boundless grace we are given (by the light which has shined in our hearts) the knowledge of the glory of the Father in the face of our dear Redeemer, and as you well know, dear sister, it is only through the righteousness of Christ that we are enabled to look upon the Father, for we could not, dare not, look upon the glorious dazzling brightness of his face while living in this polluted tenement of clay. You remember the psalmist, in praising God for his omniscient providences, said, Such knowledge is too wonderful for me; I cannot attain unto it. Daily I think we realize this in our experience, especially when the troublous waves of affliction and temptation have cast us down upon the merciless rocks and shoals of the sinfulness of this world, and the loving hand of the precious Savior has lifted us up and delivered us out of them all. This reminds me that in our sister's letter you requested that I should say something on some words of Scripture which have lately been upon your mind: "Lead us not into tempta-

tion." I would hardly dare say to you all that is in my mind on this deep and mysterious subject, lest I should darken counsel by words without knowledge, and now as your pure mind is exercised on the subject you will no doubt be led sweetly into a satisfactory contemplation of the truth. Just as much as is clear in my mind I will gladly give you, hoping you may obtain a little food for wider thought. I hope I am thankful to my dear heavenly Father that he has restrained me from writing to my brethren in a way that will advance theories the result of carnal reasoning, and my prayer is that whatever I may write, either for publication or privately to the saints, may be through an impression directed by the Spirit of truth. I feel impressed to write to you, therefore I write. It appears that your mind is pervaded with a fear that you might charge God unjustly when you even think that he leads his dear children into temptation, and now my heart's desire is that the Lord will direct my pen, that such impression may be removed. In order to contemplate any of the words used by our Savior in the form of prayer given to the disciples, and saying, "After this manner therefore pray ye," it is well that we understand something of what true prayer is, for only those who have been brought out of darkness into God's marvelous light can know that there never has been, nor ever can be, a prayer offered acceptable to the Lord by one who is heart-whole; true prayer can only come from a crushed, broken heart and a contrite spirit. The supplicant having nothing, utterly prostrate, asks for that which he or she is in dire and dreadful need, with a deep sense of unworthiness, destitution and dependence, with a sure knowledge of the only source whence

help cometh, and an abiding faith that it is only through the merits and righteousness of our Intercessor, Christ Jesus, that we dare ask at all. It seems to me at this moment that there are only two forms of worship that the children of light can offer to their Lord and Master: first prayer, then praise. When prayer is in the heart we may be well convinced that praise is there also. You remember the beautiful words of the psalmist where he asks a question, saying, What shall I render unto the Lord for all his benefits toward me? and answers it, saying, I will take the cup of salvation and call upon the name of the Lord. Indeed, what else has the poor, needy child to render except the cup of salvation, which has been given him by that same glorious Lord who giveth to all men liberally and upbraideth not, and who declared, Ask and ye shall receive? Now, dear sister, when one is in the condition of a poor, trembling, needy, perishing sinner, asking for the one thing needful, there is not in that crushed, broken heart a thought, a murmur or a charge of God being unjust, but his whole heart's desire is that he may follow the Lord all the days of his life, to behold his beauty and inquire in his temple, and knowing by sad and bitter experience his utter weakness and inability to resist temptation, he humbly asks his Father to lead him not into temptation, for the whole absorbing desire of that heart is that he may walk uprightly before him, and also worthily.

Now, as to whether God does lead his children into temptation, I will just offer a few thoughts for your consideration. You said truly in your letter that we never can get beyond the everlasting arms, and also you spoke sweetly of his promise, I will never leave thee nor for-

sake thee. The sweet singer of Israel said, Whither shall I go from thy Spirit? or whither shall I flee from thy presence? &c. (Psalms cxxxix.) Now the pleasing thought that I want you to consider is, that he never leads us anywhere where he is not himself present, for he never leaves us, and we never suffer temptation or affliction but he suffers also, for in all our afflictions he was afflicted. He found Jacob in a waste howling wilderness, and he led him about and instructed him. As you well know, it is in the nighttime of our experience, when assailed by divers temptations and sore afflictions, that we receive instruction. Night unto night sheweth knowledge, and when he also leadeth us out into the bright sunshine, day unto day uttereth speech. How necessary one is to the other, and how consoling that he leadeth us all through our journey, and instructeth us. As I said before, the desire and prayer of our heart is that we be led not into temptation, but in the same prayer we also breathe, Thy kingdom come, thy will be done. Another quotation and I must close, lest I weary you. "For this God is our God for ever and ever; he will be our guide even unto death." The guide, being always present, always leads, for that is the office of the guide. O that I had the substance of that beautiful prayer more constantly in my heart, as I feel sure you have. You have many cares, and with them a precious Lord to sustain you.

We will be delighted to hear from you. My wife sends christian love.

Your very unworthy brother,  
B. F. COULTER.

PHILADELPHIA, Pa.

DEAR SISTER JONES:—Your gladly welcomed letter of February 19th has been received and read with real pleasure by myself and wife, also by several of

our dear brethren and sisters besides. We Old School Baptists in Philadelphia do not consider that we are justified in withholding from each other the rich grains of the golden harvest which come to us as sweet messages of Christ's dear love out of the plenteous fields of our spiritual Boaz. In this way we share each other's joys as well as sorrows, and so bear each other's burdens. Your letter was rich in the sweet experience which is common to all the saints, and also rich as you touched upon the precious doctrine of God our Savior. I can imagine how your heart was filled with adoration and praise when you wrote the words, What a blest people God's people are. What is sweeter, deeper and more lasting than the love of Christ? Did you ever think, dear sister, that words written out of the overflowing abundance of the heart are illuminated by the force and power of the emotion actuating them, and when they are sent to and reach the heart that is filled with the same sweet song it is also thrilled with the same emotion and love? How wonderfully true it is, God works in a mysterious way in the hearts of his people. The manifestation of his love toward us always (I think) astonishes us, because it comes from a source the least expected. You remember Paul prayed three times that the thorn might be removed from his flesh, and the prayer was answered in a very different way than he expected, for God in a few simple words (but attended with power), My grace is sufficient for thee, gave him such strong assurance that he was able (by that grace) to withstand the messengers of Satan which did buffet him, and so the thorn was removed without his present knowledge, and in a sense that was difficult for him to readily understand.

Again I will quote from your letter: "The Bible speaks of teachers, apostles, &c., but I do not see any subject designated to ask questions." Perhaps not, and I may tell you I cannot think at this moment of any characters in the Bible who did not ask questions, except perhaps righteous Noah and faithful Abraham. Indeed, I feel that it is highly commendable in the saints of God to encourage an inquiring mind. But, as you say, it is easier to ask than to answer questions, although I sometimes find it very hard to ask for the information I desire. Really the first step of importance to be taken in the matter of seeking information is to approach unto the Source of all knowledge. You remember that Solomon (as an humble child) went out in the field and asked the Lord, not for riches and honor, but that he might be given wisdom and knowledge to rule the people, Israel, in his father David's stead. Then, secondly, to those whom we feel have been led deeper into the wonderful mystery of the gospel we little ones may go, always depending upon the Lord that he may give them the wisdom and knowledge to so instruct us according to our desire. Now, dear sister, if you only could know how little and weak I am in Christ's kingdom, the very least of all the saints, and less than the least, if indeed one at all, you would not ask of me to give you gospel light, who are so favored with that light from above, but as it is our plain christian duty to use all the ability with which we are blessed of God to comfort, enlighten and sustain each other, I will as much as in me is endeavor to answer the questions you have asked me. As we read from the beginning of the eleventh chapter of Isaiah, which being on your mind you have of course read carefully, we can understand something of the man-

ner by which this beautiful figure of peace and harmony was accomplished, and by whom. The prophet is here foretelling the coming of the peaceable kingdom of the branch out of the root of Jesse, how that the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, &c., and righteousness shall be the girdle of his loins. He foretold the coming of a King who should reign in righteousness. Now having the girdle of righteousness about his loins, having wisdom, and understanding, and counsel, and might, and the fear of the Lord, well could he say, when he came to his own, In the world ye shall have tribulation, in me peace. Your understanding of the spiritual application of that reign of peace, my sister, is strictly in accord with my understanding of it: that that kingdom is already set up in the hearts of his people, that all other kingdoms have been broken down, that King Jesus reigns supreme, and blessed peace exists. The apostle declares, Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? Where his Spirit dwells there is peace. In this spiritual or gospel kingdom is represented the two natures in each individual inhabitant. Although Christ has died for us, and our sins are washed away in the blood of the Lamb of God, and are remembered against us no more forever, yet when we enter the holy mountain of the Lord we must necessarily carry with us these vile bodies in which we are sometimes tenants. The Adamic nature not being changed, only clothed upon, represents still all the works of the flesh, of which the wolf, the leopard, the bear and the lion in our chapter are figures, each one representing its own peculiar characteristic in the evil propensities of our flesh. The spiritual

nature manifests and represents the fruits of the Spirit, of which the lamb, &c., are figures, and these are enmity the one to the other, literally and also spiritually. But our chapter tells us they lie down together in the kingdom of peace, and how? You remember our Savior said, When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted. Jesus hath overcome the world, and by his appearing hath brought life and immortality to light through the gospel. The victory is won, the stronger man has come, the strong man is overcome and bound, but not destroyed, the Adamic or carnal nature is subdued and in subjection. The wild animal propensities in us are not changed, but are overcome and conquered by the stronger power. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. Yes, none can enter this peaceful kingdom except they become as a little child, and, no matter how strong and fierce they were outside, a little child shall lead them, and they gladly and joyfully follow; and the cow and the bear shall feed, and their young ones shall lie down together. No strife now, for Jesus reigns, and is exalted as a Prince and a Savior. And the lion shall eat straw like the ox. This to me is a beautiful picture of the patience, forbearance, mildness and peaceful qualifications of the children of grace (the inhabitants of beloved Zion). Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. (Rom. iv. 13.)

Whereas in the times past we would have resented every persecution, now, like the patient ox, we eat the straw of tribulation, suffering all things for Christ's sake, thereby receiving the blessing. For Christ has said, Blessed are ye when men revile you and persecute you, and say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, for great is your reward in heaven.

I hope in this I have not darkened counsel by words without knowledge, also that out of the many pages you find a little crumb of comfort and enlightenment. My wife joins me in christian love to yourself and husband.

Hoping you will again favor us, I am your unworthy brother,

B. F. COULTER.

BIRMINGHAM, Ala., Oct. 20, 1914.

DEAR BRETHREN EDITORS:—I inclose a letter I received from sister Effie Edwards, of Delchamps, Ala. The papers of which she speaks have reference to a number of copies of the SIGNS OF THE TIMES. You can see what she has to say, and I desire that her letter be published, that all who know something of the dealings of the Lord can read and get some comfort. I will not comment on this letter, but I do indorse every word of it.

Yours in much weakness and doubts,  
H. M. PITTS.

DELCHAMPS, Ala., Sept. 28, 1914.

DEAR BROTHER PITTS:—I believe the good Lord surely directed your mind to send those papers, and they never could have come at a better time. I felt so utterly alone, and so friendless and God-forsaken, that I was getting to be positively rebellious, and felt in my very soul that no one had ever passed through such

fiery trials, and that my troubles were greater than I could bear, and I had almost given up what little hope I had, and felt that surely if I was a child of God I could not have such feelings and such thoughts. Did you ever feel that way? A few days ago I felt much cast down and tried to pray, and also tried to think of what great sin I had done that I should be punished so, and it seemed to me my heart would break, and the thought came to me very plainly, When you have been tried sufficiently you will come forth as gold, and I felt so happy and thankful for awhile that I just wanted to praise Him aloud, and I felt reconciled for just a little while; then it will come again with double force, and I find myself asking him, Why? Another time when I tried to pray that if it were the Lord's will that I should suffer so, that he would reconcile me to it, and show me where it was best, the words came to me, What I do thou knowest not now, but shall know hereafter. Do you think that a child of God would have such thoughts as I have, and be so unsubmitive? It is so easy when everything goes on all right and we have our friends and loved ones with us, and are surrounded by every comfort, to say, "Thy will be done," but it takes the grace of God to make us submissive when everything goes wrong, and I have not the grace. I would be glad to know if any one claiming to be a child of God has ever felt that way.

I do not know why I should be writing this to you, but it seems that no one understands my feelings, and I do not think you will, for I do not think you have ever been that low down.

Yours in a sweet hope,

EFFIE EDWARDS.

WEISER, Idaho, Oct. 4, 1914.

DEAR BROTHER KER:—I have felt all day an impression to write you, with the felt knowledge that I could not write that which would be of benefit or profit to you, or any one else, so here I am trying to pass away a few lonely moments by writing you. Dear brother, I know it has never been my lot to pass through, or, I had better say, be in such gloom and doubts as I am now in, and have been for two months, and never before in life have I felt so hard-hearted and stubborn. It does not seem to make any difference which way I turn, I find an opposing something that seems to say, Not for you. In times that are past my mourning has somewhat comforted me, for, "Blessed are they that mourn;" but at this time there is a query, Do I mourn? O yes, I know the promise is sure to the children, but am I one? O the felt darkness. It seems that I surely have never known mercy, for they who have never known the Savior cannot be worse. A few nights ago I was trying to pray, and I began to try to enumerate what I needed. My brother, I could not go through with my little petition; I felt to need so much, everything, everything. I had not one thing in my possession, unless it might be a desire for these things. I needed wisdom, strength, patience, humbleness, faith, everything that is good or to be desired, so I just had to end by begging the Lord to be merciful to me, a poor sinner. At our last meeting, one week ago, I just had to tell the brethren I could not even try to preach. Surely there is no one like me. It seems I surely am deceived, and, worse yet, I have deceived the brethren. It seems I have run without being sent. I cannot tonight think of a single effort to preach that could be rightly called preaching.



It all seems as a distant dream, without any foundation, and I a poor deceived wretch, yet the Lord has wonderfully blessed me, or else I would have been taken from the earth long ago. I know that if my hope is real, and I am of that number whose names are written in the book of life, I shall yet see good days, and eat honey in the honeycomb, and drink at the fount, for when God promises a thing he does it; he never tried to do a thing, no, never. He speaks, and it is done; commands, and it stands fast.

Oct. 20.—You will see it has been quite a long time since I commenced this, and I became so disgusted with myself before that I just stopped, and may do so this time. Our three days meeting is past. We expected Elder Mayfield, of Elgin, and Elder Bond, of La Grande, Oreg. Elder Mayfield had other and older arrangements, and could not come, and Elder Bond was not well, so the three days work fell upon Elder Turnidge and me. I had been, and was still, so in the dark that I just dreaded the time. But the time came, and I tried to preach each day, and felt that it was good to be there. Surely, dear brother, when we can feel that the promises are all sure and momentarily they are ours. This must be an evidence that we have an interest in them. Surely when we get up feeling so weak and lonely it must be the good Lord is our strength, or we would stay in that weak condition. I thought we had a splendid meeting every time we met for the three days, and I was made to again hope in him who has said, I will never leave nor forsake thee. There are no words to describe the depth of the valley of darkness and despair one can get in, nor can one describe the joy and certainty of a hope revived, but it is pleasant to have one's cup filled to overflowing in

the presence of their enemies, and to get a glimpse of their foundation, that it really is, and has been, the solid Rock. There are surely but few who get so terribly low and despondent as I, for there must be but very few who are so weak and sinful.

We are about as usual. My wife is no better, continues in bed, not able to be raised up even. I had her go to a hospital, and the best doctor I could get told me to take her home, for she was too weak to stand an operation, and that was all that would do her any good. This forces me again to give my case into the hands of the great Physician, to do as seemeth good in his sight.

Yours in hope,

T. E. ATTEBERRY.

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SANTA CRUZ, Cal., Nov. 10, 1914.

TO THE CHURCH AT BETHLEHEM, BELOVED EDITORS, AND BRETHERN EVERYWHERE:—If I could write as some do, my pen would never be idle; if I could talk as some do, my tongue would never be still; yet too much of anything may be worse than not enough, and my exile, and lack of expression, both in writing and speaking, may be for your good. Away down in my heart though there is a feeling for you that never sleeps, only as I do, and it is one of love and longing. I have never had the privilege of being useful or helpful; the best I have ever done for you is to love you in a mysterious manner; the worst I have ever done is to claim you as brethren, for I am not worthy of a place among you. But what am I to do? This world is not my home; I cast around, and about, for something on which to feed, something to satisfy the craving of soul and spirit, but all in vain. I make good resolutions, only to break them, and to find myself worse than be-

fore. Nothing that I can say, do or think improves my condition. I try to recall the pleasures once indulged in, and which were sweet to me, but they come up in shadowy forms, and I find that they perished with the using, therefore I am not of the world. So again I entreat you to bear with my weakness, to cover my sins with a mantle of love, even as he has covered yours, and to continue to number me among you, for without it the way would be very lonely. It is true that there are times when I forget that the dear Lord was ever gracious to me, and wonder why there is so much unrest. I try to remember the delight experienced when I first believed that God for Christ's sake had pardoned my sins, but the time and place seem far distant. Again, there is a calm, a blissfulness, as if I realized the full intent, purpose and power of the merciful God, and the love for him and his people swells my heart until I bring forth the royal diadem, and crown him Lord of all. It is then that I find plenty on which to feed, and which satisfies every longing; I feel that he has blotted out my iniquities, that he has forgiven my sins, that I am one of the blessed of the Lord, and I think I will never doubt, or be sorrowful again, but all of you know that it is not in man to control his thoughts or to direct his steps, so we go stumbling on, and will continue to do so until that perfect day. You have never had a trial that I have not had a similar one, never had a joy that I have not experienced, never had a brighter hope, nor a deeper despair, so where else shall I go for comfort, except to him who made it possible for us to be comforted? Who else tells of the truth and the way but our great first Teacher, and those who have been taught by him? Who loves us so unstintedly as he who gave his life

for us, that because he lived we should live also? And who are so ready but the subjects of his grace to give him all the praise, and to be so willing to be counted as nothing, and less than nothing, for his sake? Brethren, beloved of the Lord, children of the King, your knowledge of the greatness of God, and of your own littleness, coupled with the precious promises of the risen Redeemer, should cause you to rejoice with joy unspeakable, and I want to be with you, to mingle my rejoicing with yours, to listen to the songs of salvation by grace, those that tell us we shall see him face to face, and be like him; those which cause the tears of penitence to flow, and our hearts to throb in unison.

I read many comforting letters in the SIGNS; letters written by those who are on high ground, and by those who believe they are yet in the miry clay. Each one fulfills its mission; each one declares the glory of God. There is nothing dreadful in being brought so low, because,

"The more his glories strike your eyes,  
The humbler you shall lie;  
Thus, while you sink, your joys shall rise,  
Unmeasurably high."

Again, chastenings are necessary for us, and there are none worse than the withdrawal of his presence. When he is with us we can endure all things; prisons seem palaces, and even the thought of death loses its sting. So many wonderful provisions are made for his children, so much to give them strength and courage, that of a truth we can exclaim, Wonderful, Counsellor, the mighty, mighty Lord. O, that all within me might bless and praise his holy name! O that I may always be able to tell the old, old story of Jesus and his love, of that love which saved a wretch like me. Saved, did I say? Grant, O God, to pardon anything in me that would appear presuming and boast-

ful, but because thou hast promised to save just such, because thou hast taught me to love and trust thee, I forget my unworthiness, and draw nigh with confidence, exclaiming, Abba, Father. Thou art God, without variableness or shadow of turning, and as thou hast spoken, so shall it come to pass.

I read of the Mt. Zion Association, then laid the paper down with emotions of mingled joy and sadness, and was much pleased that you were once more permitted to assemble yourselves to honor and glorify His holy name, and I hope that each one felt that it was good to be there. It saddened me to know that I was in the outer court, debarred from such high privileges. I remembered all the faces of those with whom I met in Virginia three years ago, the happy time I had with them, and I asked that the same blessing would attend you, and the same God watch over you, even one in your midst. And dear brother Chick, what a tower of strength he was to each one, and how we all loved him; but he has gone to his reward, has left us for only the breath of a day. You do not exactly know how favored you are in having the companionship of one another; you cannot miss the company of the brethren until separated from them, never know the loneliness of a solitary sheep in a desert land, until you have been so situated. But God has not forgotten to be gracious, and I sorrow not as those who have no hope, for I thank him every day that things are as well with me, believing that he knows very well where the stray sheep is, and that when he comes to make up his jewels not one shall be left out.

If I have written amiss, I request that you will not publish it; if it contains a single crumb that will be relished by those of like faith, I offer it in love and

meekness. If I have grown in grace and knowledge it has caused me to esteem each of you better than myself, and to cause me to walk very humbly as I journey toward the goal.

When I wrote before I came to the conclusion that it would be my last attempt, but a few weeks ago there came a call for copy, and there was a call from within for me to add my mite, so I wrote all but the concluding lines. However, when I looked it over I thought it a very poor attempt, and laid it aside. To-day there is an inclination to send it, and I have yielded. With Paul, I have written according to the power which the Lord has given me, and would exhort you as he did his brethren: "Be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "To the end that he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

From your unworthy sister,

MARY E. WRIGHT.

PUYALLUP, Wash., Nov. 2, 1914.

DEAR BROTHER LEFFERTS:—Your editorial on "Remember thy Creator" has done me so much good that I must write to you and thank you for writing it, but perhaps I should rather thank God for his gift of yourself to the church and the inspiration given you in producing the same, for surely the hand of the Lord directed your pen when you were writing the same. My dear brother, your letter makes me feel very near to you as you bring to mind my own experience, when you say, "Indeed, brethren, if we had not our youth to look back to, the time of our first love when we first received a hope, what would become of us? But for that hope we would not have the

slightest glimmer to light us through the darkness, and would sink in despair." But, blessed be God, we have that hope an anchor of the soul, and will never forget the time nor the place when the light shone round about us above the brightness of the sun at noonday and our burden was taken from us, and we were made to rejoice in the hope of the glory of God, and have never felt the weight of that burden again. It is nearly sixty years since that event took place with your unworthy brother. At that time I felt I never could do anything but spend my days in praise to God for his great deliverance and mercy to me, but O how sadly I was mistaken. I soon found myself like the children of Israel after their passage through the Red Sea: in the wilderness of sin, and O what a miserable sinner I have been. But the apostle Paul comes to my relief when he says, "He which hath begun a good work in you, will perform it until the day of Jesus Christ," and I cannot doubt or dispute the fact that he did begin that work in this poor sinner.

Dear brother, your residence being at Leesburg also makes me feel a nearness to you. My wife was born at Prospect Hill, near the North Fork Church, where Elder Gilmore used to preach. Her mother, whose name was Frances Davis, was a member of that church. Her father's name was Benjamin Rust. The family moved from there to Ritchie County (which is now West Virginia) at the beginning of the war. My wife relates one circumstance in connection with Elder Gilmore: that he never held a service that he did not have that glorious old hymn sung beginning, "Come, thou Fount of every blessing." We are now living in Puyallup, Wash., in the northwest corner of the United States. There are a few Old School Baptists liv-

ing in these parts. Elder G. E. Mayfield, whose name appears occasionally in the SIGNS, lives in northeast Oregon. Elders Hess and Barnes live in eastern Washington. Elder Shields, who lives at Leber, Wash., preaches at my house once a month, and there are a number of others whose names I cannot call now. Our membership in this country is few, but if you should ever feel inclined to visit this most favored part of the United States we would give you a royal welcome.

Your unworthy brother in hope,  
J. H. McDONALD.

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FORDYCE, Ark., Nov. 17, 1914.

DEAR EDITORS:—I wish to announce through the SIGNS that I am permanently engaged in the real estate business, and have several nice tracts of both improved and unimproved lands. Some of this land has timber on it that has never been cut, and whole tracts, and some of it has just part timbered and the balance in cultivatable lands and pastures. These tracts of land are situated within easy reach of five Old School Baptist Churches, and where there are sufficient schools, good water and generally very healthy. These lands can be purchased from \$5.00 up for the unimproved lands and from \$10.00 up for the improved. If there is any one desiring to change locations and come south, where the climate is milder and the winters shorter, we would like to get in correspondence with you. We believe that many of our people could better their conditions by coming and getting some of this land while it is cheap, besides we want more Old Baptists, and believe we have a home to invite you to. Any one interested will please address me, and I will give you full particulars.

In hope of eternal life through goodness and mercy alone, I am, very truly,  
V. R. HARRIS.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1914.

Entered in the Middletown, N. Y., Post Office as  
Second-Class Mail Matter.**EDITORS:**Elder H. C. Ker, Middletown, N. Y.  
Elder H. H. Lefferts, Leesburg, Va.*All letters for this paper should be ad-  
dressed, and money orders made payable, to*  
**J. E. BEEBE & CO.,**  
*Middletown, Orange Co., N. Y.***LOVE—OBEDIENCE.**

"Love is the fountain, whence  
All true obedience flows;  
The christian serves the God he loves,  
And loves the God he knows."

What a vast field for thought and consideration is couched in the above verse! Often in reading such hymns we wonder how the writers must have felt when, undoubtedly, under such influence of the Holy Spirit. Preaching, praise and prayer are embraced in the songs of Zion, hence their writers were made to love God and to know his power to save. Each vessel of mercy is prepared to honor and glorify God as it hath pleased him, he working in them to will and to do. All men are not prophets nor apostles; all men are not pastors and teachers, nor are all evangelists; all men are not poets, nor have all men the gift of prayer, nor of healing, nor can all the children of God sing, but the whole body, the church, has every gift necessary to the praise and glory of God and for the edifying of the body of Christ until time is no more. These are among the spiritual blessings in heavenly places; these are the talents given by the Master of the house, and all who have them are required to use them well while He is in the far country. We know of no gift in the church which does

not increase in the exercise thereof, therefore let none be buried in the earth.

Love is the fountain whence every blessing flows, and so deep is it that with all our powers we utterly fail to fathom its depth, yet what a mercy to feel it at times shed abroad in our poor, sinful hearts; yes, the very love of God. While "there is nothing impossible with God," were it not that he is "Love" we cannot conceive how he could love such rebels as we all are by nature. We often think the truth that he does not love men because they are sinners, should be emphasized. He hates sin, and cannot look upon iniquity; then how is it that he loves sinners? might be asked. In this way: He loved the fallen sons of Adam, in Christ, before the foundation of the world, and their transgression and death by sin had no effect upon his great love wherewith he loved them. Their absolute need of him, because of sin, did not increase his love for them, but caused the manifestation of his love in the gift of his Son to die in order that they might live. In the gift of Christ all other gifts were embraced, and are brought into manifestation in due time. In this explanation of why God loves sinners is presented the faithfulness of Him who promised eternal life before the world began. Not one promise has he ever broken, nor will he ever, because he cannot deny himself. Men quickened into divine life love God, because he first loved them, and with the love of God shed abroad in the heart by the Holy Ghost which is given unto them. Natural love and affection are in nowise acceptable to God; all such belong to earth, and are only a part of the Adamic nature, which in every sense passes away, being of the earthy man. How foolish, then, to try to teach men, women and children

to love God and one another. "As touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." Hence the poet shows forth his love to the Father and brethren in his poetry, the minister in his ministry, the singer in his songs and the man of prayer in his prayers. Others manifest their love in assembling themselves together for the worship of God. Paul called upon his brethren to show forth their love by presenting their bodies a living sacrifice, holy, acceptable unto him. Paul lived just such a life himself, counting all things but dung, that he might win Christ. He coveted no man's gold and silver, but his own hands ministered unto his necessities, and died in honor to the worthy name of Jesus Christ. Other incentive than "love" to obey the righteous law of God could never be acceptable to him. Thousands in the world today are making vain attempts at obedience through fear of eternal torment, and were not this horrible punishment constantly before them there would be no thought of obedience to the law of the Lord. This slavish fear is, however, among the all things that work together for the good of them that love God, as it has a tendency to morality, making better men than they would otherwise be. Yet with all their morality there is most positively no service or worship of God by them. Often the tender minds of children are so wrought upon by the horrible picture of hell, with its lake of fire and brimstone, that many wakeful nights are spent, and if, through weariness, sleep overtakes them, the most dreadful nightmares torment them. O how different the teachings of grace, love and mercy! How comforting, how soothing, how pleasant the dreams of free grace; how

refreshing the calm sleep under its influence; how peaceful the waking to behold the glory of God in the forgiveness of sins. By these things the church discerns "between the righteous and the wicked; between him that serveth God, and him that serveth him not." Then again many are endeavoring to serve the Lord in order to bring him into their debt, so that they, in their vain imaginations, can demand entrance into heaven. All such as say, We have done many wonderful works in thy name, shall be turned away with the abiding words of the great Judge, Depart from me, ye workers of iniquity, I never knew you. O how blessed to become as a little child—helpless, dependent upon the Lord for life, walk and being, for "in him we live, move and have our being." Still further, many who profess faith in the Giver of every good and perfect gift, claim that spiritual blessings are conditional upon the part of the saints of God, and are laboring to that end, viz., to obtain the blessings. Along this line we have sometimes wondered how a natural father would manage, with reference to laying up in store comforts and blessings for his children, if he did not know beforehand how much obedience, and by whom, it would be rendered to his will, or law, regulating the members of his family. If only a few comforts and blessings were stored and much obedience rendered, there would be a scarcity of blessings. On the other hand, if he stored many blessings and little obedience was rendered, there would be a surplus, or more blessings than needed. Would not the result be exactly the same with the heavenly Father if spiritual blessings are conditional? But, says the brother laboring for the blessings, we admit and also believe that God foreknew just how

many blessings would be needed, or necessary, for his children while here below. Now if it be true that God did foreknow exactly how many blessings would be necessary for his children, does it not follow that all spiritual blessings in heavenly places were given in Christ before the world began, and that not one son or daughter will ever be short one blessing? If this be true, every blessing flows from him because of his predestinated mercy and purpose in this direction. Hence all the obedience of the whole family can never add one blessing to the foreknown number, nor will all the disobedience of the family ever make the number one less. Therefore it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Christ, the only begotten Son of God, is our example in this doctrine. No man ever suffered as he did; no man ever felt the weight of sin as did he, nor did ever one of the Lord's children suffer the darkness and fear that he did, yet obedient in all things, even unto the death of the cross. All his obedience did not bring for him one more spiritual blessing than the Father had in store for him. If such were the case with him, why should any one now think that by certain obedience to the law of Christ he will receive blessings he would not otherwise receive? This doctrine of fixed blessings to and for the children of God does not in any sense license them to live as they list, nor could any one with the grace of God in the heart so live, neither could any give the slightest encouragement to crucify the Son of God afresh and trample under foot the blood of the new testament as an unholy thing. "To fear God and keep his commandments is the whole duty of man;" not for reward, but for the love he bears to the God of his salva-

tion. "If ye love me keep my commandments;" "and his commandments are not grievous." All the law and the prophets are hinged upon "love." To deal justly, love mercy and walk humbly is to keep the law of God, and salvation for time and eternity is of him through Jesus Christ our Lord. K.

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#### ISAIAH VII. 14-16.

"BEHOLD, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

Last fall, walking along a street in Harrisburg, Pa., we came in sudden contact with one of those open-air street meetings in full sway on the curb, being addressed by a young man, a common product of our present-day so-called enlightenment, who was trying to speak from the above text, and telling his hearers that it was not inspired, and that the Lord never said any such thing. He proved it by saying that such a far off event as the birth of Christ could have been no "sign" to Ahaz, for Ahaz lived and died several hundred years before the birth of the Savior, and therefore such a sign could have had no meaning for him. How many were deceived by that young man that night, or how many were stirred to go home, get their Bibles and look it up for themselves, we cannot say, but any one who does look up and read this text can but see that the inferences drawn by the youngster were glaringly false. The "sign" of the virgin and her child was not given to King Ahaz, but to the "house of David." Ahaz did not want any sign, and would not ask God for any, as is plainly said in verse twelve. Ahaz was perhaps the

wickedest king Judah ever had, and such as he are not disposed while running riot in sin to turn to the Lord for a sign. The natural, sinful man is not hungering after anything in God's power to give. Thus the Lord goes over the head of this wicked ruler and gives the sign unto the "house of David," the tribe of Judah. It is fraught with significance only to those who then, and for several centuries to come, were in faith looking and hungering for his appearing. The house of David meant particularly the tribes of Judah, for after the death of Solomon the throne of David and the succession of David's line were kept within that tribe, since ten tribes seceded from the authority of Solomon's son, Rehoboam, and went off under the leadership of Jeroboam, the son of Nebat, and were henceforth styled "Israel." Judah stood firm and faithful to the kingship of Rehoboam, Solomon's son, the lawful and rightful heir to the Davidic throne. The credit of this steadfastness belongs not to Judah, for it was the word of the Lord that kept her in her place, since God had said, "And unto his [Solomon's] son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." Ten under Jeroboam and one under Rehoboam make eleven, but there were twelve tribes of Israel at the first, were there not? which one have we not accounted for? It is little Benjamin. As Judah took Benjamin in his care and keeping when they went down to Egypt to bring corn, (Genesis xliii.) it would seem that Judah exercised a sort of watchcare over him ever afterward, for in the general defection under Jeroboam Benjamin is annexed to Judah under fidelity to Rehoboam: "When Rehoboam was come to Jerusalem, he assem-

bled all the house of Judah, with the tribe of Benjamin." There is this wonderful distinction to be kept in mind between the rival kingdoms of Israel and Judah following upon the death of Solomon and up until the going into the Babylonian captivity; that whereas the crown in Israel shifted about from one family to another, never staying in any one family for very long, the crown in Judah continued evermore in one family (David's) with but very slight interruptions. The reason of this was not that the kings of Judah were better than those of Israel, but Judah had the blessing in the cluster which Israel did not. The kings of Judah were the ancestors of Jesus, whose right it was, when he should come, to sit upon David's throne. Thus the providence of God continually watched over the throne of Judah and kept the line of succession intact, while no such special care was exercised toward the throne of Israel, so that the crown among those ten tribes was tossed about as though it were subject to their ever-changing moods. This split between Judah and Israel lasted up until the captivity of Nebuchadnezzar. After the seventy years in Babylon, and the restoration to their own land under Cyrus, we do not read of this division being continued. It may take some such calamity as that to bring about a healing of the present divisions of Old School Baptists: an obliteration of personal and small differences by the overshadowing of some gigantic tribulation; who knows? After the coming out of Babylon with Zerubbabel they were first a dependency of the Persian empire, then of the Grecian, then of the Roman, but each of these monarchies allowed the Jews the privilege of being governed by men from among themselves, and this continued down to



the death of Herod, in the lifetime of Jesus, thus fulfilling Genesis xlix. 10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [the securely prosperous Christ] come." Thus the sign spoken of in Isaiah vii. 14, was to the Davidic succession, and had no reference at all to wicked King Ahaz. "A virgin shall conceive, and bear a son." Had Judah still been an independent nationality at the time of Jesus' birth Joseph would have had a clear right to sit upon the throne of David. Jesus was both legally and after the flesh descended from David. According to the genealogy which Luke gives, Mary was a descendant of Nathan, David's son. According to Matthew, Joseph was a descendant of Solomon. To be sure, Jesus was not Joseph's natural son, but according to Jewish law he was none the less Joseph's legal heir, for he was the lawful son of Joseph's lawful wife, conceived while she was legally espoused to him. Be it remembered that by Jewish law a child did not have to be a man's natural child in order to be that one's lawful heir. According to the law of Moses, there were cases where a man would raise up seed unto his brother, would build up his brother's house. The Holy Ghost built up Joseph's house. This child's name is to be called Jesus, Jehovah-Savior, or Immanuel, which means, "God with us." This child of virgin birth, conceived by the Holy Ghost, is not alone God, nor yet alone man, but both God and man. "The tabernacle of God is with men." The fullness of the Godhead dwelt in him bodily. The Word made flesh. Butter and honey are the sustenance of this child, to the end that he shall know to choose the good and refuse the evil. Looking at the language literally, it might signify that Jesus was born and reared in

frugality, that he led a simple life, poor and lowly. Though King of kings and Lord of lords, the luxury and dazzle, pomp and show that usually attend the courts of monarchs, were alien to him. His glory, power, and his kingdom spiritual, real and eternal, are too fine and excellent for the gross, thickened perception of natural men. But we will have to look at the butter and honey other than literally to know how they enabled him to choose the good and refuse the evil. Simply living a plain, frugal life and eating plain diet never yet taught one the difference between good and evil. It is evident that couched in this butter and honey are deeper and more wonderful things than appear on the surface. The wicked and hypocrite shall not see the rivers, the floods, the brooks of honey and butter. So, from the written word of God, we know that the honey and butter are things that the unquickened, unrepentant wicked shall never even see, let alone eat. It forms the delectable food of the righteous. "I have eaten my honeycomb with my honey: I have drunk my wine with my milk," says the bridegroom, Jesus, the one of whom David speaks: "Mark the perfect man, and behold the upright: for the end of that man is peace." God made Jacob suck honey out of the flinty rock, and fed him with "butter of kine, and milk of sheep." Prominently among the provisions brought to David when he pitched his camp in Gilead were butter and honey. Job says that in his youth he washed his steps with butter. Butter was the cleansing of his way. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." This does not mean that a young man by reading the Bible and heeding it can cleanse his way. It means that one young in

grace who cannot but heed the word ingrafted in his soul does cleanse his way. The entering of the Word into our lives renews our youth as the eagle's, releases from the burden of sin and condemnation, anchoring us unto the "inheritance incorruptible" by a lively hope. "Ye are clean through the word which I have spoken unto you." The entering of the Word cleanses the way of the spiritually young. The road, then, seems easy, the path firm and good. Thus wisdom unto salvation, which is the matter revealed in the "young man" by the living Word, is the "butter" that cleanses the way, washes the steps. Now as to the "honey," the eyes of Jonathan were enlightened when he ate of the honey from the end of the rod, and Psalms xix. says, The commandment of the Lord enlightens the eyes. As the eating of honey, so is the knowledge of wisdom unto the soul. It is good not to eat honey when one is seeking to glorify himself, lest he have to vomit it. (See Proverbs xxv.) Self aggrandizement and the knowledge of divine wisdom will not mix any more than oil and water. This is why a truly called minister of the gospel cannot be puffed up. He must have the knowledge of wisdom in order to preach (he is not a preacher if he has it not), and this prevents his using his gift to his own ends. As sure as he tried to do so, and succeeded, he would be compelled to vomit the "honey" and lose his gift. So it seems the butter and honey are wisdom and knowledge. These were the sustenance of Immanuel. He was filled with the knowledge and wisdom of the Highest. "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." "Wisdom and knowledge is granted unto thee," said the Lord to Solomon, and so, in a figure, to Christ, the spiritual

Solomon. The Preacher says, "My heart had great experience of wisdom and knowledge."—Ecc. i. 16. "God giveth to a man that is good in his sight [Jesus], wisdom, and knowledge." The people, astonished at the speech of Jesus, asked, "Whence hath this man this wisdom?" Luke tells that "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And further, "Jesus increased in wisdom and stature, and in favor with God and man." Thus it would seem not only that Jesus was filled with knowledge and wisdom, but that there was an increase or growth in these things such as would be signified by his eating the butter and honey, since eating is a process of nature in attaining growth and development. This knowledge and wisdom were his, that he should know to choose the good and refuse the evil. Not that he should know the difference between good and evil, not that he should know to tell the truth and not to lie, to love and not to hate, to think good thoughts and not bad ones. His very divine nature made it impossible for him to sin, either in thought, imaginings or deeds. But the wisdom and knowledge given him of the Father enabled him to choose between the sheep and the goats, between the elect and the wicked, between those that were in him from the foundation of the world and those who were not. It is in this sense that the butter and honey eaten by him, the knowledge and wisdom in which he grew and increased, enabled him to make manifest and effective the covenant of election sealed by the Father from the beginning, calling out and saving it with an everlasting salvation. When we speak of the elect as "good," and of the nonelect as "evil," we do not

mean for a moment that there was any difference in them by nature. In Adam they are all alike wicked. But the elect had a standing in Christ before the foundation of the world that the wicked never had, and in that they were thus associated in the covenant in him, they were good in the sight of the Father for Christ's sake. Their decreed connection and relationship with Christ eternally was all the goodness the elect had, otherwise, in Adam they were vile and corrupt as any that are never saved. He is the good Shepherd, he knew and knows his sheep, calls them by name and they follow him. There is no danger of his passing by even the least of the sheep. No need to sing, "Pass me not, O gentle Savior." To those on his left hand, he says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Not the slightest danger that any of the sheep will ever hear those words banishing them from the presence of God. This separation of the wheat from the chaff, of the precious from the vile, is accomplished through the knowledge and wisdom of the Highest, as it abode in the Immanuel, is because he ate "butter and honey." The last words of our text fix the date as to when this ability shall be Immanuel's to choose the good and refuse the evil: "The land that thou abhorrest shall be forsaken of both her kings." At the time this sign was given unto Judah, Syria and Israel had entered into a conspiracy to get the throne away from the Davidic family. For this reason, if for no other, Judah abhorred both Syria and Israel. But before the child (Immanuel) shall know to choose the good and refuse the evil the kingdoms of both Israel and Syria shall cease. This was literally fulfilled, for both Syria and Israel lost their separate nationality and became dependen-

cies, first of Persia, then of Greece, then of Rome. Perhaps it will be said that this was also true of Judah, and so it was, but all the time that Judah was a tributary of each of the world powers in its turn each succeeding monarch appointed his governors of Judea from the tribe of Judah. To Syria and Israel were shown no such distinction. These governors were not of the Davidic line, it is true, but they were Judeans and that was something.

Written at the request of brother A. L. Holden, of Durham, N. C.

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## OBITUARY NOTICES.

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**Mrs. Sallie A. Marvel**, wife of Wm. S. Marvel, died at her home in the village of Delmar, Del., Oct. 25th, 1914, of Bright's disease, aged 70 years and 3 days. She was born, reared, married, raised a large family, always lived and finally departed this life in Sussex Co., Del., all within a few miles of her birthplace. She was married to brother Marvel a little over forty-eight years ago, in the month of April, 1866. She was the mother of ten children, eight of whom survive: Mrs. Ida Peters, of Philadelphia, Pa.; Mrs. Laura Renniger, Mrs. Agnes Matthews and Wm. S. Marvel, Jr., of Delmar, Del.; Mrs. Clara Mahoney, of Darby, Pa.; Mrs. Fannie Cabbage, wife of Elder B. E. Cabbage, of Wyoming, Del.; Mrs. Blanche Jefferson, of Chestertown, Md., and Lester Marvel, of Waycross, Ga. Mrs. Emily Ker, wife of Elder H. C. Ker, of Middletown, N. Y., died in May last, and one died in infancy. Sister Marvel was baptized by Elder E. Rittenhouse, and became a member of the church at Little Creek, in this county, about thirty-four years ago, and continued a faithful and devoted member of the same until called to the church triumphant, to enter into the full enjoyment of the blessed and glorious inheritance for which she hoped. She was steadfast and unwavering in her faith, and though not one to talk much of her experience and hope, she lived her faith, and we are well assured that the King has said to her "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." She has gone to her reward, to dwell forever in the arms of the heavenly Lover.

The mortal remains, after a funeral service at the home, conducted by the writer, were on the 28th borne to the grave by her six sons-in-law: Elder H. C. Ker, H. Renniger, C. Mahoney, Elder B. E. Cub-

bage, C. Matthews and N. Jefferson, and there committed to the earth in the hope of the resurrection of the dead.

Our dear brother Marvel is left in his old age very lonely and sad, for truly their lives blended together in loving companionship, stronger as the years passed by, and he feels sorely the loss of a devoted wife, and the children a devoted mother, but they have this to their comfort: that they are not left in their sorrow without hope; they believe Jesus died and rose again and now reigns in glory, and that when he shall appear (at his second coming, without sin unto salvation) she shall also appear with him. May this blessed expectation comfort them in their affliction. I realize a personal loss in this dispensation, as during the twenty-five years of my pastorate here sister Marvel had been a dear friend and helper.

ALSO,

**Mrs. Miranda S. Plummer** departed this life at her late residence in Laurel, Sussex Co., Del., on Sunday, Oct. 25th, 1914, from ailments incident to old age. She had just entered the 86th year of her age. She was the widow of Hudson D. Plummer, who preceded her to the grave several years. They both were members of the Broad Creek Old School Baptist Church, having been baptized in early life, and both were alike faithful, showing their faith by their works. Sister Plummer was uncompromising in all that pertained to the doctrine of the Bible and the order of the house of God. She loved the brethren, and was never happier than when entertaining them in her home; her door was always open to them, and a hearty welcome always awaited their coming. I have been pastor of the Broad Creek Church more than twenty-five years, and always found her "steadfast, unmovable, always abounding in the work of the Lord." She leaves two sons and five daughters, several grandchildren, beside other relatives, and the church, to mourn, but not as those who have no hope.

Funeral services were held in the Old School Baptist meetinghouse at Broad Creek on Tuesday, 27th, at the close of which the mortal remains were laid beside her husband, in the cemetery near by, to await the coming of the blessed Lord the second time without sin unto salvation.

ALSO,

**Samuel W. Kenny** departed this life at his late home in Wicomico Co., Md., Oct. 5th, 1914. Brother Kenny was an invalid for the last six or seven years, suffering more than he could tell, from chronic rheumatism, by which he was drawn almost double, the disease affecting his spine; but he bore all his suffering in the most humble manner, submissive to the will of his divine Master, even esteeming it a privilege to suffer for his sake. The disease that was the cause of death was dysentery, from which he suffered about ten days, though all that the doctor and

the loving hands of wife and daughters could do was done for him; the time of his departure was at hand, Jesus called and the dear saint must go. He was born March 22nd, 1859, and married to Martha Caloway May 31st, 1879. Besides the widow he is survived by seven children, five daughters and two sons, three grandchildren, mother, two brothers and two sisters, but in the midst of their sorrow they have the assurance that all is well with him, that he has passed over to the other shore to be forever with the Lord. I had the privilege of baptizing brother Kenny, and also his wife, about twenty-three years ago, and he lived a consistent and faithful member of the Little Creek Church to the day of his death. I never knew one who seemed to live nearer to his God. Like Enoch, I feel we can say "he walked with God." Could I only have such evidence that I am a child of God as I saw in him, "I think my gloomy doubts would remove and my dark forebodings be chased away as the gloomy shades of night before the rising dawn, but "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar."

The funeral service was held at his home on the 7th, after which we committed the body to its last resting-place, there to lie until God shall call it hence at the last trump unto a glorious resurrection, changed and fashioned like unto the glorious body of the risen and exalted Savior. May the dear bereaved ones be enabled to take comfort in this hope.

Thus within the space of three weeks we have been called to the sorrowful duty of paying the last tribute to three most excellent and devoted members of the churches I serve as pastor. My prayer to God is that he will build the waste places and yet cause the desert to be a fruitful field.

A. B. FRANCIS.

DELMAR, Del., Nov. 24, 1914.

**Miss Kate V. Beebe**, who for many years was a faithful teacher in the Warwick schools, died on Sunday, July 19th, 1914, at the home of Mr. and Mrs. W. J. Rounsavell, with whom she had been living for the past year. She had been ill since last fall, and for the past three months had been confined to her bed, suffering from a complication of diseases. Miss Beebe was born in Middletown, N. Y., Sept. 19th, 1849, a daughter of the late Elder Wm. L. Beebe and Ellen Welsh. Her early days were spent in Georgia, and in the schools of that state she began her career as a teacher at the age of sixteen years. She afterwards taught in various places in this country, and for a short time in Canada, before coming to this village in 1889, where she remained for twenty-one years, resigning in 1910 because of ill health. Miss Beebe was a modest little woman, whose character will long be remembered by her many surviving pupils. Her ideals as a teacher were high; not for herself, but for those for whom her untiring efforts

were given. She loved and took a personal interest in all her pupils. She lived to help them do well in life, and followed them so long as she could after they passed out of her room. Whenever a pupil in after years did well she would note it, pass compliments and congratulations and find great satisfaction in the comment: "That is one of my boys (or girls), and I used to like him so much; I am sure he will do well." She always tried to inspire her pupils with high ideals and pure ambitions. She was ever a faithful guide for the children. After leaving this village she lived with her sisters in Ridgetown and Muirkirk, Ontario. Last August she returned to this village, and since that time had made her home with Mrs. Rounsavell. She is survived by one sister, Mrs. James C. Macdonald, of Ridgetown, Ontario; also by three half-sisters: Mrs. Samuel Macdonald, of Fernie, B. C., Mrs. John W. Clark, of Muirkirk, Ontario, and Mrs. S. B. Paxson, of Leesburg, Va.

The funeral services were held at the late residence, in charge of Elder H. C. Ker. Interment was in the cemetery at New Vernon, N. Y.

[THE above is a clipping from one of the Warwick papers, and speaks well of sister "Kate," by which name she was familiarly known, yet it would be hard to speak of all her good and noble qualities. She was one of the most unselfish creatures of the Lord's hand, ever striving in thought, word and deed to assist others and to make them happy. Dec. 7th, 1872, she was baptized by her father, Elder Wm. L. Beebe, in the fellowship of the Old School Baptist Church, and for some years had been a faithful member of the Warwick Church, of which her father was pastor many years. She was strong in the faith, and loved the doctrine of grace in its purity, and all who knew her loved her for her steadfastness to her convictions and her mild and gentle disposition. During her last illness she was tenderly and lovingly ministered to by our dear sister Rounsavell, whose house was her home and in which she died. The funeral services were held in the Warwick Old School Baptist meetinghouse and were largely attended. The writer tried to speak to the comfort of those present, using the words, "saved by grace," which had been much in her mind during her last days. She was buried by the side of her father in the New Vernon Cemetery. We all miss her beyond expression, but know for her to die was gain. May the Lord reconcile us all to his will.—K.]

**W. L. Banks** was born to Joseph and Mary Banks Jan. 30th, 1832. His parents were Methodists, and he joined that denomination when young, but "God moves in a mysterious way, his wonders to perform," and he was led out from his kindred and friends by the same God that led Abraham and all those chosen in Christ before the world was. He was a quiet,

peaceable, kind and obedient boy. He and some boy friends went one night to the home of Jesse Hubbard to hear a "Hardshell" preach, and there met the latter's daughter, Miss M. E. Hubbard, whom he married October 23rd, 1859. He enlisted in the Confederate army under Captain Mashborn, Company C, 53rd Georgia Regiment, May 1st, 1862. He and grandmother joined the Primitive Baptist Church at Raimah, June 9th, 1867, and were baptized by Elder Johnson Pate, who also officiated at their wedding. He was chosen deacon April 12th, 1873, and was to have been ordained May 9th, but for some reason not stated in the minutes it was deferred, and he was ordained April 10th, 1875, by Elders E. Webb (the name looks like Webb) and R. M. Pate. Three boys and eight girls were born to them; two daughters died in infancy and the oldest son about the age of twenty. Two sons and three daughters lived to see him laid away, namely: Mrs. N. E. Jackson, Mrs. L. A. Caldwell, Mrs. Bulah Banks, Jesse W. and Stephen S. Banks. Two of these are members of the Primitive Baptist Church, and we believe the others have a sweet hope of meeting each other and those gone before on that bright and happy shore to part no more. Grandpa talked, believed and lived honestly; was a firm believer in the doctrine, faith and practice of Christ and him crucified and salvation by grace, as taught by Christ and the apostles. He was persecuted and many hard things were said of him on account of his firmness, and most of it was from those we hope are children of God. His home was a pleasant place to be at, and it was a pleasure to have his brethren make it their home when they came to meeting or were traveling. I never knew him to miss being at meeting unless providentially hindered. He loved the church and enjoyed going to meetings and associations where the truth was preached in its purity. He suffered a great deal several months before his death, and the church held her meetings at his home a few times when he was unable to be out. He died Sept. 22nd, 1911, and was buried the next day in the Banks burying-ground, near his home. Deacon A. M. Keith and brother J. W. Park, of Newnan, Ga., conducted the funeral service, which was comforting to the bereaved ones. His widow, children, grandchildren and great-grandchildren, one brother, one sister and a host of relatives and friends mourn their loss, but our loss is his eternal gain. God had worked out his righteous will with him on earth, and called him home to fill the place Christ went to prepare for him. He felt that all would be well with him after death. How sweet to commend loved ones to God's keeping and fall sweetly asleep in Jesus' arms, to awake where there is no death, sorrow nor parting, but one beautiful everlasting day of happiness and love near Jesus, our blessed Redeemer, whose praise we hope to sing through all eternity. He was raised in Fayette County, and

lived near his boyhood home nearly all his life. As our earthly ties are loosed on earth and bound in heaven they draw our minds and love away from earth to heaven. Grandma is very lonely, and we would comfort her if we could, but will say to all, God knows best, and what he does is right. He has promised to comfort the needy, lonely and sorrowing ones who put their trust in him.

His grandson, **GEO. W. JACKSON.**  
FAYETTEVILLE, Ga.

The little Bethlehem Church, near Manassas, Va., is called to mourn the death of a dear and faithful member, brother **George W. Johnson**, born Oct. 22nd, 1845, died August 28th, 1914. He was the son of Col. Joseph Johnson and Emily Wheatley, and was born and raised near his late home. He was baptized by Elder J. N. Badger Dec. 7th, 1887, uniting with the Bethlehem Church, where he remained a consistent and faithful member to the end of his life. Truly a good man has fallen asleep, and how sweet is that "haven of rest." He had been in failing health and suffered much for several years; in fact, all through his life he was never well. As son, husband, father and brother he was faithful in all his duties; faithful to his church as deacon, true in his watchcare over his pastor, and ever untiring in his devotion to the cause he loved. I have felt to envy him that zeal and warmth he manifested through all his walks of life. Amid trials and afflictions (and they were many) he kept the faith, and quietly sank down in the arms of his blessed Savior. He leaves a loving, devoted companion, three sons, two daughters, one brother and two sisters, with many relatives and friends, besides this church, all feeling his place cannot be filled. Our loss is great, but God is just. My pen fails to note the great worth and excellent qualities of our departed brother. May He who gave, who has also taken away, reconcile and sustain with great grace all the bereaved and comfort his lonely companion.

Elder Vaughn preached the funeral sermon to a large gathering, after which he was laid in the cemetery near his home. **M. C. BADGER.**

**Samantha V. Knight McGee**, daughter of Thurston Knight, was born near Pleasureville, Ky., May 29th, 1843, and in early life came with her father's family to Missouri, and located in Clay County. January 24th, 1865, she was married to J. C. Elliott, with whom she lived a happy, devoted life. Five sons were born to them, of whom four are living, viz.: James K., of Snyder, Okla., Clifton, Shelby and Clay, of Clinton Co., Mo. With her husband she united with the Old School Baptist Church called Pleasant Hill, and truly she adorned her profession by an orderly walk and godly conversation. Her husband died March 13th, 1910, and three years later she was

again married, to J. W. McGee, of St. Joseph, Mo., with whom she lived a consecrated christian life until her death, which occurred Sept. 14th, 1914, aged 71 years, 3 months and 18 days. She was a great sufferer the last few months of her life, but was perfectly resigned and patient, and sweetly confided her trust in Him whom she believed would never forsake her. Her care and thought concerning the household of faith were beautiful indeed, and she often expressed the desire that they might be comforted and sustained by the hope that was so precious to her. She leaves, beside her husband and children, four sisters and many relatives and friends to mourn her departure.

Funeral services were conducted by her pastor, Elder W. T. Brown, of Richmond, Mo., and her remains were laid to rest in the Pleasant Hill Cemetery (adjoining the church of which she was a member) to await the resurrection, when she shall arise by the power of Him who brought again from the dead our Lord Jesus Christ, and so shall ever be with the Lord.  
**NELIA M. STARTZMAN.**

## MARRIAGES.

By Elder J. B. Slauson, at his residence, 52 Forest Ave., St. Thomas, Ontario, Canada, Nov. 7th, 1914, Archie D. Leitch and Miss Minnie Campbell, both of Dunwich, Ontario.

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

Mrs. Nelia M. Startzman, Mo., \$1.00; John Oliver, Va., \$1.00.

## MEETINGS.

THE next quarterly meeting of the Covenanted Baptist Church of Canada will be held at Duart, on the third Sunday, and Saturday before, in January, having been changed from the first Sunday in February to the above named date.  
**J. B. SLAUSON.**

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

**W. T. HENDERSON, Pastor.**  
**C. B. RICE, Clerk.**

E B E N E Z E R  
 O L D S C H O O L  
 B A P T I S T C H U R C H ,  
 I N  
 N E W Y O R K C I T Y .

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

11:00 A. M.

2:00 P. M.

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

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

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 (ESTABLISHED 1832.)

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# SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 82. MIDDLETOWN, N. Y., DECEMBER 15, 1914. NO. 24.

## CORRESPONDENCE.

BELLINGHAM, Wash., Sept. 17, 1914.

DEAR KINDRED IN CHRIST:—Having a desire always to share the joy which I receive through the Comforter, which Christ, our Savior, promised to send, and which, if my poor sinful heart deceives me not, I have many times felt, I desire to relieve the burden of my mind, which impresses me to write on the final perseverance of the saints, who were predestinated unto the adoption of children by Jesus Christ according to the good pleasure of his will, and called with an holy calling, not according to our works, but according to his own purpose and grace, which he purposed in himself before the world was, who are the elect according to the foreknowledge of God, the Father, unto whom he has manifested his power and glory in these latter times by his Spirit, through Jesus Christ our Lord, which he has freely bestowed upon us, changing us from the dead and lifeless beings we were by nature into lively stones which are builded together and cemented with love, a spiritual house which now possesses those precious jewels embraced in the fullness of God's love,

showing forth the indwelling Spirit of our meek and lowly Jesus by manifesting the fruits which are the proofmarks by which they are known; for by their fruits ye shall know them, and against such there is no law, for they have been redeemed from under the curse of the law, which is death, and have been made alive by the precious blood of Christ, and now are we in him who of God is made unto us righteousness, sanctification and redemption. No maybe about it, but a positive, Are in him, and this is God's work, not man's. He is the head and they are the body, members in particular, and God placed each one in the body as it pleased him. Then will he set some of them in the wrong place, or, as some say, let some of them fall away and be lost, when he gave his darling only begotten Son for them? No, O no, that would be absurd, for Christ's body would be incomplete if the least member was lacking; but it is not, and now they are new creatures, created in Christ Jesus unto good works, which God had before ordained that they should walk in them. Then where is our boasted strength? Where is our honor and glory? We never had any coming to us, even if we could live a righteous

and holy life, for thine is the power and the glory, both now and forever, but ours is the joy. This is the people with whom God made the new covenant, the house of Israel and the house of Judah, recorded in Ezekiel and in Heb. viii. 8, 9. For, finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." The first covenant being a temporal covenant, for the government of a temporal people, promising only temporal blessings, shows it to be a type of the everlasting covenant, as Adam was a type of Christ. The first law was of the earth earthy, but it was a shadow of good things to come, just as the children of Israel were a type of the bride, the Lamb's wife, for had they been the true children of God Christ would not have called some of them the children of the devil, as in John viii. 44, and there would have been no place for the Gentiles to come in, for God has only one family, but his promises are sure to all the seed, or family, as the foundation of God standeth sure, having this seal, God knoweth them that are his. This new covenant is a spiritual covenant, and is for the government of spiritual Israel, or the children of the living God, and is different, inasmuch as it is written in the fleshly tables of the heart instead of on tables of stone, and is put in the mind so that they need no teacher, for they all shall know Him, from the least to the greatest. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Yet in the face of these facts, some claim that Christ is wooing and beseeching his children to turn to him and seek salvation, but some of them will not come. Now does not this limit God's knowledge? for why would he woo them if he knew they would not come? No, their names are written in the Lamb's book of life from the foundation of the world. Yea, they are engraven in his hands, and are kept by the power of God through faith, ready to be revealed in the last time. The Jews denied that Jesus was the Son of God, and rejected him as the Savior, but were very zealous in keeping their law, supposing their salvation depended upon keeping the law, and they were children of Israel; but by the deeds of the law shall no flesh be justified in his sight. He came unto his own, and his own received him not, but as many as did receive him to them gave he power to become the sons of God. Did he give them power to become sons of God because they received him, or was it because he gave them power to become sons of God that they received him? Rom. viii. 14: "For as many as are led by the Spirit of God, they are the sons of God." These are the ones who received him. John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So we see they were already children of God before they received Christ. Life always precedes action, and a birth is simply being delivered from darkness and concealment, or bondage, into light and liberty, so we must conclude that the child was alive before it was born. Now in regard to those who fall away and cease from the outward form of worship, I will quote Heb. x. 38, 39: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of

them who draw back unto perdition, but of them that believe to the saving of the soul." 1 John ii. 19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us," for if they had been of us they no doubt would have continued with us. By their fruit ye shall know them; either make the tree good, and the fruit will be good, or else make it corrupt and the fruit will be corrupt, for a good tree cannot bear corrupt fruit, neither can a corrupt tree bear good fruit; and "they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." Now Jesus, speaking to the twelve, said, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him," for Jesus, answering them, said, "Have I not chosen you twelve, and one of you is a devil?" John xiii. 18-21: "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. \* \* \* When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." Yes, positively "shall," not may. Can we realize how we would feel going about in company with a man whom we knew was to betray us to death? Could we calmly go about with him doing good to him? But he was obedient unto death, even the death of the cross, that we through his death might have eternal life.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." It seems plain to me that these are the same certain characters spoken of in Jude who crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Now the lesson I get from this, is, we should not put our trust in man, for cursed is man that trusteth in man, or maketh flesh his arm. Also Jer. ix. 4: Take ye heed every one of his neighbor, and trust ye not in any brother; that is, we should always have a thus saith the Lord for everything we receive as law or gospel, and take no man's theory unless it is backed by the Scripture, the man of our counsel. The elect are the redeemed of the Lord, the body of Christ, a complefe body, without one member lacking or one too many, for he is the head and they are his body, and members in particular, and God hath placed each one in the body as it hath pleased him. They are those whom Christ came to redeem, and, says Christ, Thine they were, and thou gavest them me. Is not this sufficient assurance that not one, even the weakest, will be lost eternally? "Then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him." He is faithful in all his promises, in chastisement as well as in blessings. The characters under consideration are those who are born of God, whether they are Jews or Greeks, for the same Lord over all is rich unto all that call upon him. Lo, I come, in the

volume of the book it is written of me, to do thy will, O God. Who can dispute this assertion? Does not Christ teach both by precept and example that he came to do the will of his Father? John vi. 38: "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." Now God's will must be his pleasure, and he has said he declared the end from the beginning, and that he would do all his pleasure. Christ says, All that the Father giveth me shall come to me (not may come, but shall come), and him that cometh to me I will in no wise cast out. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." The Jews murmured at him, and said, "Is not this Jesus, the Son of Joseph whose father and mother we know?" Then Jesus said, "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." This is surely enough proof that the foundation of God standeth sure, having this seal, God knoweth them that are his. The question is, Was the blood of Christ efficacious? Surely it was. The whole debt was paid, and if it did not free all that were lost, it did not free any; but when he cried, "It is finished," he surely secured eternal salvation for every one that the Father gave him, and that is the whole body of Christ. But, say some, we must do our part.

How can a dead man exercise any of the senses given to him? The dead know not anything; neither can those dead to spiritual things know anything spiritually, 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. It would be just as easy for a dead man to raise himself to life, a blind man to open his blind eyes or a deaf man to unstop his deaf ears. Yes, if the Ethiopian could change his skin, or the leopard his spots, then might they that are accustomed to do evil learn to do well, for man in his best estate is less than nothing and vanity. Can it be possible that such a poor, helpless creature as this could aid in his own, or any one else's salvation from total depravity to a holy and righteous condition? What then says Paul in Rom. iii. 9-12? "Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Then passing on to the eighteenth verse: "There is no fear of God before their eyes." These are the Jews, the children of Israel, and the type of the children of the living God. Then where is our boasting? It is excluded, and that by the gift of eternal life, for the Lord is God, and beside him there is no Savior; he is the head and foundation of all wisdom and power. The man who lays his plans and works to them, and accomplishes his aims, is counted a wise man; but the farmer who acts without any plans is sure to make a failure, while

he who is wise, plans what crops will pay best, and in proportion to his wisdom he succeeds. Every one of a sound mind has some aim in life, some object to attain; in fact, we are all predestinarians without knowledge sufficient to accomplish all our plans. Then dare we claim that God, who is all-wise, acts with less wisdom than man, whose wisdom is foolishness to God? God forbid. Can we, dare we, suppose that in the great work of salvation in the giving his precious and only begotten Son to die for the redemption of his people that he had no fixed or foreknown purpose to which he was working? We cannot, we dare not, harbor the blasphemous thought, yet this is the conclusion of the Arminian world, and when pressed for an explanation they take refuge in conditional decrees and the idea of God being a changeable being, implying a doubtful mind concerning his children, when he says, I am God, I change not, therefore ye sons of Jacob are not consumed. Could we trust in a God who had not the end of our destination fixed from the beginning, with wisdom and power sufficient to accomplish all his plans? No, we could have no anchor to our soul which we could feel was both sure and steadfast, reaching to that within the veil, whither Christ hath for us entered. One of the writers said our names were written in the Lamb's book of life from the foundation of the world; now how could this be if he has to wait to see what we will do, if it is as one told me a short time ago? She said Jesus had gone and prepared a place for her, and if she was faithful to the end she would occupy it, but if not, then some one else would occupy it. We have a very comforting advantage over the Arminians, for we are not left in doubt on this point. 2 Tim. i. 9:

"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." Eph. iii. 11: "According to the eternal purpose which he purposed in Christ Jesus our Lord." It was God's purpose to save some of every nation, people and tongue; those whom he predestinated unto the adoption of children by Jesus Christ, according to the good pleasure of his will, (no chance about it,) he redeemed by the blood of his dear Son. Did he do it? Most assuredly, and our faith and hope are in God and his dear Son, our Savior. In this certainty of the redemption of all for whom Christ died lies the happiness of his people. Acts ii. 23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." There is the eternal purpose of God carried out, thus securing heaven and immortal glory for his children. What a glorious thought; how this causes us to shout praises to his matchless name. O wondrous love, who can fathom it? No wonder praise sits silent on our tongues when we try to fathom the depths of God's unbounded love and mercy. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. A perfect Savior, and a perfect salvation. Perfect from beginning to end, and if we stop short of ascribing unconditional absolute efficacy of the atonement we raze the foundation of all of heaven's purposes, promises and designs. What is our hope? Paul says, Titus ii. 13, 14, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus

Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Did he do it? We find the answer in Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." But, she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. This is God's will and purpose, will he accomplish it? Does this mean eternal salvation, or just ability to save provided the people will do their part? Eph. v. 25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He says of his church, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." With God there is neither variableness nor shadow of turning, and what his soul desireth even that he doeth. He shall see the travail of his soul and be satisfied. He worketh all things after the counsel of his own will, and it is sure and certain that all the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. O poor sinsick soul, can you not remember when you went sighing all the day, and your nights were spent in weeping? You felt there was no help or hope for you, for you had exhausted

all your strength in trying to live in an acceptable way, and found the more you strove the worse you got, until you had at last given up in utter despair, and now you were only waiting, expecting to be banished, but still all the time calling on the Lord for mercy. O how you loved him; and was he not bringing you by a way you knew not, leading you in paths you had not known? Yes, drawing you with those cords of love which know no failure. Where were all your good works on which you had depended so much? They had become as filthy rags, and you a poor helpless beggar, with your sins weighing you down to the very gates of hell, and when you had given up all for lost, in an unexpected way and moment that peace that floweth like a river flowed over you, washing all your sins away. Then how you did rejoice, and all creation seemed to be praising God. Then it was we came to Zion, the city of our solemnities, with songs and everlasting joy upon our heads; then sorrow and sighing did flee away. O precious Savior, our resurrection and our life, he is now the chiefest among ten thousand, and the one altogether lovely.

I want to thank the dear editors for sending me the SIGNS free, for I do enjoy reading it much. It is like a cool spring in a desert land. I wish I could write to the comfort of the only people I love like the other writers who write for the SIGNS, but my writing seems dry and lifeless, just like I am, but I do love you all.

A poor old sinner saved by grace, if saved at all,

DAVIS BURCH.

## MARK V. 19.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

I have felt for some years that I would be glad to leave on record some things which I sometimes hope have been the Lord's dealings with me. I will say that I cannot recall the time when I did not believe that the Lord was all-wise and all-powerful, and that he knew the end from the beginning, so it is not hard for me to believe in the predestination of all things. From my earliest recollection I had serious thoughts concerning my future state. It seemed to me I fully realized that if I were to die in my sinful condition I would be forever debarred from the presence of the Lord, and from all that is good. When any one would die, or was sick in the neighborhood, this would also give me great distress of mind. Of course when I was being raised I had playmates, as most boys have, and we would pass a great deal of our time playing games, and it often seemed to me that if they had been so minded they could have easily detected the trouble I was in. Often when we would be through and an opportunity would present itself I would resort to some lonely place, there to weep and mourn on account of the guilty distance that I seemed to be from the Lord. I will say just here that I was raised under the Arminian system, and have been surrounded by Arminianism all my life. I have heard three Old Baptist sermons preached during my natural life, which is sixty-five years. It has now been twenty-five years since I heard the last one. At the age of fifteen years there was a Missionary Baptist meeting going on near our place, and I was told that it was my duty to repent of my sins, join the church and obey the Lord in his holy commandments, and all would be

well with me, so when they made a way for the reception of members I offered myself, and I think five others followed. They asked us if we believed that Jesus Christ was the Son of God; we told them we did. This was all the evidence they required of us. They took us to the creek and baptized us, but I found no relief in this. After my baptism I felt ashamed to see any one, even my own folks. I felt that I had mocked God, and had even done despite to the Spirit of grace, and labored for quite awhile under the delusion that I had sinned against the Holy Ghost. O the deep anguish of soul no tongue can ever tell, nor pen describe. In my eighteenth year I became acquainted with a lovely girl, and she promised to be my companion through life, which promise she has faithfully kept until this day. In the course of time there was a darling babe born to us, which I thought was the most lovable child that I had ever seen. She was the joy of my heart. She was spoken of by our neighbors as being peculiar, and that we would not raise her. At the age of about eight months it pleased the Lord to take her from our fond embrace. This seemed to be more than I could bear. I felt that all was well with her, but the thought that I never would be permitted to meet her in the future seemed to me more than I could endure. I had been trying to do something all my life which would bring God under obligation to save me, but here I found that all my means were exhausted. I felt that I had come to the end of the earth, and that nothing but the mercy of God could ever reach my case, and felt that I was justly condemned. I threw myself across the bed, and when I came to myself and was turning from off my pillow everything I saw seemed to be praising God, my bur-

den was gone, and I felt light and free. I walked out into the yard, and all nature seemed to be praising God; the fields and hills were praising him, and the trees were clapping their glad hands. I remained in this peaceful state of mind for about two months. When I would be going about in the neighborhood and be about to meet some one I would say to myself, When I come where they are they certainly will be praising God. At the expiration of this time my way did not seem so bright, and gradually grew darker until I was led far into the wilderness. Always at a time unexpected by me light has sprung up in my soul. Then I gladly remember the promise that they that wait upon the Lord shall mount up with wings as eagles.

I have been reading the SIGNS OF THE TIMES about eighteen months, and must say that I have received a great deal of comfort from it. I never received one number without reading it through several times, for this is all the preaching I get. I have learned to love many of its able contributors. It seems hard for me to give up Elder Chick. I never saw his face, but I certainly did love this great and gifted man of God, and his writings have been feasts to my soul. I have never read anything from his pen that I dissented from in the least. Let us all bow in humble submission to the will of God. I have often wondered why my lot has been cast thus. There is no one in all my acquaintance that I know anything of who is of the Old School Baptist faith, and if it had not been for the sustaining grace of God I should have long ago been swallowed up.

I submit this to your judgment, to use any or all of it as you may think best. If it is published, and any one of my faith should feel inclined to drop me a

few lines of encouragement, I certainly would appreciate the favor.

Since writing the above I have thought several times that I would not send it, for I know that it is like the writer, very imperfect.

Yours in the warmest of love,  
P. L. SAVAGE.

Moss, Tenn., August, 1914.

### THE MANHOOD OF GOD.

As this subject has been on my mind of late, I will send a few of my thoughts on it to the editors of the SIGNS. Whether they are of the Spirit of truth, or of the sinful flesh, it is hard for me to tell, as my carnal mind is so deceitful, and seems to predominate most of the time. If I ever have had one good thought, it is all of grace, so I will leave it to the editors to publish or not, and all will be right with me, as this must be their privilege in conducting a publication like the SIGNS.

The subject at the head of this communication is the greatest and grandest mystery ever contemplated by men or angels, as it is said in holy writ that angels desired to look into it how that holy child Jesus when in the womb of the blessed virgin was God being made manifest in the flesh as both God and man, and the blessed Mary still be a virgin. Truly great and marvelous are God's works, and this holy thing destined to be in the purpose of God the Father, the Mediator of the new covenant, and was with the church in the wilderness (of the old covenant) in Moses and the holy prophets, who stood in God's stead. The children of Israel said, Let not God speak to us, lest we die. This is what all poor sinners say when given a view of their sinful hearts and the holiness and majesty of God. This man Christ Jesus



is brought to view as proceeding from the Father as the Mediator between God and men, as their Advocate, and speaks to them as Elihu did to poor Job, as a man whose majesty does not make us afraid, and who prepares us to receive instruction out of the whirlwind of his majesty, as the eternal God and absolute Sovereign of the universe, working all things after the counsel of his own will. Job sees God's ways in the whirlwind, who, when as the eternal and unlimited Sovereign of the universe spake to Job out of the whirlwind of his majesty concerning his creation, including the stars and constellations, was brought to see himself as a poor, vile worm of the dust, and the need of a Mediator, the man Christ Jesus, with all power. This is the effect it has on all God's children when born again of God's Spirit, and we must always remember that which is born of the Spirit is spirit, and it searches all things, even the deep things of God, and does not rail on God for doing as he pleases and electing some to eternal life and hardening others. How I love this word when spoken by the great God, the blessing, even life for evermore. God commands the light; he commands the darkness, too, for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give his elect light and the knowledge of the glory of God in the face of Jesus Christ. The church has never been without this God-man as the Mediator, not in bodily form, but in Spirit, in Moses and the prophets; she could not rest a moment without him. See how Moses stood between God and the children of Israel when God told Moses to step aside that he might destroy them in a moment. This is where the man Christ Jesus comes to view as being equal with the Father, for in him

all fullness dwells, for he is the image of the invisible God; so the great God can speak as a man. Joshua, as a representative of this man, commanded the mighty sun to stand still, and God hearkened to his voice for the salvation of his people and the destruction of their enemies, and what are poor, sinful rebels going to do about it? He doeth as he pleases in the army of heaven and among the inhabitants of the earth, whether we like it or not, so I have no evidence that one has been made reconciled to the ways of God the Father by the blood of Christ, the everlasting covenant, who still says if he does this or that, or does not do this or that, he is unjust, and is the author of sin, and if he made the devil and Satan for his own glory and purpose he is the author of wickedness. Away with such blasphemy and replying against God. I love to be like Job, and say, Behold, I am vile, I will lay my hand on my mouth. See Job xl.; please read the whole chapter. But God can speak as a man under the name of Lord Jesus. This man is now at the right hand of the Majesty on high, making intercession for poor sinners. His people could not exist a moment without his intercession. God speaking as a man accounts for such expressions as this in holy writ; It repented the Lord that he had made man, and it grieved him at his heart, and as coming down to see what the children of men were doing, building the tower of Babel and concerning Nineveh and many other places. So we cannot limit the Holy One, even to speaking as a man, for he is both God and man, but his attributes are equal, his all-predestinating power is equal to his knowledge or any other attribute, and I want to bow at his feet and be reconciled to his government and love his laws, both in spiritual and natural

things, for he is before all, and fills immensity of space, and dwells in his elect when born again, and his laws are written in their hearts, so they love his laws and delight in his government after the inner man, not in the flesh, for there is no good thing in that.

I have written with the best material I had, and, dear editors, it is left to you.

DAVID TITMUS.

CEMENT CITY, Michigan.

#### A DESCRIPTION OF GOD'S PEOPLE.

"HEARKEN, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James ii. 5.

The subject of the poor in spirit has been on my mind for some time, and the more I meditate on it the more comfort I realize from it. For men to realize a benefit from any Scripture they must feel its force in their own life; they must live the life that is described by the writer. So often do we find ourselves murmuring about the very evidences given in the Bible of God's children while in this world. Feeling poor in spirit, and deep heartfelt sense of our sinful state, is an evidence of our election. This poverty does not consist in a lack of worldly goods, but in a felt need of righteousness; and feeling this need every one hungers and thirsts for righteousness. The Savior's words then are, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Again, "Blessed are the poor in spirit: for their's is the kingdom of heaven." None but the poor have the gospel preached unto them; the rich in good works do not need it, neither have they any use for it; but the poor are needy and in want, and every crumb is a sweet morsel, and when Jesus with all his fullness is preached to them it is just what they need. "He that spared not

his own Son, but delivered him up for us all [all his chosen ones], how shall he not with him also freely give us all things?" Everything we need is found in Jesus, and what a glorious thought, Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption." If we could do the things we would, and feel as we wish, and see ourselves as we desire to, we would not be carrying the Bible evidences of election. It is a great blessing to feel our poverty and our own sinful state; without such a sense of feeling we never would mourn, for real mourning comes from down deep in the heart, and I dare say we would not mourn if we could help it, but a deep felt sense of our depraved nature makes us sigh and mourn, and, like Paul, often ask, "Who shall deliver me from the body of this death?" All the children have been killed to the love of sin and cannot endure what they see in themselves, and for that reason they are made to hate the life they live in the flesh. They can see no good in self, but their imperfections rise before them as mountains, which cause them to feel so poor and worthless that indeed they are entirely cut off from boasting, and have nothing of which to boast. They are continually confessing their sins, hence the apostle says, If we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness. Yet all this is attended with deep sorrow of heart, and makes them feel poor and worthless. It is a grand blessing to be enabled to see one's own imperfections; a sense of our own wrongs so humiliates us that we feel there is no good in us, and makes us beg for mercy, sensible of our sins, and continually confessing our unworthiness, pleading like the publican, "God be merciful to me a sinner." In the case of the Pharisee and

the publican is the contrast drawn; one could boast of what he had done, and even despise the other. This man was not poor, but rich in his own estimation, and had plenty of self-righteousness. Here is the one of whom Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Also, here is the rich man that fared sumptuously every day, but poor Lazarus was a beggar, whose body was covered with sores. O, how often God's humble ones feel they are covered all over with the putrifying sores of sin, and are made to beg for mercy like the poor publican, "God be merciful to me a sinner." When God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, we feel all undone, and see ourselves as unholy, and a mass of sin and corruption; we are then made to feel our nothingness before God. O how poor and needy we do feel! It is light that makes manifest what is in us, and never do we know what we are until the light shines in and discovers to us the corruption and depravity of our hearts. From that time forward we hate what we see in ourselves, and are made to mourn because we can see nothing good. We cannot thank God that we are not as others, but we earnestly covet what we think we see in others, and groan because our lives are so barren and unprofitable. We so earnestly desire to be pure in thought and act that we promise and make vows to God that we will do better (and we feel that we will), but to our great grief and sorrow we break our vows and promises until we feel we have lied to God, and even to our own consciences, and by our utter failures we lose all confidence in ourselves. O in what an-

guish of soul are we made to depend alone on the Lord. O how little and humble we become; poor in spirit, hungering and thirsting after righteousness, and yet cannot attain unto it. Such an one is coming to walk in the [strait gate while he has thought that strait and narrow way is a direct line, and seeing his miserable failure to walk in it he fears he has missed the whole thing, and caught only the shadow. He finds himself in a strait sure enough. He must learn how poor and dependent he is. How great is his sorrow! Then let the children take courage in that they feel poor and needy, and have no righteousness of their own to plead, for if they could feel as they wish they would not be described in God's holy book; but the book is their looking-glass, their mirror, to reflect their life in this world. The one who feels poor is blessed, for it is God's blessing on him that enables him to see his nothingness, for that, and that only, makes us to know and appreciate grace. Those who do not see how poor they are do not see or feel the need of grace, neither do they need Jesus, for they are rich as they want to be. These are they who will say, Lord, Lord, open unto us, for we have eaten and drunk in thy name, and in thy name done many wonderful works. The answer will be, Depart from me, ye workers of iniquity, for I never knew you; I have not known you as the church, my bride, my spouse. My Spirit has not caused you to bear any fruit to the honor of my Father. "Cursed be the man that trusteth in man, and maketh flesh his arm," but "Blessed is the man that trusteth in the Lord." Now the poor have to trust in the Lord, for they can trust in nothing else. "And the poor have the gospel preached to them." Those who preach the gospel

preach Jesus, and Jesus is the feast of the soul, therefore those who eat his flesh and drink his blood dwell in him, and he in them, for unless we eat his flesh and drink his blood we have no life in us. The poor must be fed, and the Lord said to Peter, Feed my sheep, feed my lambs. Peter had nothing to feed them with, except to preach to them Jesus, for there is none other salvation but Jesus. The builders do set him at naught; they deny the Lord that bought them (bought them as he bought the field for the pearl that was in it). When the angel smote Jacob on the thigh the sinew shrank and he became a cripple and had to go leaning upon a staff the remainder of his days; it truly was a blessing in disguise. So, dear one, when the Lord took away all you had you had to lean on Jesus, and look alone to him for all your needs. How precious to the poor hungering and thirsting soul is Jesus, for God hath made him to be everything to them they need.

Dear editors, the above is submitted for your consideration, and you can give it space in the SIGNS if you think best.

Yours, as one who feels that he has nothing but the righteousness of Christ to lean on,

J. M. PERKINS.

VENICE, Sept. 23, 1914.

DEAR BROTHER KER:—We received the inclosed letter from our aged and beloved sister, Lucinda B. Brewster, some time ago, and now send it to you to dispose of as your better judgment dictates.

My husband wishes to be remembered to you, and joins me in this.

Your little sister,

BERTHA BOES.

ONEONTA, N. Y., May 10, 1914.

DEAR BROTHER AND SISTER BOES:—It has been a long time since I heard

from you, and hope you are as well as when I last heard. I am no different, gradually failing I can see. I desire to be thankful that it is as well with me as it is. I am not confined to the bed as yet, but lie down a great deal through the day; all my infirmities are here felt, and I expect they always will be. My failing eyesight has been a great trial to me; I have to keep away from the bright light, but hope that it may last me, so that I can wait upon myself, but the Lord only knows what is in store for me. I truly feel tired of this vain world, and feel the years have drawn nigh when I can say that I have no pleasure in them, and it is only when I can say I have some enjoyment in spiritual things, and feel the dear Savior is near, and feel the love of God is shed abroad in my heart, as I hope, that I can feel to say, One day within the place where my dear Lord has been, is better than ten thousand days of pleasurable sin. Dear brother and sister, I know that you agree with me in these things, and hope you are enjoying these spiritual riches which only come from our heavenly Father, when we feel to be cut loose from the world, and the stronger than he binds the strong man, and we feel that peace which passes understanding, and he gives us the oil of joy for mourning and the garment of praise for the spirit of heaviness. Dear child of God, as Elder William Beebe used to say; with what a heavenly look he would look around upon the poor outcasts who felt to be at the ends of the earth, and dared only to say, God, be merciful to me, a sinner. I often think how little we know, and in this earthly house cannot imagine the joys that are prepared for them that love him and are upheld by his almighty power, and are revealed to babes by the streams which make glad the city of our

God; but I am more often in the valley of the shadow of death, and wonder who and what I am, and where I am, for in my flesh dwelleth no good thing. But I feel a longing and hoping that I am not deceived, and while Satan's roar is so loud, and he tries to frighten me from hearing that still small voice, I sometimes hope that with the mind I serve the law of Christ, for with the spouse I can say, I will arise and go out into the streets of the city and look for my Beloved, but I often find him not; but sometimes ere I am aware he kisses me with the kisses of his mouth, for his love is better than wine.

I do not know why I write you this, for you know these things better than I, but I feel a love and fellowship for the Lord's dear people everywhere, and as it is written, 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 thought upon his name. How I wish I could see you, but I cannot, and hear you talk of his goodness and speak of his power. His blessings and mercies are unnumbered, and yet we feel that our trials are so great we cannot endure them. He says he has left here a poor and an afflicted people, yet the dear path to thine abode lies through this horrid land.

I hope you will be able to answer this, as I have a strong desire to hear from you. My son writes for me; I cannot see to read or write. How we shall miss Elder Chick's good editorials and writings.

With christian love and fellowship, I am your afflicted sister in hope,

L. B. BREWSTER.

### MATTHEW XXII. 13.

"TIDEN said the king to his servants, Bind him hand and foot, and take him away."

Jesus was speaking to a mixed multitude, some of whom were watching every sentence to entangle him or to find some contradiction in his talk, while others were watching yet more earnestly to know the truth, if there was truth, in what they had been taught and hoped of spiritual joys. Are they true, or are they fancies? How often the question comes up and we want another assurance. While we are talking of Scripture, and of spiritual things, all is well, then in a little while we ask again, Is there any sure foundation under my profession? Jesus speaks to them a parable that will bring all the arguments to one question: Are the garments in which I will appear such that the King will allow me to sit with the guests? How many have longed to know if they would receive a heavenly welcome when they appear among the saints. Some have said that this man that was bound represents a sinner bound under conviction; that is, a repentant sinner. But God's servants were never told to bind such, but rather to open the prison to them that were bound, and there can hardly be any question as to the representative character of the king, the son and the marriage scene. But who are those guests? And what, and of what material are those garments that give them an undisputed right to be witnesses in that most exclusive company in all the kingdom, and to partake of the best feast that could be prepared for their entertainment and nourishment, to be not only honored guests, but to help make the occasion worthy of so noble a bridegroom? These are the questions that put to silence both priest and Pharisees learned in the letter of both law and

history. There were some of those to whom Jesus spoke who understood the parable, and saw its fullness and beauty. The servants were nowhere instructed to furnish clothing for those they brought in. In the first instance they went to those who were in comfortable circumstances; they had garments, and often estates, and wives. Neither wedding nor feast seemed worthy the attention of these people, the Jewish nation. But the servants were sent out again. They had not thought at first of finding suitable guests for such an occasion among the lowly, the lame and the outcasts. The fact that such persons would have no suitable clothes, nor be able to purchase any, would at once present itself to the mind of the average servant, yet on that very thing Jesus makes the test of their fitness to the king's guests; that is, in what raiment they appear when the king looks upon them. The clothing is brought to view many times as typical of one's nationality, rank, office, wealth and religion, so in this case it simply means having on Christ's righteousness. There is a simplicity about this garment, there is also a deep mystery, for their own clothes are unfit, and will not hide them, and they have no money that will purchase such as they need. They came then in the name of the king's son, wishing to see him honored whom they loved; they tell simply the truth; they are as outcasts from popular religion; they are lame, so they needed the servants' help to come; and more than all else, they had no raiment to appear in; yet they love the saints and hope in God's mercy, through the pardoning blood of Jesus Christ. They talk of the beauty of the saints, of the worship, of the ordinances, but never of their own comeliness. It is the strait and narrow way, and in some cases it

seems a very long way, and they are blind, and need to be told again and again that they are near. The servants were commanded to bring them in. The wedding is the marriage of Christ and the church, the feast is the gospel, the servants are the ministers, and their preaching of their own experience, and that of all the saints of old, shows to each as in a glass, or as face answers to face in water, whether they have the same kind of garments on as the other guests have. These are all to be cared for, first by the servants, then if any are present who have only their own garments, be they ever so good, as made of earthly material, or purchased in an earthly market, that same word, like a two-edged sword, cuts them off, or binds them and casts them out. There is no food there that they can eat; the gospel will not puff their pride. But while it is bringing in the poor, the halt and blind, it binds to helplessness the self-righteous, although they seem to be doing great works for the kingdom. When the feast is going on the speaker can often see who is eating of the fatlings while they render praise and honor to the King who has made the feast and gathered his guests out of all nations. The meekness and lowliness of Jesus, and the truth that he spoke, bound the Pharisees and thrust them out from the wedding ceremony, with all its joys, while others of many nations have come in to sit down with Abraham, Isaac and Jacob in the kingdom. The gathering is still going on. The work of the servants is bringing tidings of the well prepared feast to all who are hungry, yet who feel that they have no worthiness in which to appear, but when the King looks upon them all is changed. David says, "Her clothing is of wrought gold. She shall be brought

unto the King in raiment of needlework." —Psalms xlv. 14. Wonderful dress, that gives beauty for ashes, the oil of joy for mourning and is a garment of praise. In all its simplicity it is so wonderfully wrought that it cannot be counterfeited, for our King created the light, and is light, so that no deception can ever pass unnoticed; therefore all deceivers and pretenders are cut off and consigned to outer darkness.

A. E. RITTENHOUSE.

STOCKTON, N. J., Oct. 30, 1914.

ELDER KER:—Below you will find a copy of a letter written to me by brother Horace Lefferts more than seven years past; I would like to have it published in the SIGNS when convenient.

MARY HOCKENBURY.

WARWICK, N. Y., July 28, 1907.

DEAR SISTER HOCKENBURY:—Your letter has remained unanswered too long, and I know I have not treated you right in not writing before. Your letter came as a surprise to me, but I was very glad to get it. It was a sweet and unexpected expression of love and fellowship from one whom I have more confidence in as a subject of God's grace than in myself. I know not why your mind should have been directed to write to me, but like all of the manifestations of love I have ever received from the Lord's people, I am very undeserving of it all. Truly the Lord has blessed me far above anything I have ever deserved. Were he to deal with us according as we deserve, we never should have been brought to know the power of his grace, never should have been enabled to believe in him, or never should have had his love shed abroad in

our hearts. In the midst of deserved wrath he hath remembered mercy. All hope we have as ours in the word of Jesus comes to us as an unmerited blessing, who are sinners of a fallen race. Whatever affliction, trial or loss is sent upon us here is not sent to them who fear the Lord as a judgment, but these chastisements are the evidences of sonship, for "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." These trials are to remind us that this world is not our home, and that here we have no continuing city, but we seek one to come. Were it not for tribulation we would love and cling to the things of the world more than we should. Both crosses and losses remind us that we must not and cannot love the world, but that we are crucified to the world and the world to us. They wean us from the things of time and sense and cause us to depend more on grace than our works. They show us that flesh is weak, and that we are only strong to suffer all things by the indwelling of his Spirit which strengthens us, so that his strength is made perfect in our weakness. As Paul, we bear about in our bodies the dying of the Lord Jesus, that the life also of Jesus may be manifest in our mortal flesh.

Next Sunday, if the Lord will, I expect to be with the Kingwood Church, and I wish that I might see you there. I trust the grace of our Lord Jesus Christ may abide with you to the supplying of all needs, as he knoweth them, to the praise of this glory and to your promotion in the things of the Spirit.

Yours in the love of truth,

HORACE H. LEFFERTS.

FARMINGTON, Ill., Oct. 1, 1914.

DEAR BROTHER KER:—I want to send you my subscription for the dear old SIGNS for 1915. I have been a subscriber for sixty years, and a reader ten years before that. I feel that I would like to give the readers a little history of my early life. The first sermon I ever heard was by Jesse Ash; later, Elder Furr, later on, Housel, Rittenhouse, Barton, Trott, dear Elder Beebe, Thos. P. Dudley, Conklin and J. F. Johnson. In 1857 I went west, and in 1858 was married, and we have raised a family of eight children, who are all married but one, and the Lord has been gracious to us, for they all belong to the dear Old Baptists but two. They are all located here, for which I feel thankful. I have wept much for the loss of dear Elder Chick, but the good Lord rules and reigns in heaven and earth. I also am near the end of my journey, and feel with the apostle that, according to the grace given, I have kept the faith without wavering.

Dear brother, I do not feel that this is worth giving a place in the SIGNS; do with it as you think best. I have been sorely afflicted for some time. Am but a poor worm of the dust.

Yours with love,

E. D. VARNES.

BROOKLYN, N. Y., Oct. 10, 1914.

DEAR BROTHER KER:—Again I wish to thank you, and all connected with the SIGNS, for your great kindness in sending the paper so long. I often feel that I ought not to be a burden longer, and then I feel, How could I do without it, as I do not get to meeting any more? I have no one to accompany me, and am

too nervous to venture alone. I have not been to the Ebenezer Church since they moved to the Bronx. I wanted much to attend the last association, but could not. I am glad you have an associate editor, as you were left "alone" by Elder Chick's death. The editorials are my sermons, I turn to them and read them first of all. I hear the members of the Middletown Church are nearly all gone the way of all living.

Again I heartily thank you for the SIGNS.

Your sister, I hope,

H. A. WINFIELD.

SWOFFORD, Wash., Sept. 10, 1914.

DEAR BROTHER KER:—Inclosed please find money order for two dollars to continue my subscription to the SIGNS. I have neglected sending the money until I should offer an apology. The rush of other business is my excuse. I am endeavoring to earn my bread by the sweat of my brow. I am located where the term "Predestinarian Baptist" is seldom heard, although we have a few churches here. The term "Predestinarian Baptist" is not specially liked by all, while others acknowledge it and are proud of it. I sometimes feel that I need the company of the tried and true children of the Most High, but my unworthiness is too conspicuous to make me even congenial company for a people so highly favored. God knows my real need, and will apply the necessary comfort at his own good time. Let all the earth praise the Lord.

Yours in hope,

E. D. OVERSTREET.



CONESVILLE, N. Y., Oct. 12, 1914.

DEAR EDITORS:—I am in receipt of an epistle of love from sister C. M. Howard to the church, and as I received it too late to read to the members, I feel it might be wise for you to publish it, as many of the brethren will not meet for a long time. I have not her consent, but feel all will be right if you feel to publish it.

I remain as ever, your unworthy friend and brother, I hope,

D. S. ELLIOTT, Church Clerk.

STAMFORD, N. Y., Oct. 7, 1914.

DEAR BRETHREN AND SISTERS:—I have taken my pen to address a few lines to you who know the joyful sound. My home is with you, but I feel to be a poor unworthy creature, but still cling to the abiding hope that I am included in the finished work of our Savior on the cross, but I am so imperfect and sinful I feel a desire to know what I am. Am I his, or am I not? Have I ever tasted of the good word of God and the powers of the world to come? If a child I am one of the least of the flock, but desire to be made worthy to walk in their footsteps and to rest with them beside the Shepherd's tent. We are dependent upon God for every blessing, both spiritual and temporal. I remember the times of our meetings: the association this week and the yearly meeting next Saturday and Sunday. My condition is such that I am not able to be with you, but my prayer is, Lord, be with thy people everywhere to bless, sustain and keep them, as we cannot keep ourselves. According to age and infirmities, my time may not be long here, as I am seventy-eight years old, but it will all be right, the Lord knows best. May we be fully reconciled to his will in all things. My hope is that I may be ever found in that strait and narrow way that leadeth to life everlasting. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom, and to his name be all praise forever and ever.

Yours in hope, C. M. HOWARD.

STEVENS POTTERY, Ga., Aug. 5, 1914.

DEAR BROTHER VAIL:—Yours of August 1st received, and I am grateful if my letter in the SIGNS found a response in the souls of God's dear children. I can indeed feel to sympathize with the afflicted among them, especially, because in the furnace, heated seven times its wonted heat, it has pleased God to call me to walk of late. I often wonder if the flames will be allowed to consume me, or will one like unto the Son of God walk with me there? Will I, dear brother, come out some time, either on the shores of time or in the celestial city, without even the smell of fire upon my garments?

I am very grateful that God has given Elder Lefferts for a comforter and helper to Elder Ker, for he is, in my opinion, a wonderful gift, and I believe all who have heard him declare the glad tidings of great joy will thankfully hail him to the editorial staff of the SIGNS, believing that he is sent of our God for the comfort and upbuilding of Zion. I notice in the SIGNS of August 1st where you have appointments to preach at Kingston, N. Y., and Olive and Hurley. I so long to hear more gospel preaching. I had hoped to go up to the Baltimore, Delaware and Delaware River associations, but sickness of my loved ones prevented me from doing so. Mine has to be a closet service mainly. May God strengthen you in comforting Zion and also in encouraging the dear little lambs that have never found this fold, that they may be led in the footsteps of the flock and find comfort in the Shepherd of their souls.

Pray, dear brother, that God may turn my sorrow into joy and lead me through my afflictions, so that I may not falter nor miss the way of obedience, nor be barren and useless in the Master's service.

Your sister in hope of a blessed inheritance.

(MRS.) MITTIE DAVIS ROBERTS.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 15, 1914.

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

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

Elder H. H. Lefferts, Leesburg, Va.

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

**MINISTERING GIFTS.**

PREACHING is not the only spiritual gift bestowed within the church to serve and edify it. Ten gifts are named in the New Testament that are designed for the comfort and instruction of the body of Christ; these are apostles, prophets, evangelists, pastors, teachers, miracles, healings, helps, governments, tongues. Each of these depends for its quality and exercise not upon the native ability of the individual upon whom it is bestowed, but upon the grace attending the measure of the gift of Christ in each member. But thirteen apostles are mentioned: the twelve to the Jews and the one, Paul, to the Gentiles. We believe there will never be any more apostles. They were men raised up and peculiarly gifted to a certain end: the setting in order of the church organization of the gospel dispensation. To them were given the keys of the kingdom of heaven. This does not signify that they decided who should and who should not enter the kingdom of God, but they unlocked to the church certain principles of doctrine, of practice, of ordinances and of privileges, which they enjoined to be observed and contended for by the faithful in Christ Jesus. Also, they locked to the church or forbade the

practice and advocating of certain other principles and practices. No man since their day has the right to add to, or take from, any other principles and practices which they did not enjoin, and still profess to be a preacher of the gospel and a servant of the household of faith. Should any man arise in this, or any other age, commanding to be observed and believed doctrines and procedures foreign to that of the apostolic order, "let him be accursed." See Galatians i. 8, 9. The new testament prophet is not a foreteller, a forecaster of events to come, but one who forth tells or brings forth out of the Scriptures, and out of the experience of the believer, that which edifies, exhorts and comforts. See 1 Cor. xiv. 3. The Scriptures are not exactly clear as to just what is the work and gift of an evangelist. The word evangelist literally signifies a "good angel or messenger," therefore the bearer of good or glad tidings. An example of an evangelist is given us in Acts xxi. 8, in Philip of Cæsarea. This Philip was one of the seven men of honest report, full of the Holy Ghost and wisdom, who were appointed to look after the "business," the temporal concern, of the church in Jerusalem. It is generally supposed that these men were the first deacons, though the word "deacon" does not occur in Acts vi. It is certain, however, that they were not regarded as set apart to the ministry, but to "business," yet this fact did not prevent Philip's being an evangelist. If these men were deacons, then the work of an evangelist can be as well done by a deacon as by a preacher; that is, the gift of an evangelist would not necessarily have to be that of a pastor or teacher. We judge that in preaching to the eunuch on the road from Jerusalem to Gaza, Philip was doing the work of an evangelist. Therefore we

conclude that the special gift of an evangelist is manifested in a disposition to search out the isolated and lonely ones, the destitute and inquiring ones, and declare the glad tidings of the blessed name of Jesus unto them. This Philip did to the eunuch. Such work may be laid upon a deacon by the impression of the Spirit as well as upon a pastor. A pastoral gift is something apart from a preaching gift. An able preacher is not always a good pastor, and an able pastor does not always make a good preacher. The word "pastor" signifies "shepherd." A pastor is not content to simply preach to his flock, but feels impressed to live among them and with them, to partake with them of such things as they have; he feels inclined to visit them in their homes and everyday life, and thus to have the oversight of them. Anything that causes or brings them grief and sadness saddens him; that which lightens and rejoices them also lifts him up. The sick in body or soul, the poor and needy, those sorely tried, are his peculiar burden, ever in his heart and mind. A teacher is an expounder of the Scriptures. A preacher may preach a good sermon to the comfort and edification of his hearers and yet not expound his text, not tell what it means. A teacher may tell what a text means and yet not especially comfort them, though he will not fail to instruct them. The gifts of miracles and of tongues, we believe, were in exercise in the apostolic church, and we know of no instance where they are being exercised in the church to-day. The apostles performed miracles on the bodies of believers by the same power that Jesus did the same works while here in the flesh. Peter and John healed a lame man, as is told in Acts iii. Peter raised Tabitha to life, as in Acts ix. Handkerchiefs and

aprons from Paul's body healed the sick and cast out evil spirits, as in Acts xix. This gift to perform literal miracles is not given the church at the present time, so far as we have any knowledge. Miracles, and plenty of them, are transpiring on every hand, but they are not physical, as in the days of the apostle, so we believe. The gift given unlearned men to speak in other than their native tongues was bestowed upon the apostles on the day of Pentecost. There were in that congregation Jews out of every nation under heaven, all speaking different languages, but they heard the gospel that day each in his native tongue. This was the gift of tongues bestowed upon those who preached the gospel, which enabled them to declare the truth in the native languages of their hearers of different nationalities without having to learn those languages for themselves. Even in the church of that day diversities of tongues were not exercised unless an interpreter were present. No one could be edified unless he could understand what was being said. It is our belief that the gifts of miracles and of tongues are extinct in the church of the present day. Of course we might spiritualize these things and make them applicable to us now, but we do not care to do that in this article. It would cause us to digress into such a large field that we might not get back to our subject. The gifts of healings are manifested in effecting reconciliation between brethren who have fallen out with each other, in restoring those who walk disorderly, and in expounding the way of God more perfectly to those weak on some point, as did Aquila and Priscilla to Apollos. Helps are manifested in various ways, but always by the same Spirit as all these other gifts we have mentioned. There are those

members we hear spoken of as being "such a help to the church." They may be a "help" financially if sufficiently blessed in this world's goods; they may be a "help" in their hospitality if given to keeping open house for the entertainment of their brethren. Then there are those who "help" the church with their clearness of vision, their sound and wise advice and counsel in troublous times, their discernment between right and wrong methods of procedure in attending to church business or in administering discipline. In every church of our faith and order there are always those who attend all the meetings with constant regularity and promptness; the pastor can always count on these being present, be the weather and conditions what they may; these are a help to the church, and certainly a help to him whose lot it is to labor among them in word and doctrine. Many times they uphold his weak hands and confirm his feeble knees when the tempter is well-nigh too much for him. Then there is the gift of government. Not all pastors and preachers are good disciplinarians. Discipline is a special gift, and falls under the head of government. Discipline hinges on love, as does all church order. The church where love and fellowship abound is the orderly church, and the good disciplinarian is he whose discipline is rarely seen on the surface, but is felt in the hearts and souls of his hearers. The disciplinarian is never a boss, a dictator. There is no room for such in the new testament church. None of these gifts mentioned are lords over God's heritage, they dominate not the faith of the hearers. Paul said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Even the apostles counted themselves the servants of the

church, not its lords and leaders. Leadership is all right for the world, but it will not endure in the church. Humility and not ambition must stamp the sincerity of the man of God. The religious world about us, as always, is ridden to death with priestcraft. We want none of it in the church. "He that is greatest among you, shall be your servant." Whoever goes about aiming to straighten out church difficulties usually makes matters worse. One truly gifted to govern is rarely conscious of his ability, and does his most effective work innocently and unconsciously. In thinking of these various gifts in the church, let it be borne in mind that whatever gift is bestowed upon each member of the church (and there is none but has some gift), it is the gift that exercises the member, and not the member that exercises the gift. The spiritual ability which is of grace, and which is a measure of Christ, we call a "gift," yet not only is this spiritual ability a gift, but the man himself is also a gift to the church. The Holy Ghost gave Paul to the church, and also endued him with an apostolic gift to serve the church, so both the man and his ability were gifts to the church. All these gifts are bestowed, not to wander about at random, but are sent into certain fields prescribed by the Head of the church, Christ. Sometimes the direct leading of the Spirit will show a man where his gift must go; at other times certain things in providence will so come to pass as to bring the gift and field of labor in conjunction with each other. Sometimes a man may try to exercise his gift where the Spirit will not let him, and failure results. Paul wanted to preach in Asia once, but the Holy Ghost forbade it; he tried to go to Bithynia once, but the same Spirit hindered. He was called to Macedonia

a place he had not intended going. The circumstance of his arrest and imprisonment ultimately led to his preaching the gospel in Rome. Certain it is that the Lord never calls a man to preach but he always has something for that man to preach, and somebody for him to preach to. The Lord does nothing by halves. When he begins a work, he finishes it. He does not give one of his people any gift whatsoever and they have to advertise it; eyes and ears are given to discern it. Usually the church discerns the gift before the subject himself is aware that he has it. The evidence that one is called to preach is that he preaches; that one is called to help is that he helps; that one is called to heal is that he heals. No matter what one may say or profess to be, it is by his fruits he must be known. The court of the Lord, before which all these gifts are judged, is the church. The saints shall judge angels. The church sees that this or that man has a gift to preach or to teach or to be a pastor, and so ordains him. She sees that this or that man is qualified for the deaconship, and so sets him apart. The man himself has nothing to do with it save to abide by the judgment of the church, and so serve in the capacity and with the ability given him of the Spirit. Happy are we if we can do so willingly, and if against our will, a dispensation of the gospel is committed unto us. The same gift is not intended to feed and comfort all alike. We are given a great diversity of gifts in the church to suit the diversity of experience found in the church. What comforts and instructs one may not do so to another. For this reason no one can tell a man where he ought to go or to whom he ought to preach. The stars are

in the right hand of Him who is in the midst of the church, and he moves them about from place to place as it pleases him. Jesus Christ, who has ascended up on high to give these gifts, knows fully the character of each gift, and knows fully the character of those for whom it is intended, and he will in his own time and way bring the two together. Bringing the field to the laborer and the laborer to the field is not a matter of formality, but of vitality, and the relation of pastor to flock, or of any gift to its place, is a relationship that is as real and as vital as any other relationship which is ours while here on earth. The calling of a pastor by a church is never a matter to be conducted as a political campaign. Electioneering is entirely out of place, and ill consists with the spirituality of the church and of the matter at issue. A church in need of a pastor, deacon or other gift, does well to consider the matter carefully and prayerfully. Watch the leading of the hand of the Lord and the direction of his Spirit; they will never guide wrong. Our own schemes invariably lead astray. Uzza reaped death in trying to steady the ark, so do we always die when we try to do the Lord's work or help him in it. The works of the flesh involve death, the works of the Spirit are life and peace. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Written at the request of one, a brother in the ministry, who wishes his name withheld.

## CLOSE OF VOLUME EIGHTY-TWO.

WITH this number volume eighty-two of the SIGNS OF THE TIMES closes, and we are reminded again of the sure mercies of David. How good it is to remember that the promises of the Lord are yea and amen to his glory by Jesus Christ. When the year began we were all distressed because of the illness of dear brother Chick and that of our companion, not knowing that either brother Chick or ourself would be able to attend to our duties in connection with the SIGNS, and grave fears were felt by all connected with its publication. But the Lord knew what was in store for us, and while he has greatly afflicted us in the taking away of Elder Chick and our dear wife, he has also blessed us to continue the SIGNS to the comfort of his people, and, we trust, to his own glory. The year, however, has been one of unusual hardship in many ways, money has been scarce and our burdens heavy. Many of our writers have grown old and are less inclined to write for publication, and only a few new writers have been added to our number, yet we know the arm of the Lord is not shortened, and he who caused the first number to be published and sent forth is able to continue the publication as long as it pleases him to do so. Here we must leave the result. We feel especially blessed in the gift of Elder Lefferts to take up the work of writing left off by Elder Chick. He is a clear and able writer, and each one from whom we have heard both enjoys and indorses his writings. He being young in years, the readers of the SIGNS have reason to hope that they shall have the pleasure of reading his editorials many years.

Again we thank our subscribers for their kindness and forbearance, and we sincerely hope that we may all be more and more united in love and fellowship during the years that are to come. We much appreciate the help of those who have written for the SIGNS during the year, and hope that they, together with many others, may continue to write during the next year. Financially the SIGNS is in about the same condition as for several years, and our subscription list remains also about the same.

Now with love and best wishes we say farewell for 1914.

K.

## CORRESPONDING LETTERS.

*The Salisbury Old School Baptist Association, now in session at the Messongoes Old School Baptist Church, in Accomac County, Virginia, October 21st, 22nd and 23rd, 1914, to all those with whom we correspond sends greeting.*

DEAR BRETHREN:—We have once more been allowed the blessed privilege of meeting again as an association at this time, and have been blessed with perfect weather, a goodly number in attendance. We are glad to receive your messengers and messages of love and fellowship. The preaching has all been in perfect accord with the teachings of Christ: salvation by grace, and not of ourselves. We trust we are thankful to the Father, the giver of every good and perfect gift, for all blessings bestowed at this time.

Our next session is appointed to be held with the Forest Grove Church, Wicomico Co., Md., beginning Wednesday after the third Sunday in October, 1915, at which time and place we hope to again meet you and receive your messengers

and messages and continue our correspondence.

A. B. FRANCIS, Moderator.  
J. H. TRUITT, Clerk.  
G. W. ADKINS, Assistant Clerk.

## MEMORIALS.

SINCE the last session of the Salisbury Association the Lord has seen fit to remove from the scene of his labors in this part of his vineyard our beloved brother, **Elder Thomas M. Poulson**. He had attained the ripe age of nearly eighty-three years, having been a member of the Messongoes Church over sixty-one years, and a faithful pastor of that church more than forty-four years, and of the churches of Indiantown and Nassaongo forty-two years, and of Snow Hill from the time of its constitution, about thirty-six years, and had also served other churches for a short time. He was a faithful minister, an able expounder of the word, and a truly faithful and devoted pastor. He was sound in the faith, and contended earnestly for the same. He was particularly clear and strong on the doctrine of the resurrection, believing the resurrection of our bodies from the dead essential to the consummation of the purpose of God in sending his only begotten and well beloved Son into the world to save his people from their sins. As an association we tender our sincere sympathy to his family and the churches of his late charge, praying for them that they may be reconciled to the will of the Lord, and that he will supply all their need according to his riches in glory by Christ Jesus.

We will also take this occasion to express the great loss we feel, in common with all Old School Baptists of the United States and Canada, in the death of the senior editor of the SIGNS OF THE TIMES, **Elder Forrls A. Chick**, of the Delaware River Association, and pastor of the church in Hopewell, N. J. Elder Chick was a visitor to this association, and to the churches composing it, for more than forty years, and was highly esteemed by all as an able, faithful gospel minister, one unusually gifted, both as a preacher and writer, and it was indeed a day of mourning in all our homes when the sad news was broken to us, "Elder Chick is no more." We wish to extend our sincere condolences to his family, and to the churches of his late charge, and the thousands of readers of the SIGNS who have been comforted by his writings, both before and since he became its editor. Truly his labors were abundant, and he in a very marked degree showed the spirit of his divine Master. May we be moved by the Spirit to pray the Lord of the harvest to call into the harvest others as able and faithful to go forth proclaiming salvation of the Lord.

Written by Elder A. B. Francis, at the request of the Salisbury Association, to be printed with the Minutes of the association.

## OBITUARY NOTICES.

**Deacon E. D. Varnes** was born in Mifflin, Pa., Aug. 9th, 1834, came to Illinois in 1857, was married to Jane B. Kepner in 1858, died at his home in Farmington, Ill., Nov. 21st, 1914. He was blessed with ten children, two of whom preceded him to the great beyond. Those living are: William and Doty, of Trivola, Ill.; Jennie Thurston, of Columbus Junction, Iowa; Stewart, of Bancroft, Wis.; Elizabeth Meeker, of Greeley, Colo.; Ella Prior, of Carthage, Ill., and Albert. Brother Varnes united with the Fountain Church of Regular Predestinarian Baptists in 1860, his membership being there at the time of his death. He lived to adorn the profession that he made, as every one who was acquainted with him can testify. He was an indulgent father in raising his eight children, who are an honor to him. He lived to see six of his children follow him in uniting with the Baptist Church. Brother Varnes was a man of peace, and manifested that spirit among his brethren, but he was fearless in contending for salvation by grace, and stood aloof from the various isms that have sprung up among the Baptists, ever ready to counsel with his brethren. Being acquainted with him for more than forty years, I can truthfully say that where his advice was followed, peace and fellowship prevailed. He was fearless in reproving where he saw it was needed. Truly it can be said of him, A father in Israel has fallen. Brother Varnes will be missed in the associations he was accustomed to attend. He was moderator of the Spoon River Association for about twelve years, and during that time peace prevailed. He was a constant reader of the SIGNS from the time he united with the church, and while for the last year or two he could not read, he still took the paper and had his wife read it to him.

The funeral was held at his residence Tuesday, Nov. 24th, conducted by the writer, assisted by Mr. Welch, using as a text Luke xviii. 7, which brother Varnes selected two years ago as the one he wished me to use, which I did, talking to a large concourse of people, after which his remains were laid to rest in Oak Ridge Cemetery to await the call of God to arise in the likeness of his Redeemer.

S. H. HUMPHREY.

**Deacon William M. Hart**, of Cammal, Pa., was born Oct. 14th, 1840, and died Nov. 23rd, 1914. He was a member of the Cammal Old School Baptist Church at the time of his death, was formerly a member at Brookdale, Pa., where he entertained his kindred in Christ many times, holding two and three days meetings at his home. Brother Hart was sound in the doctrine of salvation by grace, and not of the creature, and was a member of the church about forty-five years. He loved the doctrine of the sover-

eighty of God and the immutability of his purposes, and would confess himself a poor sinner, and if saved it would all be the mercy of the Lord. About three years ago he went to Cammal, Pa., from Brookdale Church, and united at Cammal, Pa., and was greatly beloved by all the members. He was united in marriage to sister Jane Stradley, also a member at Cammal, and their lives were devoted to their church, and both would partake of the blessings of the gospel in the use of hymns, psalms and the Scriptures with one heart and one mind; but the earthly tie must be severed. May the Lord give those who mourn to say, "Thy will be done." Brother Hart leaves with us the sweet memory of a well ordered life and follower of the Savior.

Funeral services were conducted by the writer on Friday, Nov. 27th, 1914, at Cammal Old School Baptist meetinghouse.

ALSO,

**Rebecca Shepherd**, a member of the Kingwood Old School Baptist Church, died Oct. 31st, 1914, aged 94 years, 6 months and 9 days. She was baptized Sept. 22nd, 1867, by the late Elder Gabriel Conklin, and was a faithful member in the church. Of late years she was confined to her home in Sergeantsville, N. J. I visited her there, and had meetings for her comfort. She was always glad to have a visit from the brethren and kindred in Christ, and enjoyed conversation upon things of the kingdom, proving the perfect work of God in the subjects of his love and mercy.

Services were conducted by the writer.

J. M. FENTON.

**Sister Maria Garrison**, of Nashville, Tenn., was born June 13th, 1824, and died Nov. 22nd, 1914, having lived to the advanced age of 90 years, 5 months and 9 days. She joined the Old School Baptist Church about sixty-three years ago, and at the time of her death held membership with the University Street Primitive Baptist Church, of Nashville, Tenn. She understood and loved the doctrine of grace and God's sovereignty, as advocated by the Old School Baptists.

By request the writer attended the funeral, reading Eccl. xii. 1-7, Psalms xxiii. and 2 Tim. iv. 6-8, and attempted to speak a few words of truth and consolation to the bereaved family and friends. Sister Garrison was buried Nov. 25th, at 2 p. m.

Brother O. B. Hickerson was requested by sister Garrison a few years ago to write her obituary, but being very low in sickness himself, he requested me to write it. I desire to say that sister Garrison felt the spirit of the admonition, not to forsake the assembling of yourselves together, and made whatever sacrifice was necessary to be at her church meetings.

GEO. M. HITE.

**J. E. Frazier** was born in Lee County, Ala., Jan. 11th, 1872, and died Oct. 27th, 1914, aged 42 years, 9 months and 16 days. He was married to Miss Sallie A. Lee, March 24th, 1898. To that union were born five children; his wife and one child survive him. He received a hope in Christ about two years before he was married, and was baptized in the fellowship of the Old School Baptist Church, and remained firm in his belief, and was held in high esteem, not only by the church, but by his neighbors as well. My dear companion left me to go to his work at the mill, where he and three other men were killed. O, it is so hard to have to give him up, but the good Lord knows best. He was a great lover of the SIGNS OF THE TIMES. We believe he is at rest. He was good and kind to all. He has gone from us, and his vacant place can never be filled. I am very lonely, but feel the dear Lord knows best, and I trust will be my support and comfort until I have lived out my number of days, and shall, I hope, go to be, as he, forever with the Lord. All his trust was in his dear Savior, and he always said that not one thing could be done without the good Lord was with him.

The funeral service was held at the church, conducted by Elder G. W. C. Wise.

His sad and lonely widow,

S. A. FRAZIER.

**BROTHER Levi Drake** died Nov. 24th, 1914, aged 71 years. He had been a resident of Steuben County, N. Y., a great many years. He united with the Old School Baptist Church at Ingleside, N. Y., forty-seven or forty-eight years ago, and was baptized by Elder Thorp. He had been in failing health for some years, suffering very much at times. Brother Levi was well established in the faith of the gospel of Christ the Savior, and very much devoted to the church. He leaves to mourn his absence two sons, two daughters and other relatives, with the church, of which he had been a member so many years. God bless the dear children with grace to sustain and support them in their sorrow.

The funeral was held Saturday, Nov. 28th, at the Old School Baptist meetinghouse, the writer speaking to the large congregation assembled of the salvation found alone in the Lord Jesus Christ.

D. M. VAIL.

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

Hubbell Brothers, N. Y., \$5.00; J. W. Knifton, Ontario, \$2.00; Mrs. J. W. Parker, Ill., \$2.00; No name, W. Va., \$1.00; H. J. O'Bannon, Va., \$1.00; Elder T. R. Pittman, Kansas, \$1.00; Mrs. Sarah Hawk, Ind., \$1.00; J. C. Nelson, Ky., \$1.00.



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**M E E T I N G S .**


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THE next quarterly meeting of the Covenanted Baptist Church of Canada will be held at Duart, on the third Sunday, and Saturday before, in January, having been changed from the first Sunday in February to the above named date.

J. B. SLAUSON.

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**2:00 P. M.**

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THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.

JOSHUA T. ROWE, Pastor.

Liberty Old School or Primitive Baptist Church, of Los Angeles, Cal., meets every first and third Sunday in each month, at 11 o'clock a. m., at 42nd and Moneta Ave., and fourth Sunday at 11 o'clock, at brother and sister J. B. Dawson's, 644 Ashland Ave., Ocean Park, Cal.

W. T. HENDERSON, Pastor.

C. B. RICE, Clerk.

Little Flock Predestinarian Baptist Church, of southern California, meets every third Sunday at 11 a. m., corner of Park Ave. and Fifth St., Riverside, Cal. A cordial greeting awaits all lovers of the truth who feel they can afford to associate with us.

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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INDEX TO VOLUME LXXXII.

COMMUNICATIONS.			
A.			
Alexander, W. S.		9	Coffee, C. T.
Attebery, T. E.	48, 138, 335, 720		Cubbage, B. E.
Anderson, Pattie W.	302, 676		Cohee, Mary A.
Adkins, Lee	460		Chilton, W. B.
Adams, E. W. J.	499		Chick, Bonnie
"Amasa"	623		Chester, J. C.
B.			Conner, George M.
Bond, Charles S.		13	214, 518
Bozeman, Joseph H.	18, 148		Cockram, J. D.
Bourland, W. S.	22		270
Beaman, Jemima	24		Clark, James J.
Baker, J. P.	55, 332		310
Beeman, J. F.	75, 140, 228, 262, 423, 521, 561, 588		Chilton, W. H.
			343, 525
Bowden, J. B.	82, 296, 615		Chandler, J. R.
Beene, W. O.	85, 658		357
Baucum, Shelvy	86		Curtis, Attie A.
Blackwell, D. L.	113, 428		394
Benstead, Reuben	136		Casey, Wm. J.
Brewster, L. B.	143, 519, 748		497
Burch, Davis	176, 737		Caudle, J. W.
Berry, G. W.	182, 232, 469		500
Butterfoss, Ruth H.	209		Case, R.
Barton, G. B.	217		529
Benson, A. T.	234, 353, 451, 520, 647, 669		Case, Sarah A.
Beaman, J. H.	262		531
Boaz, G. P.	276		Chancellor, Mrs. M. H.
Banks, R. S.	289		591
Beal, Z. M.	305		Cross, Cyrus
Beck, Lina W.	342, 626		609
Brock, Wilson	469		Cooper, Rhoda L.
Boyd, J. K.	527		658
Bond, C. W.	530		D.
Bartley, D.	609		Durand, Silas H.
Barnes, J. T.	656		1, 7, 37, 114, 166,
Boes, Bertha	748		237, 241, 267, 401, 519, 578, 641
			Durham, Howard C.
C.			13
Chick, F. A.	7, 582, 708		Durand, Mildred
Coulter, B. F.	40, 330, 492, 625, 715		69
Carter, Martha E.	46		Durand, Clarice E.
Creel, Nancy	54, 682		69, 367
			Dawson, Mrs. J. B.
			79
			Dodson, R. Lester
			230, 425, 617
			Durand, Bessie
			431, 688
			Dahlstedt, P. E.
			494
			Davis, Ella
			501
			E.
			Elliott, D. S.
			184, 397, 753
			Ellis, S. E.
			216
			Ely, W. B.
			401
			Edwards, Effie
			719
			F.
			Fisher, Martin D.
			5
			Frazer, Mrs. S. G.
			23
			Fenton, J. M.
			74, 143, 370
			Fisher, Mary E.
			108, 560
			Fetter, Elizabeth P.
			170
			Fetter, C. S.
			179
			Fitzgerald, J. K. P.
			273
			Faulkner, Phebe J.
			307
			Faulkner, Mrs. G. H.
			369

Ford, Joseph	481	Kinney, Helen W.	368
Fisher, F. Selby	705	Kinney, Everett R.	586
	G.		L.
Green, S. E.	279	Lefferts, H. H.	37, 751
Grafton, Jennie	367	Lowe, Sallie	46
Gillis, D. M.	398	Leonard, D. M.	184
Gullatt, Eleanor	453	Linn, J. W.	210, 523
	H.	Liles, M. L.	498
Hickerson, O. B.	17, 111, 366, 461, 584, 676	Laub, Sarah I.	532
Hall, W. L.	50	Lawshe, Mrs. M. R.	677
Horner, A.	53		Me.
Howard, Mrs. W. W.	55	McDonald, Eliza	6, 325
Hamilton, B. F.	84	McKinney, Anna	11, 50, 168, 388, 557
Hamilton, Charles W.	84	McIntyre, M. C.	11
Hatch, Violet	86	McClanahan, J. W.	19, 119, 365, 496
Hardy, L. H.	114, 161, 213, 280, 464, 558, 689	McCcoll, Gilbert B.	78, 308, 360, 627
Howard, Asa	117, 203, 396, 615	McConnell, John	166
Haines, C. K.	146, 463	McIntyre, D.	468
Hastings, John L.	174	McCcoll, S. A.	529
Hill, R. J.	206, 489	McDonald, J. H.	723
Heath, L. T.	371		M.
Hartsough, George	372	May, W. J.	77, 385, 401, 494, 654
Hughett, Joel	528	Mellott, Ahimaaz	80
Hasbrouck, Mrs. J. H.	622	Miller, M. C.	114
Harris, V. R.	724	Mayfield, G. E.	118, 344
Hockenbury, Mary	751	Morse, John A.	178
Howard, C. M.	753	Malcolm, Mrs. J. A.	182
	J.	Morgan, Lavinia	185
Jones, H. B.	33, 129, 311, 545, 674	Mellott, Wm.	216
Jones, J. B.	44, 301, 555	Morningstar, S.	243
Jackson, C. E.	52, 300	Maddock, Belle	398
Johnson, Elizabeth	85, 400, 624	Miller, S. S.	586, 678
Janeway, Narcissus	217	Moody, I. D.	683
Johnson, Joshua	434		N.
Jackson, George W.	686	Norton, E. A.	147, 391, 434, 530, 656
Jones, Adela	714		O.
	K.	Oliver, John F.	271, 495, 619
Keene, Frederick W.	81, 200, 309, 322, 456, 552, 680	Owens, Tilitha V.	463
Ker, H. C.	86, 185, 372	Overstreet, E. D.	752
Keller, Lida	298, 550, 620		P.
Keene, Frederick B. B.	309	Purris, H. E.	15
Knight, T. J.	341, 531	Pultz, Florence	19, 134, 237, 292, 388, 496, 592
		Peters, Newton	52, 65, 111, 257, 371, 420, 486, 584, 684

Peck, Mrs. J. W.	121	Seid, Mrs. W. F.	372
Payne, Mary	121	Sinclair, Flora J.	581
Perkins, J. M.	198, 272, 449, 489, 746	Savage, P. L.	743
Perrine, Elvira H.	202		
Pilchard, Lula	239	T.	
Phillips, Elizabeth	278	Thurston, Rebecca R.	16
Pownall, C. L.	435	Tolberd, A. J.	86
Pierce, J. F.	531	Tharp, W. N.	100
Pitts, H. M.	562, 719	Tryon, Frances M.	180, 527
		Turner, D. R.	265, 455
R:		Taylor, E. C.	280
Runkle, Sarah E.	42, 294, 437, 490	Townsend, George W.	304
Rounds, Lucy M.	163, 278	Turner, G. R.	343
Robertson, Andrew M.	182	Thomas, Angie	589
Rittenhouse, A. E.	193, 749	Truitt, Gertie W.	647
Roe, Rose Ann	216	Titmus, David	744
Reeves, M. C.	274		
Records, Thomas W.	310	V.	
Rittenhouse, K.	321	Vail, D. M.	5, 23, 113, 239, 305, 517, 557
Roberts, Mittie Davis	467, 753	Varnes, E. D.	752
Redd, H. J.	525, 562		
Ray, Lydia C.	558	W.	
Rower, Emma E.	562	Waggoner, Phebe	20
Russell, J. W.	591	White, Fannie	22
Robinson, T. J.	654	Wright, M. E.	104, 458, 721
		Walker, G. O.	110
S.		White, E. V.	171
Seals, L. D.	17	Webb, E. G.	205
Stanley, J. D.	24	White, Joseph T.	208
Sawin, P. W.	76, 97, 197, 225, 277, 292, 337, 394, 436, 491, 514, 559, 644	Williams, Mrs. M. E.	208
Shockley, Ida	118	Wood, W. D.	217
Scates, R.	172	Wilson, James H.	279
Schade, George	178	Windham, Anna	341
Speirs, Oliver P.	180, 339, 432	Walker, T. D.	437
Schroeder, Eugenia F.	181	Workman, Mrs. E. E.	466
Stafford, Mrs. M. J.	183	Weaver, Geo. L.	499
Sawin, J. G.	197, 514, 559	Winfield, H. A.	752
Simmons, Fred	240		
Sloan, Wm. F.	242, 344, 687	Y.	
Smith, R. C.	244	Yates, B. H.	235
Scarborough, Hannah	270	Yates, A. I.	235
Stratton, Cynthia A.	311	Young, Mrs. W. C.	399, 517
Slauson, J. B.	325, 328, 417, 468, 622, 651		
Stott, Lucinda	356	Z.	
Spitler, Ruth K.	361	Zastrow, Mrs. F. W.	120
Spitler, Wesley N.	364		
		CHURCHES ORGANIZED.	
		Williamson Church, W. Va.	381
		Liberty Church, Cal.	700

OBITUARIES.		H.	
A.		Hubbard, Martha K.	29
Allen, D. F.	509	Hunt, Deacon Joseph	94
B.		Hatch, Violet	253
Baldwin, James	155	Ham, Jennie O.	284
Brinson, Agnes J.	158	Hill, Adliza W.	285
Barton, L. J.	189	Hopkins, Elder J. D.	348
Butler, Nancy E.	221	Hobson, John	349
Butterfoss, Ruth H.	222	Hedden, Hannah M. M.	445
Buck, Capt. Charles A.	253	Hedden, Abram	445
Betts, Sarah E.	349	Hale, Mary	446
Barner, Roxana N.	444	Hoagland, Sarah L.	637
Beard, Jabez	573	Hart, Deacon William M.	759
Buck, Captain Lemuel A.	671	J.	
Beebe, Kate V.	732	Jenkins, Hannah L.	315
Banks, W. L.	733	Johnson, George W.	734
C.		K.	
Cummins, Dr. R.	60	Kidwell, Deacon Eli T.	286
Cockrill, Lucinda	61	Keene, Frederick B. B.	317
Clark, Elizabeth J.	94	Ker, Emily J.	347, 382
Campbell, John P.	189	Kenny, Samuel W.	732
Cole, Albert G.	221	L.	
Chick, Elder F. A.	315	Longacre, Catherine A.	125
Carmichael, Bella Mc T.	572	Lyons, Thomas	157
Chaney, Manervia J.	572	Lucas, Florence G.	189
Castleberry, Sarah	637	Larue, Harriet M.	316
Corneil, May Bateman	670	Long, James	637
D.		Mc.	
Darnall, America K.	348	McGuffin, Ann R.	156
Dance, Clifton	414	McIntyre, Daniel	349
Doan, A. M.	444	McIntyre, Archie G.	382
Drake, Levi	760	McGugan, Deacon Archie	670
E.		McGee, S. V. Knight	734
Figgs, Sallie J. E.	446	M.	
Ferguson, Mrs. John	541	Martin, Wm. A.	285
Frazier, J. E.	760	Martin, Elizabeth	285
G.		Meredith, Deacon Ezekiel C.	445
George, Mrs. William	30	Maccoll, Samuel	573
Grove, Mary J.	188	Marvel, Sallie A.	731
Gillis, D. T.	347	N.	
Gruwell, Letitia	445	Neel, George J.	222
Guernsey, Susie C. F.	604	Norton, Catherine H.	444
Garrison, Maria	760	Northam, David J.	702

P.		EDITORIALS.	
Poulson, Elder Thomas M.	28	A New Year's Address to our Readers	25
Poling, Abraham	30	Our Sins	56
Peters, B. F.	413	The Worship of God	88
Parker, Mattie E.	478	The Shaking of Heaven	91
Palmer, Lucinda A.	572	2 Timothy iv. 8	122
Plummer, Miranda S.	732	Matthew xii. 34	149
R.		Repentance	151
Richardson, John	157	Mark xvi. 15, 16	186
Rittenhouse, Rolaud H.	285	Communion—What is it	218
Rowe, Ella H.	477	Adam and Eve in the Garden	220
S.		1 Timothy v. 3	245
Stewart, E. F.	125	Proverbs vi. 20-22	247
Simmons, Emeline W.	222	The Sabbath	248
Senor, Samuel D.	605	Revelation xxi. 27	281
Stout, M. J.	702	Death of Elder F. A. Chick	283
Secor, Robert	702	Who is a Liar	312
Shepherd, Rebecca	760	Alone	345
T.		Luke xvi. 9	373
Titus, Benjamin D.	29	1 Peter v. 5; Romans xii. 10	376, 410
Thompson, Frances M.	253	Announcement	408
Timmons, Stephen P.	382	Salutatory	409
Templeman, Matilda T.	638	Matthew v. 3	438
Thompson, Margaret	701	John xvii. 1-3	440
V.		2 Corinthians iv. 6	471
Vail, Sophronia H.	189	Rewards	473
Varnes, Deacon E. D.	759	Luke ix. 62	502
W.		Entertaining Strangers	504
West, Hettie A.	29	Easter	507
Woodworth, Richard J.	382	The Prospectus of the "Signs of the	
Welling, Susan Joanna	414	Times"	532
Wilkins, Margaret E.	478	One House—Many Mansions	533
White, Warren	604	A Wonderful Sword	536
Z.		The Church of God, what is it	538
Zeh, David	701	Acts xvii. 29, 30	563
MEMORIALS.		A Look Around	565
Chick, Elder F. A.	414, 443, 476, 759	John vi. 44; John xii. 32	593
Poulson, Elder T. M.	414, 759	The Sabbath	595
Willard, Deacon J. Monroe	476	Remember thy Creator	629
Simmons, Deacon William A.	476	John vi. 7; xiii. 27	631
Blackwell, Deacon Johnson T.	476	Isaiah xl. 10, 11	659
Rowe, Ella H.	636	John xiv. 6, 18, 19	661
ORDINATIONS.		Jeremiah xviii. 1-4	690
Dundas, Deacon G. A.	190	The Resurrection of the Dead	694
		Love—Obedience	725

Isaiah vii. 14-16	727	The hope of heaven's a precious treasure	577
Ministering Gifts	754		
Close of Volume Eighty-two	758	The way that leads to Zion's city sometimes	577
CORRESPONDING LETTERS.			
Baltimore	407	The church's one foundation	673
Delaware	407	The veil of our flesh so oft intervening	673
Warwick	443		
Delaware River	509		
Roxbury	669	CIRCULAR LETTERS.	
Juniata	669	Tygarts Valley River	87, 570
Maine Association	699	Baltimore	379
Salisbury	758	Delaware	380
		Warwick	402
		Delaware River	406
POETRY.			
Our fathers, mothers, where are they	221	Maine Conference	600
Up and away, like the dew of the morning	321	Roxbury	634
I would praise the name of Jesus	321	Virginia Corresponding	664
When heavy clouds o'erspread my sky	509	Juniata	666
		Hazel Creek	667
Our Father who in heaven art	513	Maine Association	668
I dwell in a dreary desert	513	Salisbury	697
		Pocatalico	698

## THE

## "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE &amp; COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK,

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